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The Catholic Educational Review

JANUARY, 1920

THE BISHOPS' PASTORAL LETTER

An event the importance of which it is impossible to exaggerate will take place early in January, 1920, when from every Catholic pulpit throughout the United States there will be read, on a Sunday to be designated later, the joint Pastoral Letter now being prepared by a committee representing the entire Hierarchy of this country. The Pastoral will be the united utterance of every American cardinal, archbishop and bishop. Not since 1884, following the Third Plenary Council of Baltimore, have the bishops issued a joint Pastoral letter. Important as was their pronouncement at that time, the circumstances of to-day—the crisis that now faces civilization, the acute struggle between the forces of utter anarchy and of law and order, of atheism and religion—combine to give the message which now will issue from the American bishops a gravity and a significance of unparalleled importance.

The Pastoral Letter will express the views of the bishops concerning all the problems now confronting the Church in America, as these problems were discussed at the meeting of the Hierarchy at the Catholic University in Washington between September 24 and 27, of this year. Ninety-two archbishops and bishops were present at these sessions and formed the National Catholic Welfare Council—which is the Hierarchy of America, functioning between annual meetings through an Administrative Committee having under its jurisdiction a number of important sub-committees, such as education, social work, lay societies, and the press. At this meeting there was also formed the Board of Home Missions and Foreign Missions, which is responsible directly to the annual meeting of the Hierarchy.

Archbishop Hanna of San Francisco is chairman of the Administrative Committee of the National Catholic Welfare Council, and Archbishop Mundelein is chairman of the Board of Home and Foreign Missions.

A movement is now under way, approved by bishops and priests, and rapidly spreading throughout the country, to have all Catholics receive Holy Communion, on the Sunday when the Pastoral Letter will be read, for the intentions of the bishops, and of our Holy Father the Pope, as expressed in the Pastoral Letter. Those who have already pledged themselves to take this action are also actively spreading the pledge among their friends and acquaintances and asking these again to continue the apostolate. The heads of several educational institutions have promised to instruct their pupils as to the importance of the coming pronouncement of the bishops pointing out to them that in this manner the leaders of the Church are endeavoring to give the entire nation a message which will aid the leaders of the people, and the people themselves, to arrive at a peaceful and just solution of the great problems now confronting the whole world. These teachers are pointing out to the Church that Marshal Foch, the Commander-in-Chief of the Allied Armies and the greatest of all living generals, has declared repeatedly that he attributed his victory to the prayers of the children as much as to any other cause.

When the American Cardinals issued their pronouncement to American Catholics at the beginning of the World War they not only called them to work and to fight for their nation's cause, but they also urged them to pray without ceasing.

The war has left as its awful heritage a condition of sorrow and trouble and danger in all the world. And unless the efforts now being made by all men and women of good will to reconstruct human society are inspired and guided by God's grace, how shall such efforts prevail? The Holy Spirit speaks through our bishops. Their united voice will at the opening of the new year summon us all to heed the everlasting and immutable principles laid down by God himself through Christ Jesus our Lord. If all Catholics everywhere in our country—the rich and the poor, the leaders and the led, all kinds and conditions of men—shall not merely listen to the words of our bishops, but shall also kneel down together at the Holy Table, what a demonstration the event will be of

Christian unity! What an outpouring of grace will follow! The bulletin deems it to be its duty to commend this great movement, and to spread the news of it among our readers.

FROM POPE LEO XIII'S ENCYCLICAL ON "CHRISTIAN DEMOCRACY"

" For no one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share in the general object, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God who bestowed those blessings upon them. What should also urge all to the fulfillment of their duty in this regard is the widespread disaster which will eventually fall upon all classes of society if this assistance does not arrive in time; and therefore is it that he who neglects the cause of the distressed poor is not doing his duty to himself or to the state."

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

(Continued)

SUBJECT-MATTER AND SOCIETY—THE PRESENT

The first thing to be borne in mind concerning modern society is its industrial character. This fact differentiates it sharply from any civilization of the past. Industrialism is the cause of what is known as modern progress; it is the condition of modern social organization, the source of modern social ills. To leave it out of one's consideration, is to labor and strive in vain for the betterment of society. It is the raw material of all social advancement. It cannot be waved aside and finally disposed of, by merely longing for the "good, old days," when there were no machines, no factories, when cities were not squalid and enveloped in a pall of smoke, when laborers were not the begrimed slaves of steel and iron. The machine cannot be evicted from our midst and any plan of combating the evil conditions and tendencies of the hour must reckon with it.

In the beginning the divine commission was given to man to "increase and multiply and fill the earth and subdue it."⁹⁹ In pursuance of this command, man set forth to conquer his physical environment and all the activities and means which he has employed in this process, we may call industrial, and the story of their development, industrial history. The term industrial covers all "those activities of mankind which aim at practical control and utilization of the materials and forces of non-human nature."¹⁰⁰ Such control and utilization is attempted by man for the supplying of his material, physical needs, his need for food, for shelter, for clothing, for means of putting himself on record, for utensils, tools, machines and weapons.

Man had not greatly improved his industrial methods prior to

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

⁹⁹ Genesis, Ch. I, v. 28.

¹⁰⁰ Parker, Samuel Chester, *Industrial Development and Social Progress*. National Educational Association *Proceedings*, 1908, p. 758.

the nineteenth century. Seed was sown as in the days when the "sower went forth to sow," upon ground that had been turned up with a wooden plow. Pack horses toiled over poorly constructed roads bearing commodities to market and ships at sea were at the mercy of uncertain winds. Shoes and clothing were made in the home. Books were fashioned laboriously, and being few in number, were the prized possession of the elite. The introduction of gun-powder had changed the methods of warfare materially, though the sword and the lance continued to decide the fortunes of battle. Industry was still a domestic interest, even in the cities which had been developing and becoming the centers of trade and commerce.¹⁰¹

Then came the Industrial Revolution. Its advent was not fortuitous, since preparation for it had been going on for some time. Back in the eleventh century, there had been a renewal of trade relations between the East and the West. This trade, so brisk and important in the days of the Romans, had been interrupted by the barbarian invasions and the Mohammedan wars. In the tenth century, a number of Italian towns began to interest themselves in a revival of Eastern trades. Brindisi, Bari, Amalfi, Venice, Genoa and Pisa fitted out ships and sent them to the eastern shores of the Mediterranean.¹⁰² The Crusades (1095-1270) stimulated this commerce. They awakened an interest in the East and its products. Eastern spices were in great demand, as well as the precious stones, the delicately wrought wares and rich ornaments that characterized Eastern culture. Great trade routes were developed, one down the valley of the Tigris, another by the Red Sea, and a northern route from India and China to the Black Sea. Venice and the Hanseatic League controlled the major portion of this commerce. Under their hegemony, pirates were combated, treaties concluded with oriental potentates and internal trade in Western Europe facilitated.

It was at this time that the Spaniards and Portuguese began to dream of direct trade with the East. The taste for things oriental which had developed in these countries could only be satisfied by paying the exorbitant prices demanded by the more conveniently located Italian cities. A direct trade route with India became the ambition of these nations and intrepid explorers went forth in search of an all-water way to the East. Prince Henry, the Navi-

¹⁰¹ Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 49.

¹⁰² *Ibid.*, p. 44.

gator, Denis Diaz, Vasco da Gama, Christopher Columbus, are the great names of the time. Their discoveries inaugurated the Commercial Revolution of the sixteenth century.¹⁰³

A national commercial consciousness took hold of the peoples of Europe. The wealth of his nation became the ruler's ambition. Colonial trade was developed because it was felt that gold would flow into the national coffers from a favorable exchange of costly manufactures for cheap raw material. The new conditions of trade called for new financial methods. Up to the time of the Crusades, a natural economy had persisted. In the Middle Ages, individuals and families supplied the sinews of business. But with the expansion of trade, the need of building great fleets of merchantmen and the establishment of military defenses, a money economy came into existence. Funds of money were in demand, rather than stores of supplies. A fluid credit was necessary, and with the opportunity for profitable investment in the newly discovered lands, capital was born.¹⁰⁴ It brought its evils as well as its benefits, but it did go far toward establishing a new order of things. It affected military organization by making mercenary armies possible; it changed the status of labor by breaking down the astriction of serf to soil and by freeing the laborer from the limitations set by the guilds; it paved the way for the introduction of machinery at the end of the eighteenth century.

Industrial development characterized European history in the eighteenth century. In spite of the dynastic and colonial wars of the period, trade between the nations had thrived. The fairs and markets of the Middle Ages were losing their importance according as overseas trade became freer. Means of transportation were improved and there was great activity in the building of roads, canals and inland waterways.¹⁰⁵

Then came the great mechanical inventions. Their birth-place was England. Holland had been gradually losing her commercial supremacy, while over-centralization of authority in France was paralyzing the initiative of that people and emasculating their industry and business. England profited by both of these facts and found herself called upon to supply a world-wide trade. The East looked to her for cotton cloth whilst the Continent and

¹⁰³ *Ibid.*, pp. 51-54.

¹⁰⁴ Cunningham, W., *An Essay on Western Civilization in its Economic Aspects*. (Medieval and Modern Times.) Cambridge, 1910, p. 162.

¹⁰⁵ *The Cambridge Modern History*. New York, 1911, Vol. X, p. 723.

North America were clamoring for woolen goods. An unrestricted market was open to her. Moreover, the mines of the New World and the trade with the East had built up a great supply of capital in England so that London of the eighteenth century was the monetary center of the world. This fact is of importance, since with a plenteous supply of capital, inventors could obtain the wherewithal to prosecute their experiments.¹⁰⁶

The first inventions took place in the textile industries. John Kay's "flying shuttle" made it possible for weavers to work more rapidly and they required more thread than the old hand-operated spinning wheels could supply. In 1770 James Hargreaves patented a "spinning jenny" by means of which one person could spin eight threads at the same time. In 1769 Richard Arkwright invented a water frame by which water power was utilized in spinning. Samuel Crompton, in 1779, combined features of the spinning jenny and the water frame and produced his spinning "mule" which made fine thread much more rapidly than had been possible before.

The spinners were now supplying more thread than the weavers could take care of. To meet this exigency, Edmund Cartwright, in 1785, constructed the power loom, three of which could do the work of four hand weavers. In 1792, an American, Eli Whitney, invented his cotton gin for the purpose of picking the seeds out of raw cotton. All of these inventions underwent successive improvements.

It soon became apparent that water power would be inadequate to meet the new demands of industry. A new motive power must be discovered and the result was the steam engine. This invention in turn stimulated the iron industry. New methods of smelting iron ore were developed. Blast furnaces made their appearance, foundries were established and iron came into use in a wide range of industries. Since coal was used in connection with the new engines, there naturally came about a great improvement in mining methods.¹⁰⁷

The awakening of industry affected the means of transportation. Great facilities were needed to care for the coal and iron used in the new industries. Though there had been numerous improvements in road making, many of the roads were still poorly

¹⁰⁶ Cunningham, W., *An Essay on Western Civilization in its Economic Aspects* (Medieval and Modern Times), p. 225.

¹⁰⁷ *The Cambridge Modern History*, Vol. X, p. 735ss. Also Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, pp. 70-78.

laid and new canals had not been completed. Under stress of this new necessity, the railroad and the steamship were born. In the beginning the cars were run on rails and pulled by horses, but the locomotive soon made its appearance. In 1785, George Stephenson turned out a locomotive capable of drawing ninety tons at a speed of twelve miles an hour.

The evolution of industry affected agriculture in two ways. First, the breaking up of the domestic system divorced agriculture and industry. The weavers and cloth-makers who had always engaged in some agricultural work, now migrated to the great manufacturing centers and farmers came to be exclusively occupied with the soil.¹⁰⁸ The development of the means of transportation made distant markets accessible and with increased demands, methods were improved. The old system of common field husbandry declined and rotation of crops superseded the fallow field. A more intelligent use was made of natural manures and the advantages of artificial fertilizers was recognized. The use of the new modelled plow and farm machinery became general and the threshing machine replaced the flail. Scientific agriculture was entering the lists against the traditional methods which were the result largely of trial and error and which custom had sanctified.¹⁰⁹

Moreover, the system of the enclosure of land, intended to make each farmer the owner of his own land which he might work to suit his own pleasure, resulted disastrously in many cases. Small farmers found difficulty in meeting their expenses and the need of consolidation became more and more apparent. As a consequence, we note the rise of the capitalistic farmer and the appearance of farm labor.¹¹⁰

A corresponding change took place in the professional world. Mechanical engineering became the basis of the new industry. Machines must be constructed to make machines. The field of applied science invites the ambition of young men. The adventure that is the life of the engineer, stimulates their imagination. A new profession arises.

From these beginnings came all the tremendous developments of contemporary industry. Only one well versed in the science of engineering can adequately describe the changes that have been

¹⁰⁸ Gibbins, Henry de Beltgens, *Economic and Industrial Progress of the Century*. London, 1903, p. 12.

¹⁰⁹ *The Cambridge Modern History*, Vol. X., p. 741.

¹¹⁰ Cunningham, W., *An Essay on Western Civilization in its Economic Aspects* (Medieval and Modern Times), p. 234.

brought about in man's methods of subduing the earth. Invention suggested invention, steam opened the way for electricity and the end is not yet. New fields of science have been opened up. Chemical engineering, metallurgical chemistry, structural and electrical engineering are new worlds that invite the human mind to conquest. The wildest dreams of yesterday are the commonplaces of today.

Naturally, the Industrial Revolution wrought great changes in the conditions of human life. The ancient unit of economic organization, the home, was the first to feel them. Industry centered in the cities where it had ready access to transportation facilities; this meant an easy flow of raw materials and finished products. The worker was consequently under necessity of following its lead; he must migrate to the city and settle down in the shadow of the factory. Cities grew and expanded in marvelous fashion. Of course, the beginnings of city life antedated the Industrial Revolution by many centuries. In the tenth century, Henry I, of Germany, set up fortified places where one out of every four peasants was to dwell and store up a portion of the annual harvest for the common good. Throughout the Middle Ages, the cities were centers of intellectual and political activity as well as the homes of commerce and industry. They were likewise the refuge of the oppressed and the home of all laborers not immediately attached to the soil.¹¹¹ But with the advent of the machine, the city assumed a new role in economic organization. There business and industry concentrated and there the laborer must live and devote himself exclusively to the interests of his vocation, if he hoped to survive under the new order of things.

There was likewise a change in the relations between employer and laborer. Under the old system, labor was a personal and individual matter. The cobbler worked in his own home and turned out a finished product for which he received return largely in kind. There was little intervention on the part of a middleman.

Even before the Industrial Revolution, this arrangement was beginning to break up. Wealthy masterworkers hired numbers of journeymen to do the work, whilst they concerned themselves with matters of trade and in finding advantageous markets. A number of looms, for example, would be gathered under the master's roof, and men would be hired to work at them for wages. This was the beginning of the separation of capital and labor

¹¹¹ Robinson, J. H., and Beard, C. A., *Readings in Modern European History*. New York, Vol. I, Chapter XVII.

and the breaking up of the sense of mutual cooperation and dependence.¹¹²

The introduction of the machine completed this separation. The center of industry became the factory, wherein men were employed by the hundreds to labor day after day for a stated return in money. As the capitalistic system grew, the relations between laborer and employer became more and more impersonal, for the demands of trade and finance made it impossible for the employer to pay attention to the detailed supervision of his workmen and called for a change in the methods of organization. The capitalist became the promoter, the general supervisor, the expert in the arts of business. He chose subordinates, fitted for the task because of their technical knowledge, to watch over the details of production. Gradually, the capitalist became content to invest his money and scrutinize the returns and not to concern himself more deeply in the business as long as his income increased and he had plenty of time and means for enjoyment and leisure.

The wage-earner, on the other hand, tended to become more and more dependent—a mere cog in the machine. This was especially true, when specialization became the order in industry. Men labored all day long at uninteresting mechanical tasks, their imagination stifled and their pittance meager. The adventure of productive labor was lost; the impulse to create, thwarted.¹¹³ Em-

¹¹² Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 77.

¹¹³ Marot, Helen, *Creative Impulse in Industry*. New York, 1918, p. 7.

Thorsten Veblen in his *Theory of the Leisure Class* (New York, 1902, p. 329), notes the tendency of modern industrial processes to render the workman skeptical and materialistic. Changes in industrial methods have operated to change the whole mode of thought and the intellectual outlook of the men engaged in them. His standards of thinking even on topics outside the range of his daily work are affected by the conditions under which he must labor. "Familiarity with the highly organized and highly impersonal industrial processes of the present acts to derange the animistic habits of thought. The workman's office is becoming more and more exclusively that of direction and supervision in a process of mechanical, dispassionate sequences. So long as the individual is the chief and typical prime mover in the process; so long as the unobtrusive feature of the industrial process is the dexterity and force of the individual handicraftsman; so long the habit of interpreting phenomena in terms of personal motive and propensity suffers no such considerable and consistent derangement through facts as to lead to its elimination. But under the later developed industrial processes, when the prime movers and the contrivances through which they work are of an impersonal, non-individual character, the grounds of generalization habitually present in the workman's mind and the point of view from which he habitually apprehends phenomena is an enforced cognizance of matter-of-fact sequence. The result, so far as affects the workman's life of faith, is a proclivity to undevout skepticism."

ployment became a precarious affair. Markets were unstable, over-production resulted in closing down of the factory and there was nowhere to turn for work. The laborer began to feel himself the creature of industrial circumstance.

The family ceased to be the industrial unit. Every individual, whether man, woman or child, became a potential worker. Mother and daughter left the shelter of the home to toil shoulder to shoulder with father and son in the shops and factories.

Thus the Industrial Revolution, while it served to enlarge the social environment and to increase the sum total of all those influences which enrich the life of the individual, nevertheless, because of specialization in industry and dependency for employment, succeeded in confining the lives of the great majority of people within very narrow grooves.¹¹⁴ Thus was reversed the old order, under which the worker lived in a circumscribed environment, with few needs and just as few means of satisfying them, yet, far from being the slave of a machine and a creature of circumstance, was the master of many crafts.

It would be beside our purpose here to dilate on the social ills that have resulted from the Industrial Revolution. The change had come too rapidly for adjustment. Men were too much absorbed in the wonders they were working in the realm of the physical, to pay much heed to the harm that was being wrought in the social order.

Yet, even from the beginning there were men with vision who saw the problem and addressed themselves to its solution. The first impulse was to make laws in restraint of industry. But such laws hampered trade and because of them the principle of "laissez faire" was enunciated. Adam Smith was the apostle of this doctrine. In his "Wealth of Nations," published in 1776, he attempted to prove that restrictions are useless because they interfere with a man's freedom to become rich. Now, inasmuch as the true strength of a nation lies in the wealth of its citizens, such interference is disastrous.¹¹⁵ The doctrine was seized upon with avidity by the capitalists and it suggested such other theories as that of "enlightened self-interest," according to which each man should look to himself and let others do likewise, for "private interest is the source of public good." Laws are bound to fail

¹¹⁴ Carlton, Frank Tracy. *The Industrial Situation*. New York, 1914, p. 17.

¹¹⁵ *Cambridge Modern History*, Vol. X, p. 763.

because misery, vice and suffering are due not to controllable agencies but to the inexorable laws of sound political economy.¹¹⁶

Meanwhile, labor had not been inactive. Its platform was diametrically opposed to the individualism of the exponents of "laissez faire," and looked to the group rather than to the individual for control. Utopian schemes were advanced to flourish for a day and then die.¹¹⁷ All were too radical to stand the searching test of reality; they seemed to strike at the roots of accepted morality and threaten the very basis of civilization.

They did serve a purpose, however, in bringing society to a realization of existing ills. They threw the doctrine of "laissez faire" into disrepute and called the workingmen to unite. Trades unionism developed and has done its share toward defending the interests of labor in the perilous times of reconstruction.

Marxian Socialism was proclaimed in 1848 and has been a significant factor in the political and social world ever since. It seemed admirably calculated to answer the needs and aspirations of the masses. The prevalent discontent was directed to political channels. A solution was offered which seemed tangible and real in comparison with the Utopian schemes that had preceded. Socialism has found its best exemplification as a political force in the Social Democrat Party of Germany.

The most radical of all theories of social reform, is that advanced in the name of anarchy. It rejects government as inherently evil and looks to individual integrity as the foundation of society. "No more parties, no more authority, absolute liberty of man and citizen," is the cry of Proudhon, who longs for a time when "a regime of voluntary contracts, substituted for a regime of obligatory laws, will constitute the true government of man, the true sovereignty of the people, the true Republic. Anarchy injecting itself into trades unionism, becomes syndicalism, or organization by industries rather than by trades and crafts. The latest word in this movement is spoken by the Industrial Workers of the World in this country and the Bolsheviks in Europe.

We in America have put our faith in political democracy as the best means of readjusting society. Although called into being before the reign of the machine had been definitely inaugurated,

¹¹⁶ Hayes, Carlton J. H., *A Political and Social History of Modern Europe*, Vol. II, p. 83.

¹¹⁷ *Ibid.*, pp. 86-88. A brief account of the theories of Robert Owen, Saint-Simon, Fourier and Louis Blanc.

our institutions seem well fitted to reconcile the extreme individualism of anarchy on one hand, and extreme socialism on the other. Democracy is our watch word. We realize that it is a new venture, that it looks in vain to the past for guiding precedent. There were democracies in the past, but they were city democracies, or more correctly, aristocracies, wherein a servile unfranchised class labored at grosser tasks, that the favored "free citizens" might enjoy the leisure necessary for the study of affairs. With us democracy has a wider significance. It includes all classes, rich or poor, regardless of station, fortune or sex. We have faith in democracy because we take it to mean a social order based on cooperation, rather than compulsion. We believe in the excellence of social and moral sanctions, rather than political measures. Taking our Constitution as a basis, we believe that it is possible to work out all the vexed problems of the day. The proper compromise must be effected between law and liberty and the results applied to all the various departments of life.¹¹⁸

Another characteristic feature of modern life needs to be noted. The whole complexion of the present day is profoundly secular as against the religious character of the past. The roots of this Secularism can be traced back to the fourteenth century, when after the Western Schism, the Church began to lose control of civilization. During the Middle Ages, the influence of churchmen on the affairs of life had been deep and far-reaching. Medieval bishops protected cities from invasion and were active in promoting trade within the walls. They superintended the expenditure of moneys for public works, regulated the sale of necessities and sought to control profits. The clergy, as educated men, were the logical trustees of civil affairs, and because their very vocation held them to an ideal service of God, they were regarded as being particularly trustworthy. Secular business was administered by clerics, ecclesiastical tribunals reviewed legal matters, and ecclesiastics were high in diplomatic and court circles throughout Europe.¹¹⁹ This was in accord with the spirit of the times, according to which religion should be supreme and the influence of Christ should be felt in every part of the social organism.

¹¹⁸ Bristol, L. M., *Education and the National Ideal*. Publications of the American Sociological Society, Vol. XIII, 1919, p. 165.

¹¹⁹ Cunningham, W., *An Essay on Western Civilisation in its Economic Aspects* (Medieval and Modern Times), p. 140.

But when the Great Schism occurred and men were at a loss to determine who was the real head of the Church, when abuses and scandals began to destroy the confidence of the people in the clergy, when the Black Death came to depopulate Europe and leave society in a tottering condition and to decimate the ranks of the clergy, when poverty and want called in vain to an impoverished Church, then it was that society began to turn to secular agencies for assistance.¹²⁰ We note the rise of nationalities, rending the unity of the Empire and the struggle between cities and feudal monarchies. Vernacular and national literatures were born and the Renaissance comes to consecrate secular learning. Then came the Protestant revolt, which by the principle of private judgment destroyed the authority of religion completely and left men no appeal save that to reason and the power of the world.

From this time forward, the influence of religion on life, outside the Catholic Church, has steadily waned. Protestantism reached its logical conclusion in the Enlightenment of the eighteenth century and the deification of reason. Then came the revolt of Rousseau and Romanticism, which culminated in the French Revolution and sought to reconstitute society on a purely naturalistic basis. Meanwhile, critical philosophy casts off from theology and attempts to formulate a new definition of truth and to find a new solution for the problems of life. The Idealism of Immanuel Kant makes the mind the organizing principle of the world, and the world as a consequence, the creation of the mind. Space and time are subjective forms of intuition which are furnished by the mind itself. We do not find the world ready-made; our minds organize and shape it. "The understanding does not derive its laws from nature, but rather imposes them upon nature." The subject does not respond to the object in the process of knowing, but the subject is the starting point to which the object conforms in the process of being known.¹²¹ Ideas do not conform to things, but things conform to ideas, and we know them only in as far as they are given shape by the constitution of the mind. Out of this doctrine grew a very highly idealized doctrine of life. Human reason comes to be regarded as a manifestation of the Absolute Reason gradually unfolding and coming to consciousness of itself. Man becomes part and parcel of the divine.

¹²⁰ *Ibid.*, p. 158.

¹²¹ Eucken, Rudolph, *The Problem of Human Life*. New York, 1910, p. 436.

Natural science, no longer content with being just a province of human thought, now enters the realm of philosophy. Taking as its starting point, the theory of evolution, it emphasizes the genetic view of human nature or the human mind in the process of becoming. It sets itself up against idealism, by centering its attention, not on the ideal perfection visioned by Kant and Hegel, but upon the perfectibility seen from brute beginnings. Ontogeny is studied that phylogeny may be understood. Man is regarded as a part of nature subject to the same laws as lower things in his growth, development and perfection. Progress is due to the clash of elemental forces and it is the action of natural selection and not the intervention of any external, transcendent power, that rules the destiny of the world.¹²²

The advent of Industrialism presented the human mind with a new problem. On the one hand, it painted a glorious picture of the achievements of human intelligence in the physical world; on the other hand, the vision of the many ills engendered could not be shut out. Men became interested in the problem of social control. The laws of science are searched for a method of dealing with human relationships; just in how far are they subject to the reign of law.¹²³ A new philosophy is born, the spawn of all that had gone before. Based on evolution, showing earmarks of Rationalism, tinged with Idealism, it goes under the name of Pragmatism. Truth is pragmatic; it is not the correspondence of an idea within the mind with objective reality, but rather it is the efficacy of the idea as a means to an end. Hence truth is not something inherent in the idea itself; rather it is the measure of the success of the idea as a useful instrument. The idea is a symbol, a "plan of action." The teleological is rejected, first principles are scorned, thinking, not thought, is important. Conduct has no moral meaning derived from the principles of right and wrong; it is evaluated according to its utility for producing results.¹²⁴ Pragmatism invades the province of theology with an attempt to substitute a kind of mystic voluntarism for intellectual faith; it proposes a new psychology based on function and reaction rather than structure; it preaches the doctrine of Creative Evolu-

¹²² *Ibid.*, p. 536.

¹²³ *Ibid.*, p. 542.

¹²⁴ James. William. *Pragmatism*, New York, 1907; cf. also works of Dewey, Royce, Schiller and Bergson.

tion, showing how man can create for himself a glorious destiny. All of which is a long cry from the doctrine of sacrifice, of humility and obedience, of faith and love of God as we find it in the Gospel.

We may sum up Secularism by saying that it is the world come into its own. Its ideals are all mundane; it dreams of perfecting man's present estate and refuses to allow the possibility of a future life to distract its efforts. Its hope is in science, in politics and in social reform. Its interests are here and now. "It is determined that all men shall know the truth—not the medieval truth that the afflictions of this world shall be recompensed in heaven, but the scientific truth that there is no reason save our own carelessness and unintelligence, why anyone should be deprived of the goods of life."¹²⁵

Such, sketched in broad lines, is the character of contemporary society. Industrialism, democracy, secularism are the distinctive notes of the present social environment. These have been taken into account by the schools of our country and a corresponding educational program has been formulated. The program is definitely sociological as against the psychological point of view which has long obtained. No longer is education regarded as a matter of formal discipline, whose objective is mental development and power effected through the medium of idealized subject-matter. The modern aim is more specific. It looks to the development of such powers as may be made effective for useful ends and the stimulation of tendencies to exercise these powers for such ends.¹²⁶ Modern science and industry have completely changed the conditions of life and living and created new social needs. The concentration of the great bulk of the population in cities and the artificial character of city life has resulted in a loss of physical skill and ingenuity. The modern city child lacks the manual dexterity of his fathers. The school must make good the loss by providing for manual training, domestic science and gymnastics. It must coordinate itself with the home and supply those elements which the latter no longer provides.

Again the kaleidoscopic character of city life with all its varying stimuli, plays havoc with mental continuity and concentration. The attention is being forever stimulated in some new direction

¹²⁵ Hart, Joseph Kinmont, *Democracy in Education*, p. 223.

¹²⁶ Harvey, Lorenzo, D. *The Need, Scope and Character of Industrial Education*. National Educational Association *Proceedings*, 1909, p. 49.

and the imagination tempted to run riot. The child finds external life so interesting that only with the greatest difficulty can he center his mind on invisible, underlying laws, the knowledge of which is consecutive thought. The school must come to his rescue, aiding him to unify his experiences, demonstrating to him the correlation between the domestic, social and economic phases of his life, stimulating him to creative thought and rescuing him from the disaster of going through life, beholding all things, yet seeing nothing.

Because modern life causes haphazard thinking, it follows that there will be lack of moral steadiness. A great amount of information poured into the mind from many sources fails to develop character. The result is superficiality and failure to cleave to the principles of right in the face of difficulty. The school must find room for moral education, and though it is deeply conscious of this fact, it has not as yet discovered an adequate method.

Finally, there is lack of vocational training. In the old industrial home, the sons learned their trade from the father, while the mother trained the daughters in the arts of home-making. Under present conditions, with specialized labor on one hand and the wide use of unskilled labor on the other, boys enter the lists of the wage-earners, without first acquiring a trade and are as a consequence, more or less at the mercy of circumstances. Girls, too, must go forth to earn a living and have little time to learn the art of home-making. The school would meet this exigency with an adequate system of vocational education.¹²⁷

Social Efficiency is the slogan of modern education. The individual must become an efficient member of society. Personality is considered a social product, created by social contact. The only values are social values and the good of the group is the one thing worth considering. The school must be socialized, its aims, methods, materials, organization and administration made to conform to the needs of society. For social life can be purged of all its ills and brought to perfection if the social point of view supercedes the individual. Cooperation must become complete. The school being a preparation for life, should reflect the ideal conditions of life. It must be a social institution, where there is free interplay of individual minds, where learning is accomplished

¹²⁷ Smith, Walter Robinson, *An Introduction to Educational Sociology*. New York, 1917, *passim*.

by groups of interested workers. The social project is proclaimed the best method and subject-matter is evaluated according to social standards.¹²⁸

Now this plan of modern education is profoundly secular. Its prophets speak of religion, but the religion they know is social service.¹²⁹ It has nothing to do with the idea of a personal relation between man and his God. "The evangelical notion of religion as a purely personal relation between God and the soul, setting man apart from his fellows, is widely regarded as an exploded fiction. Religion is now seen to be a social growth, like speech. It roots itself in social relationships and expresses itself therein. If it is of worth it must make such relationships easier not harder, and must enrich, not impoverish them."¹³⁰

Precisely here it is that modern educational philosophy makes its fundamental error. Religious, social, moral are not synonymous terms; there is an essential difference that must be recognized. Social efficiency will not save the world; salvation, temporal as well as eternal, can only come through Him Who is the Way, the Truth and the Light. He speaks today through His divinely constituted Church and the Church whispers His Message to His little ones in her schools. The Catholic school possesses the secret of true social efficiency. It is faith in God and in Jesus Christ Whom He has sent and in love of Him above all things. This is the basis of every other duty and obligation. It assumes the sacredness of the individual based on the true notion of personality as a complete and incommunicable substance.¹³¹ It insists on love of neighbor as a correlate and indispensable condition to the love of God. Christian charity includes all social virtues and affords them a valid sanction. There are those that charge that "religious schools are backward because they assume religion to be the fundamental fact of life, whereas it is only one of the elements which make up that indissoluble unity."¹³² Backwardness of this kind is the truest progress for it is based on truth. Religion is not a mere department of life; it is the meaning and end of life. Modern

¹²⁸ Wilson, H. B., *Socializing the School, Educational Administration and Supervision*, Vol. IV, No. 2, p. 88.

¹²⁹ Bobbitt, Franklin, *The Curriculum*. Boston, 1918, p. 166.

¹³⁰ McGiffert, Arthur Cushman, *The Rise of Modern Religious Ideas*. New York, 1915, p. 273.

¹³¹ St. Thomas, *Summa Theologica*. Paris Prima, Qu. 29.

¹³² Todd, Arthur G., *Theories of Progress*. New York, 1918, p. 435.

society will avoid ruin and desolation only in proportion as it recognizes this fact and accepts it.

But it will not be enough for the Catholic school to insist on the necessity of religion as fundamental to all education. The relations between religion and social life, between the love of God and the love of neighbor, between divine service and social service, must be made explicit. The cult of democracy affords an opportunity for this. True democracy was proclaimed when the Master taught His disciples to pray, "Our Father Who art in heaven."¹²³ The Fatherhood of God implies the brotherhood of man. St. Paul is only developing the idea when he tells us that before God "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all in all."¹²⁴ The first requisite for democracy is unselfishness. To act unselfishly at all times is no easy matter, for selfishness is native in human nature. There must be an adequate motive. The mere recognition that the common good demands this sacrifice will not be sufficient. But a realization that this is the law of Christ, that self-love is a sin against charity, that whatsoever is done to the least of His brethren is done unto Him, that the mark of membership in His Mystical Body is love, will lead a man gladly to sink his private interests in the common good.

These are applications of our divine Faith, that the Catholic school must make for the children. They should not be left to chance, for we have no assurance that knowledge of our Religion will function automatically to produce a life in conformity with it. Religion must be interpreted in terms of social and political life. Thus the child will be prepared, when the time comes, to exert his influence and direct his support in the cause of truth, justice and right.

There remains one more important consideration. Modern life is industrial; it is industry that fixes the conditions of living, working, playing, associating and resting. The Catholic school must assist the child to live according to the law of Christ, to grow up to His fulness, in an environment that resounds with the clanking of iron and steel, the whirr of machinery and the bustle of commerce.

Economists distinguish four great phases of industrial life, pro-

¹²³ Matthew, VI, v. 9.

¹²⁴ Colossians, III, 11.

duction, distribution, exchange and consumption. Though the major portion of his time and effort may be directed towards one of these phases in particular, every individual is vitally concerned with all of them. Consequently the school should give the child an elementary knowledge of all four. All should know something about production, or for what Bobbitt calls "occupational efficiency,"^{134a} not only that the danger of aimless idleness may be obviated, but that there may be a more general appreciation of the function of labor in society. This will inspire those who work with a more ideal conception of their task, the while it serves to break down the barriers of class prejudice. Secondly, all should acquire an elementary knowledge of the process of distribution and exchange. Sound knowledge of this kind would help toward putting a conscience into business and would give a basis for judging the reforms that are advocated in the name of a more equitable distribution of wealth. Lastly, all should be trained for the proper use of the fruits of industry. This is sometimes called education for leisure or enjoyment, though more is included than is generally connoted by these terms. All should learn to desire things that are good and worth while, to spurn the cheap and tawdry, and exhibit that thrift and economy in the use of things that is demanded by the virtues of prudence and temperance.¹³⁵

These types of training should be included in the right proportion in the education of every child. It will serve clearness to examine each one of them a bit more closely.

We might define productional knowledge as that which fits one to make things that sell. It regards those arts and occupations whose purpose is the creation of wealth through the application of labor and intelligence to natural materials.¹³⁶ Strictly speaking, production has to do with those occupations wherein manual skill is directly applied to raw materials, although other agencies, such as carriers, bankers, lawyers, clergymen, etc., contribute in a real though secondary way. General knowledge of production should include the manner of extracting raw materials from the earth; this comprises agriculture and mining. Then the transforming of raw materials by the so-called industrial vocations, manufacture and its correlate, machino-facture and the transportation of the pro-

^{134a} Bobbitt, Franklin, *The Curriculum*, p. 53.

¹³⁶ Weeks, Arland D., *The Education of Tomorrow; the Adaptation of School Curricula to Economic Democracy*. New York, 1913, Ch. XI.

¹³⁵ *Ibid.*, p. 15.

duct. This knowledge concerns everyone, for everyone is dependent upon these agencies for keeping alive and well. It opens up the vision of later life to the child and brings home to him a sense of his dependency upon society.

Various studies contribute to productional knowledge; certainly, the form studies, the three R's, for without them a man can prepare himself, neither to produce or to appreciate the value of production. There should be practical applications of arithmetic to the problems of production. Nature study contributes when its aim is to bring out the relation between nature and human needs. Geography shows how environment affects productional activities. History should include the story of production in the past. Civics, when treated from the community point of view, shows the influence of the state, of law, order, police and fire protection on the process of making things to supply human needs. Literature and art likewise play their part. The relation between the fine and practical arts should be insisted on and the artistic character of good workmanship should be pointed out. The interest in music might be stimulated if children knew something about the process of making musical instruments. "One may easily undervalue the contribution of the less evidently productional types of knowledge, and while properly laying stress on the factors that directly function for wealth, err in denying productional values to the more abstract mental products."¹²⁷

Of late, a new subject, industrial arts, has made its appearance in the elementary school curriculum. It is really not a new subject but rather an evolution of manual training. We have seen how public pressure caused the introduction of the manual arts. In the beginning the training value of this new subject was emphasized. The work was based largely on the Swedish sloyd system, whose spirit was disciplinary and whose aims were partly formative and partly utilitarian.¹²⁸ Katherine Dopp, in her "Social and Industrial History Series," intended for the primary grades, introduced the evolutionary type of practical arts, built up on the basis of the Culture Epoch theory. The attempt is to acquaint the child with the evolution of industry through the ages and thus to give him an understanding of the present situation.

¹²⁷ *Ibid.*, p. 18.

¹²⁸ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 464.

Today, a new point of view has developed. It would study industry for the sake of a better perspective of man's control of economic factors.¹³⁹ It takes exception to the evolutionary approach on the grounds that to "rediscover every step in the development of these arts is to miss the purpose of these arts; it may be good industrial history, but it is not good industrial training." The course may be organized on the basis of the raw materials used in industry—foods, textiles, woods, metals, earth, and would show how these are transformed into finished products. Inasmuch as there is an overlapping in the use of materials, another method of organization has been suggested, based on use. The course would answer the question, How does the race provide itself with food, clothing, machines, records, tools, weapons and utensils. The purpose is not so much to learn the processes of construction as to get an idea of how things are made.¹⁴⁰ The time element immediately comes to mind, but the sponsors of the movement claim that time will be saved, for there will be a reduction of subjects. Drawing, manual training, domestic science and domestic art will all be included in this one subject." This subject, representing a content of thought and experience rich and vital in human values, may take its place in the elementary school, as dignified and respectable as geography or history or arithmetic."¹⁴¹ Moreover, there are splendid opportunities for correlation with arithmetic, geography, nature study, etc. An added advantage of the course, is that it does not require any involved paraphernalia and can be taught by the regular grade teacher.

A knowledge of the processes of distribution and exchange is necessary for everyone, for even though a man has no direct interest in production, he does share in the things that are produced. If distribution is unregulated, if business pursues its course unrestrained, society will suffer. Lack of adequate regulation in this regard is responsible for no end of our present evils, for swollen fortunes, for low wages and high prices, for watered stock and cornering of markets, for all the buccaneering tactics of high finance.

¹³⁹ Russell, James E., *The School and Industrial Life*. New York, 1914, (Columbia University Publication), p. 6.

¹⁴⁰ *The Speyer School Curriculum*. New York, 1913. (Columbia University Publication.) Gives complete organization of course in industrial arts based on use.

¹⁴¹ Bonser, Frederick G., *Fundamental Values in Industrial Education*. Columbia University Publication, New York, 1914, p. 38.

If we are to have real democracy and a universal participation in the fruits of modern industrial progress, there must be a better knowledge of the process of distribution. The rudiments of this knowledge should be given to every child. There should be included a knowledge of commercial procedure, the conditions of barter and exchange, of transportation and trade. These implications should enter into the history course and be taught in civics. Arithmetic should have plenty of this kind of application and should include practical problems in taxation, trade, banking, insurance, stocks and bonds. Religion should demonstrate that graft and corruption, unjust wage and poor working conditions, constitute an infringement of the Law of God. The social responsibility of wealth should be emphasized, the Christian truth that ownership is stewardship and implies strict accountability to God.

On the other hand the dependency of the factors of distribution on social stability should be emphasized at every turn. The tendency of the day is to seek the cure of social ills in the complete destruction of the present social order. The fallacy of this sort of radicalism should be made apparent to the child and he should be taught to see that the established machinery of government, if properly operated, is the best means for curing abuses and bringing about social justice. History and civics are rich in opportunities for this sort of teaching, as is religion with its insistence on patience and obedience.

Training for the consumption of goods includes a wide range. There is primary consumption, including food, clothing and shelter. Over and above these there is the consumption of things necessary for physical well-being, the little luxuries of life. There are the materials required for family life and the proper care of children. There should be training in the right use of money, the cultivation of the proper appreciation of objects in the interests of economy and a distaste for the cheap and degrading. Training for recreation comes in with its implied cultivation of the proper social relationships. Here is included, in a word, all that knowledge which bears upon the use, economic, aesthetic or social, of any object whatsoever.¹⁴²

Many elements in the curriculum can be made to yield this kind of knowledge. Religion, first of all, by insisting, in season and out,

¹⁴² Ryan, John A., *Distributive Justice*. New York, 1919, p. 361.

that creatures are to be used as means not ends, that they are the ladder whereon we climb to God. Music, literature and art educate the taste and instill a love for the noble and beautiful. Thrift can be inculcated in the arithmetic lesson. Use values can be pointed out by means of the industrial arts. Hygiene, school recreations, and organized play, all have their influence. Nature study has its aesthetic aspects; it also teaches many valuable lessons in hygiene. After all, to teach children the proper use of things, is to teach them to live, for the manner in which a man enjoys the fruits of his labor and that of others, is the measure of his integrity.

We have reviewed the needs of modern society and indicated in broad lines the manner in which the Catholic school must meet them. We might call this, in a word, education for practical life. Bobbitt sums it up in the following words: "The individual is educated who can perform efficiently the labors of his calling; who can effectively cooperate with his fellows in social and civic affairs; who can keep his bodily powers at a high level of efficiency; who is prepared to participate in a proper range of desirable leisure occupations; who can effectively bring his children to full-orbed manhood and womanhood, and who can carry on all his social relations with his fellows in an agreeable and effective manner."¹⁴³

Now there are those who claim that having stated this, you have stated the whole end and aim of education. These people look upon economic life as an end, rather than a means. They can conceive of no aim higher than present living, and education, in their thinking, is but an instrument for social betterment. They represent an extreme reaction from the formal and humanistic ideal of education that has widely prevailed; because the schools hesitated to have anything to do with the work-a-day, they will have nothing but the work-a-day.

But economic life is not an end in itself. It is but a preparation and condition for a higher type of activity. Man needs bread, but man does not live by bread alone. We may not teach trades at the expense of academic knowledge, which is, after all, society's priceless heirloom. The body is worth more than the raiment and man is worth more than his occupation. Education is essentially a human process, and while it is absolutely necessary that the individual be brought into vital contact with his environment, it must

¹⁴³ Bobbitt, Franklin, *The Curriculum*, p. 3.

always be borne in mind that the individual should be the master, not the creature of his environment. He must be released from the bondage of the machine, and not made more completely a cog of the same. Society has its claims on the school; if the school refuses to heed them, it is doomed to failure and ineffectiveness. But the school does not exist for society alone; it must never forget its duties to the individual. Education absolves its obligation of adjustment, not when it succeeds merely in fitting the individual into his environment, but when it lends the individual the power of utilizing his environment for higher ends and of elevating it in turn to a higher level. This is the secret of progress.

(To be continued)

WHAT HAS BECOME OF OUR TASTE?

In making this earnest inquiry of the world at large, we do not discriminate in favor either of bad taste or of good taste. Both kinds of taste seem to be at a sad minimum; indeed the present tasteless estate of most of the products of the human imagination is a melancholy thing to contemplate. If we were passing through an era of downright bad taste, like the middle Victorian or the late-Renaissance, much could be forgiven us, because at least we were making progress even though in the wrong direction. Unfortunately, however, we have not even this excuse. The mental engine of the world is stalled at the foot of the high hill of reconstruction. The motor of the public imagination is delivering no power. It is high time that the passengers get out and look into their car to discover why it is in neutral when it should be in high gear.

The war cannot be accused of having foully murdered our taste, because it was already on its death-bed when the war began. All that may be fairly charged up to the war is the ghastly and indefensible destruction of immortal products of taste glorified, like the Cloth Hall at Ypres, the Cathedrals at Arras and at Rheims. It is a bill of damages that can never be paid, of course, because it is so huge in these three items alone. But all wars result in such atrocious destructions of the fine products of taste, so that one can at least accept them as an element in the complete philosophy of life and be as resigned as possible. Which is very little. It is hard to be resigned to wars!

That taste was gasping its last, shortly before the outbreak of the world war, seems too obvious to make the point worth laboring. When movements in art like Cubism, Futurism, and Post-Impressionism could be esteemed of sufficient interest to justify elaborate expositions in New York City and other world cities, and serious attention from critics the world over, only a year before the outbreak of the world conflict, then surely something was rotten in Denmark. The odor of the decay was inescapable, unmistakable; the dead thing itself,

however, was as yet undiscovered. There were a few unworldly thinkers who ventured to suggest that its source was probably a spiritual one, that a vicious philosophy of life had about spent itself and was fallen upon the evil days of its final reckoning. Naturally any such old-fashioned reasoning as this found scant hearing. Your modern materialist will not admit the existence of the ghostly, except by his actions! He will go to any extreme to find a natural cause for everything, so that he may defend it if old-fashioned people who have peculiar ideas about art and conduct find fault with it. There were some very old-fashioned people back in 1912 and 1913, some of them old and some of them still young, who were convinced they had good reason to believe the decaying thing was the Renaissance philosophy of art and life and morals in its death throes. They were persuaded from their study and their observations that the Renaissance theory of unrestrained individualism had about reached its logical end. There were few experiments left to be made with it. Its break-up and dissolution were at hand. How near at hand they were, those old-fashioned thinkers did not realize, although the German War Office could have enlightened them on that point. They were studying the thing, you see, only in its more apparent aspects such as art, and society, and philosophy, and public morals and public manners—its subtler aspects such as science they rightly did not consider to offer any major evidence in the case.

The Louis kings of France of the eighteenth century typified, in the reasoning of these old-fashioned thinkers, the ultimate possibilities of the Renaissance ideal under modern conditions. The French Revolution was simply the inevitable result of a critical examination of this ideal by liberal, not to say radical, students of politics. The Revolution did its business so thoroughly that a reaction for the moment was inevitable. It made possible Napoleon, the most magnificent Renaissance figure of history. With his passing passed the final hope of the old order. All that had fallen at the time of the Revolution—the era of dress, the era of the aesthetic, the era of full living—given brief hope by the rise of Napoleon's star again fell when the Empire once more crumbled. In reality the Victorian

era in English history and art was nothing but the last stand of conservatism against the excesses of the new anti-Renaissance philosophy. The Gothic revival towards the close of the Victorian period was simply an attempt on the part of the Liberals the world over to find solid philosophic and artistic ground in which to prepare for the coming storm of ideals which their sharper sense and intuition told them was inevitable. Not all the Liberals were Goths, but none of them had much fondness for the Renaissance. Their spirit was one of inquiry towards a better philosophy of life than any of the accepted political orders offered. Unquestionably they retarded by their liberalizing of the Anglo-Saxon political ideal the growth of that heedless radicalism which began in the middle of the last century to present, in the guise of Socialism, a seductive menace to the security and virtue of society, and now, grown bold under war's lack of restraint, is openly blackmailing the world in the name of Bolshevism. To the Liberals of the Victorian era we owe whatever of decency, whatever of taste, whatever of political and social virtue we may still possess after the last four years of agonized effort to crush out the final remnant of Renaissance philosophy in its decadent form of Pan-Germanism. It was Victorian Liberalism that gave us the modern interpretation of English and of American constitutional government, and the untrammelled spirit of constructive social criticism which made vital the work of Thackeray, of Dickens, and of Robert Louis Stevenson. It is this understanding of constitutional government, and this spirit of social criticism, that form the only reasonable hope today for a satisfactory working out of the problems of reconstruction.

A century and a half ago the accepted medium for the voicing of constructive social criticism was the essay and the tract. For the Victorian liberals the novel seemed the most direct and immediate form. They knew their public and were wise in their generation. They were not guilty of novels with a purpose, but they most certainly did have a purpose in their novels quite apart from the mere desire to entertain and to make a living. They wrote because they saw certain things in the life about them which they knew affected the well-being

of everybody and were legitimate objects of everybody's interest. Sensationalism was farthest from their thought. Today their successors in the field of literature are bondsmen in the land of Egypt. Taste is almost a memory, red-cheeked virility has been replaced by a rouged-over pallor, and it is the critical fashion to be cynical, superior, and destructive. The literary Bolshevik exists, as well as the political. By comparison with him the Victorian Liberal, a wild fellow in his day, now seems a stuffy moral tyrant. Those of us who five years ago considered ourselves liberals find suddenly that we are considered to be today's conservatives. Indeed with Bolshevism as the norm of radicalism we are hardly conservatives at all—we are really reactionaries. It is the Socialist, aforetime radical, who now is the liberal if not actually the conservative! It is a mad world.

Queer signs and wonders, and melancholy portents are everywhere on the literary horizon. There is at present in its tenth American edition a book of short stories called "Limehouse Nights," which has achieved an equal number of British editions and scored everywhere a sensational success. Judging from his photograph, the author of this book would pass easily in any gathering of ecclesiastics for a healthy, young, fresh-faced seminarian with an Irish cast of countenance. Judging from his short stories, without seeing his photograph, you would say that he had had a mature and unusually vivid experience as a police court reporter for the most sensational of the London dailies, and that he had turned to fiction to record some of the episodes of London's Chinatown which daily newspapers, even when most sensational, hesitate to set forth in any detail. Not that "Limehouse Nights" lacks news value! There is as much of fact in it as there is of fiction. But woven through the fact there is too much that is pathological, too much that belongs to the record of criminology, too much that is anatomical, for the general effect of any of the stories to be really wholesome. It is most distinctly not a book *virginibus puerisque*. It has had a tremendous vogue. It was one of the best selling books of last year and this year, and probably will be also next year. It has been reviewed with extravagant praises by reputable reviewers. Yet in the face of

all this the book certainly cannot be defended as a worthy product of the imagination, because there is utterly lacking any real necessity for the writing and general distributing of it or any part of it. It may legitimately lay claim to sound artistic technique, for the stories are well told, but certainly it may not lay claim to the title of art when other products of the imagination dealing with similar or allied themes have by common consent been excluded, in other times and other places, from the category of sound taste and universal art. Yet the public has liked "Limehouse Nights," and the public is usually given what it will take.

Some time since, there was an animated discussion in the *New York Tribune* on the question of moral and immoral books. Now "Limehouse Nights" is not an immoral book. It belongs rather in the class of which you ask instinctively—"cui bono?" But recently some of its contemporary adventurers in the field of fiction have been written by authors whose reticence and taste were far less than those of the bold young man who wrote "Limehouse Nights," and there has been a great stir about the matter in New York City and in library circles generally. Inevitably it got into print, and then it reached the stage of public controversy. The controversy was started by a remark of Heywood Broun, literary critic of the *Tribune*, to the effect that "the business of public libraries is not to promote morality, but to promote reading." A reader of the *Tribune*, Miss E. M. Lewis, took exception to this in the following terms:

"The refusal of a public library to have certain books on its shelves is not tantamount to saying you must not read them. They are merely books which the library committee, representing the people, considers inappropriate.

"The United States being founded on moral principles, it seems proper that all public institutions maintained by public funds should have the moral welfare of its citizens in mind, and therefore the business of a public library is not simply to promote reading, but to promote such reading as will benefit, or at least not injure, the morals of the people. In other words, reading in itself is not a benefit to the public, and a book should not be given room in a public library just because it is a book."

On this Mr. Broun makes the comment: "Of course, it might be possible to dispute this position by saying, 'What is immoral?' and to carry the discussion into columns and columns. But we are not of a mind for such quibbling. We would rather boldly take the stand that anybody who restricts his reading to moral books will miss much delightful literature." The argument proceeds: "The fact of the matter is that, whether we like it or not, a number of literary artists have gone ahead on the assumption that there is no definite relationship between art and morals. They may not have proved that the two cannot be combined. In fact, at the present day the Puritan tradition is still strong, and men like Shaw and Wells are just as intent upon driving home a moral as Harold Bell Wright."

"But, after all, at least a part of the secret of effective writing is the frank expression of that which lies in the heart of man. The irreligious may hold that this is always high and noble, but we of the faith know that man is born in sin and that if he sets down what he actually thinks and feels there will be in it something of the moral imperfection of Adam." If there is any librarian in the world, Mr. Broun concludes, who can prove that he knows Truth when he sees him, then "it would be a splendid thing for him to censor not only all the books of his own library, but all the written and spoken words of the world." Failing to find such a librarian, Mr. Broun advises all lovers of books to continue to read "Thais" and "The Affairs of Anatol," and "The Arabian Nights," and "not to heed anybody clad in nothing but authority, when he raises a warning shout: 'This is an immoral book.'" And the worst of it is that in all this arrant nonsense, where Mr. Broun is not satirical he is serious.

It is a season of absurdities. According to a recent news dispatch, the Board of Education of the city of Newark, N. J., has ordained that Shakespeare's "Merchant of Venice" be no longer studied in the Newark public schools "because of its effect on the minds of non-Jewish children." It transpires that there is an organization in the city of Chicago which calls itself the Anti-Defamation League, and which, having apparently no sense of humor, is undertaking to quench the flame of Shakespeare—among other notorious Semitic defamers!—with a garden hose. It was a letter from this society that brought

about the absurdity in Newark. They requested the Newark School Board to bann the play and shield the Newark Christian child from Shakespeare's horrible race prejudices. The Board as a committee of the whole was canny, and referred the dilemma to its Subcommittee on Instruction. The report of the Subcommittee furnishes a delicious footnote to the history of literary curiosities. They approved the request of the Anti-Defamation League that "The Merchant of Venice" should be banned, not because of "the embarrassment which may be caused the Jewish students in the class, nor upon thin-skinned sensitiveness," but forsooth because *non-Jewish* children "subconsciously will associate in their minds the Jew as Shakespeare portrayed him with the Jew of today." "Children are not analysts," the subcommittee naively continues. "The Jew of Shakespeare lives in the mind of the child as the Jew of New York or Chicago or the Jew of Newark." It makes one shudder to think of the hazards to which innocent childhood must be exposed in New York, Chicago, and Newark!

Shakespeare is dead, as Mark Twain would say, and his works have been knocking about this world of ours for so many hundred years that they are able to survive even the displeasure of people without a sense of humor. It is disquieting only when you think of what the results would be if this sort of thing were carried very far, and the joys of life be taken away entirely. Suppose, for instance, that the Charity Organization Society and the Policemen's Union should unite in a campaign to banish "Oliver Twist" and "Sherlock Holmes" from our schools because of the depressing pictures they give of police inefficiency and the administration of state charity! Fancy the loss that would be our children's were the Prohibitionists to insist that ribald ballads like "Drink to Me Only with Thine Eyes" and "For Auld Lang Syne" be instantly abolished in the schools when the Eighteenth Amendment becomes part of the Constitution. Picture the desolation and despair if the Travelers' Aid Society should start a successful crusade against "Robinson Crusoe!" More ridiculous things than this have happened lately.

It is astonishing what measures of success and attention any organized propaganda can achieve no matter how subversive its

doctrine or how small its minority. Literary and intellectual bolshevism are a case in point. There was published recently in Paris a novel entitled "Clarté" ("Light"), by Henri Barbusse, the writer who achieved so much notoriety during the war by his deliberately depressing pictures of trench life published in book form under title of "Le Feu" ("The Squad"). Barbusse has set out on a crusade against the whole social structure of Europe. His writings are entirely propaganda. He has attracted to himself a group of men and women whose names are known far outside of France—Sir Rabindranath Tagore, Anatole France, Romaine Rolland, Mme. Severine, Georges Duhamel, Henry Bataille. They meet in an upper room of an old house in the Rue du Temple, and their mistress is the Goddess of Reason. They might be living in 1789 instead of 1919, so similar is the atmosphere and the scene. A little while ago they published a manifesto in *Le Populaire*, the revolutionary newspaper edited by Jean Longuet. Among other things the "Clarté" group declared in their manifesto that it was a crime to consider the *patrie* as an end in itself; that inheritance is theft; that the war "has torn down masks and it falls to the intellectuals to organize social life according to the laws of reason."

Barbusse is even more explicit in his novel. His hero reaches this interesting conclusion:

"The general welfare must be put much higher than national welfare, because it is much higher. But if it is venturesome to assert, as they have so much and so indiscriminately done, that such national interest is in accord with the general interest, then the converse is obvious; and that is illuminating, momentous and decisive—the good of all includes the good of each! France can be prosperous even if the world is not, but the world cannot be prosperous and France not."

If it were national selfishness that dictated this utterance it might be accorded some measure of excuse. But an appalling, subversive philosophy of materialism breathes through it like a pestilence, blighting every sensitive and weakly spirit that it has found defenseless. It belies itself even within a few pages, revealing unashamed its utter lack of love of country, and its cowardly, luxurious, hugging love of self:

"I do not bow in the presence of the flag. It frightens me. I hate it and I accuse it. No, there is no beauty in it; it is not the emblem of this corner of my native land, whose fair picture it disturbs with its savage stripes. It is the screaming sign-board of the glory of blows, of militarism and war. It unfurls over the living surges of humanity a sign of supremacy and command; it is a weapon. It is not the love of our countries, it is their sharp-edged difference, proud and aggressive, which we placard in the face of others. It is the gaudy eagle which conquerors and their devotees see flying in their dreams from steeple to steeple in foreign lands. The sacred defence of the homeland—well and good. But if there was no offensive war there would be no defensive war. Defensive war has the same infamous cause as the offensive war which provoked it; why do we not confess it? We persist, through blindness or duplicity, in cutting the question in two, as if it were too great. All fallacies are possible when one speculates on morsels of truth. But earth only bears one single sort of inhabitant."

This is literary bolshevism in all its essential ugliness. Few comments upon it have been more apt than the editorial in the *New York Times*:

"It remains to be seen how many people in the United States, besides those who like and preach such doctrine as this, will continue to tolerate M. Barbusse and his work merely because he can write—an ability, by the way, which he shares with about four out of every five literate Frenchmen, and therefore impresses only those who do not know how little, even in this respect, he rises above his national level. Of course, our parlor Socialists and five-o'clock-tea Bolsheviks will exalt him anew for expressing better than they can themselves what they like to play are their own opinions. As for the rest of us, the time seems to have come to see and say just what this man Barbusse is."

We need plain speaking and straight thinking very badly just now in the world of literary criticism. It should be impossible that common sense and educated taste would suffer a critic to say of a book like this, as did the critic for the *Chicago Tribune*, that its author is "one of the most courageous figures in modern literature," or that—as wrote the critic for the *New York Evening Post*—"Light" is "a thrilling book, a pathetic book; half realism, half lyricism, with fantastic visions and an apocalyptic prophecy." It is aid and comfort like this, that heartens Barbusse and his international literary Bolsheviks to denounce all those who speak the plain truth about

them as "calumniators" of Bolshevism, and to adopt—however absurdly—the role of the persecuted.

The world is passing over from the old order that obtained before the war, to a new state of society not yet determined except in the main essential that it will be constructively democratic in its constitution. The majority of the thought of the world is set against the Bolshevik interpretation of democracy and will oppose it by force of arms if other measures fail. There is enough clear vision and far thinking to see that the only hope for speedy reconstruction is to be unselfish, to work hard, to produce more goods, and have always in mind an intelligent understanding of what constitutes the common welfare. Apart from a universal agreement on the democratic ideal there is little else, however, to give solid basis to contemporary thought. There is need everywhere for leadership, for men. The minorities are organized, but there is yet lacking the strong and sound guidance of the majority. If there is but little taste evident in works of art it is a sign that the common mind is undecided and is experimenting among the minorities who themselves in turn are merely experimenting. When the public mind is finally made up, and the public philosophy has taken on the shape and form it will follow under the new order, then, for good or ill, there will appear and function a definite and decided taste among the general public concerning all the services and uses of art to life. In the meanwhile there is much work cut out for critics and criticism to do. The fundamental canons of art, and the fundamental ethics of society, have not altered or varied in their rightness and their values since time began. They are still sound norms by which to judge and measure the worth of whatever may be new. The critics who will have the courage to apply these tests to every work and every idea whose author offers it as a solution of present problems, will serve the public and serve the future well. Their spirit of criticism should be liberal and it should in the main be constructive. But above everything else it should be fearless in speaking the truth and pronouncing right judgment as it may have grace to see the right.

THOMAS QUINN BEESLEY.

NATIONAL THRIFT

Keen interest on the part of the public in the projected plans for a National Thrift Week beginning January 17, 1920, has been evidenced in many ways already, the Savings Division of the Treasury Department announced today. The purpose of the week will be the endeavor to start the country off in the new year with a sound financial program for every individual and household. Two ends are sought. First, that the condition of the individual be improved, and second, that the financial and industrial strength of the nation be increased by the great sums of capital which will accrue through the practice of steady saving and safe investment on the part of citizens.

"The importance to the country of the practice of thrift and saving by the individual is not readily appreciable," said William Mather Lewis, director of the Savings Division, "until its results in the aggregate are summed up. While the country was buying twenty billion dollars worth of Liberty Bonds, it also put away more than a billion dollars in War Savings Stamps, and savings bank deposits in this country also have increased some eight billion dollars during the years the world has been at war.

"The absorption of the Liberty Loans was due somewhat to extension of our national credit, but purchases of savings stamps and increases in bank deposits were almost wholly due to the wise preference of the individual for increasing his own and the country's capital account instead of using his funds in unnecessary spending.

"It is to bring to the attention of the country that it can, without sacrificing its pleasures or curtailing its comforts, add several billion dollars more to its capital account next year that plans for a National Thrift Week early in the year have been promulgated.

"Steady additions to the nation's capital are necessary if we are to take advantage of the trade and industrial opportunities that will keep us at our present full tide of prosperity. We must refrain from unnecessary and extravagant spending if we are to bring prices down. Having saved money, it is essential that the individual invest safely. To this end we urge continued investment in government securities, on which steady and good interest returns are assured, with full return of principal.

"Savings Stamps and Treasury Savings Certificates will be available again next year at banks and postoffices, and Liberty Bonds may be purchased at or through any banking institution."

The program for National Thrift Week, as at present tentatively planned, is as follows:

National Thrift Day, Saturday, January 17, 1920.—To enlist the nation in a campaign to "Save first and spend afterwards." In other words, to stick resolutely to the program of making the present insure the future by the regular saving and investment of some part of every pay envelope to finance future opportunities or needs; to invest savings safely, preferably in loss-proof government securities; to curb the profiteer by demanding a dollar's worth of goods for every dollar spent.

Thrift Sunday, Sunday, January 18.—Sermons in all American pulpits on the relation of economic life to religious well-being and the need of sharing with others.

National Life Insurance Day, Monday, January 19.—To emphasize the importance of protecting one's family with life insurance.

Own-Your-Own-Home Day, Tuesday, January 20.—To show why desirable and how possible to own a home.

Make-a-Will Day, Wednesday, January 21.—To urge men to make wills, and in so doing impress upon them the necessity of making provision for the future.

Thrift-in-Industry Day, Thursday, January 22.—To emphasize the need for factory thrift, and the economic value of cooperation between capital and labor.

Family Budget Day, Friday, January 23.—To show the importance of using the budget plan in family finance.

Pay-Your-Bills Day, Saturday, January 24.—To emphasize the moral obligation to pay debts.

Formal pledges to cooperation in furthering National Thrift Week thus far includes the voluntary offer of a large firm to give a share of its advertising space, and resolutions by three of the largest banking groups of the country, the American Bankers' Association, the Investment Bankers' Association, and the American Institute of Banking. The latter, at its recent convention in New Orleans, adopted the following resolution:

Intelligent and systematic practice of thrift develops a higher type of individual and increases the economic strength of the nation; we therefore pledge ourselves to continue in cooperation with the several bureaus and departments of the Government and also such other organizations or agencies as are engaged in promoting public and private thrift.

We especially pledge ourselves to support and work for the success of the thrift plans being made for the week beginning January 7, 1920, by the War Loan Organization of the Treasury Department.

Decision of the school authorities of the far western states to make instruction in thrift, saving, wise buying and safe investment in government securities, such as War Savings Stamps and Treasury Savings Certificates, a part of the required instruction of every child, has been received with warm commendation on the Pacific coast.

The *Los Angeles Times*, in commenting on the movement says:

There is irony in the fact that the schools must undertake the teaching of thrift. It is the one subject that prosperous America knows least about today, although that very prosperity was founded upon the thrift and grit of our forebears. European children grow up with thrift, American children rarely.

Thrift in the modern American household is a laborious virtue, a sacrificial sort of mild tyranny, a martyrdom. But to the rest of the world it is a perfectly normal, everyday decency, whereas extravagance is a vice, waste a crime. Here, if we can't throw our shoes away directly they begin to lose their chic shape, if we can't keep right up with the fashions, if we can't stuff our garbage cans with the less delectable viands and crusts, if we can't go to shows and expensive pleasures whenever the fancy moves us, if we can't give parties, and overeat ourselves on all national celebrations, we are martyrs, indeed, and hold a grudge against the world.

So prejudiced are we against thrift that, whenever the foreigner in our midst dares to compete with us in production and labor and outstrip us in competition because of his thrift, we regard him as an enemy, a menace, a cause for drastic legislation.

But if we haven't any sense ourselves on the subject, the educational authorities evidently mean to rescue us in spite of ourselves. Any fool can spend, but it takes some industry and sagacity to save.

Over eight thousand eighth grade and high school boys and girls of Iowa now are keeping accurate accounts of their personal expenditures for the school year. These records are used in connection with thrift instruction in the Iowa schools and are under supervision of the home economics teachers and state home demonstration agents.

These records are expected to furnish most interesting exhibits of both the possibilities and necessity of thrift in the schools.

The personal-expense record blanks furnished the pupils provide space for the listing of sums spent for clothing, lunch, candy, gum, ice cream, school supplies, amusements, church and club donations, gifts, savings and miscellaneous expenses and show the amount of money received from parents and the amount of money earned personally by the pupil.

The records are being made in cooperation with the thrift and savings campaign of the Savings Division of the Treasury Department.

Twelve thousand members of the Southwest Missouri Teachers' Association who met recently at Springfield, Mo., declared their unanimous belief that the present campaign of the War Savings Division of the Treasury Department was essential to the promotion of patriotism and prosperity to the nation.

In a resolution adopted unanimously, the teachers urged that thrift instruction become a permanent part of public school procedure and that the issue and sale of War Savings Stamps and Thrift Stamps by the Treasury be continued.

The text of the resolution is as follows:

"We recognize, in the present national thrift campaign, a movement essentially educational in character, and we urge that thrift instruction become a permanent part of public school procedure. We recommend therefore that the Government continue the issue of Thrift and War Savings Stamps as a medium for the investment of the savings of school children, believing that investment in these securities will promote prosperity and patriotism.

Thorough and successful training in thrift is being acquired by the school children of Ohio. As a result of that training, according to reports just received by the Savings Division of the Treasury Department, the school children of that state have purchased over five and a quarter million dollars worth of Government Thrift Stamps and War Savings Stamps this year.

For the public schools alone the pupils have an average per capita saving and investment in these securities of \$5.59, and the total sales to the pupils amounted to \$5,122,202.09 up to November 11. The holdings of parochial school has added \$110,833.37 to that sum.

The public schools of Highland County led the state with a total investment by pupils of \$204,588.31 or \$44.88 for each boy and girl. Warren County was second with a per capita saving

among school children of \$41.97, and Clermont County third with \$32.10 for each of its pupils.

There were but nine counties with per capita sales below \$1 per pupil.

Educators and school heads of Pennsylvania have called upon the Department of Public Instruction of the state to provide for the teaching of thrift as a part of the required state course of study for schools. This action was taken at the Educational Congress recently held at Harrisburg under the auspices of the State Department of Public Instruction.

The congress, which was composed of prominent educators of Pennsylvania, including city and county superintendents and high school principals, took a decided stand in favor of making both teaching of thrift and a system of savings by means of government securities, such as Thrift and War Savings Stamps in schools, a required part of public procedure in all communities. A committee of seven, headed by Prof. George F. Zook, of Pennsylvania State College, was appointed to draw up a detailed program of thrift teaching for the public instruction for approval.

One section of the congress devoted itself to thrift education, and reports made to this section indicated such instruction already was well organized in many of the schools of the state.

The resolution adopted by the Thrift Section stated:

Whereas, the Federal Government through the U. S. Treasury Department has requested the schools of the country to continue the sale of government Savings Stamps and to develop a permanent system of thrift education, and

Whereas, the National Education Association in a resolution of July 5, 1919, urged that "all elementary schools, secondary schools and higher schools make compulsory the teaching of thrift and savings and thereby give it a place of permanence in the curriculum," and

Whereas, Dr. Thomas E. Finegan, State Superintendent of Public Instruction for Pennsylvania, has stated in a letter to Mr. E. P. Passmore, Governor of the Third Federal Reserve District, dated October 9, 1919, "I am in favor of incorporating in a revised curriculum for the public schools the subject of thrift;" therefore be it

Resolved, that the Thrift Session of the Educational Congress held under the direction of the Department of Public Instruction of Pennsylvania, meeting at Harrisburg, November 20, 1919, heartily endorses the approval given to the Government Savings Movement by Superintendent Finegan and urges that, in the pro-

posed revision of the curriculum of the public schools of Pennsylvania, the teaching of thrift and the sale of Government Savings Stamps should be made compulsory and given a definite and permanent place.

The State Text-book Commission of Arkansas has adopted a state course of study on thrift which will be taught in all the schools of Arkansas the coming year. This course was prepared by the Government Savings Organization of the Eighth Federal Reserve District, aided by a special commission of teachers appointed for that purpose. The course is now being printed as a part of the authorized and required courses of study for the pupils of Arkansas.

The course has been based upon the principles of thrift, saving, and safe and wise investment advocated by the Savings Division of the Treasury Department and is designed to utilize in active practice the machinery of saving provided by the Treasury through its offering of saving securities such as Thrift and War Savings Stamps and Treasury Savings Certificates.

On receipt of news of the action of the Arkansas Text-book Commission, William Mather Lewis, director of the Savings Division, sent a telegram of congratulation to L. A. Wilson, head of the Savings Organization of the Eighth District, felicitating him on the constructive work accomplished in the schools.

Elsie Janis, whose efforts to entertain the men overseas throughout the war have been widely recognized by members of the A. E. F., did not cease her patriotic efforts with the close of the war. Long before she became a theatrical luminary, Miss Janis used to go to school in Columbus, Ohio. When she heard that the children of Columbus were conducting a thrift drive this month, Miss Janis wrote to the youngsters where she went to school encouraging them in their efforts to save.

Miss Janis has a unique system for saving. She says the best way to save is to forget about spending. She wrote:

I've come to the conclusion, that the best way to save money is to learn to forget. If you want something badly that you know you can't afford, think it over, take the money and put it away, and then forget it. You will find that you can live without the object you desired—and you can make ends meet without the money you would have paid for it. I went into a shop the other day firmly intending to buy several gowns. When a simple blue serge dress was two hundred, an evening gown two-fifty and a

coat six hundred, I walked right out and turned on all the Christian science I possess. I took fifty dollars and with it bought mother and myself each a hat and some gloves. I took the thousand that I would have paid if I had not come to in time, and bought a \$1,000 Treasury Savings certificate. We came home and pulled out all our last year's dresses and decided that the styles of last year were better than this year; we forgot about the certificate, but it won't forget about us, because it is going to pay us 4.27 per cent for not being weak-minded and vain about clothes.

If you are a kiddie and your father gives you, let us say, fifty cents a week, you are a lucky kiddie; but if by chance he did do so, try going without some little thing that costs a dime every week and you will be surprised how little you will miss the little thing that you go without and how proud you will be when the dimes get to be dollars.

The man, woman or child who has the capacity for making money and no talent for saving it, is like a man with a glorious singing voice who is stone deaf. He can make a lot of noise for a short time and then——? The life of a real money-maker is about fifteen years. Once you learn to make it, it comes easy, but unless you learn to save it, it goes easier. People rarely sympathize with a person who has had money and lost it. Of him the world says: "Poor boob, he had his chance. Why didn't he hang on to it?"

I am beginning to sound like Mrs. Shylock, but really I am sincere. Save and forget—and they never will give a benefit for you in your old age.

Determination among the school leaders of Great Britain that the lessons of thrift and careful living and spending, gained during the war and since, shall not be lost, has led to the establishment of the Continuation Schools which will open formally in January.

These schools form a part of the educational reform now being effected in England as a result of post-war conditions. The Continuation Schools are meant to bridge the gap between the time when the ordinary boy leaves school and the time when he settles down to a life vocation. Their influence on the life of the community, according to British officials, will not lie merely in acquirement of knowledge. Behind these scholastic advantages will be others no less potent for the good of the nation.

"There is in the present training of boyhood and youth a gap that has always been a source of danger," said an English school official recently. "The boy at school is brought under very strong social influence. Leaving school, however, the boy is

often too suddenly plunged into freedom unregulated by a sense of responsibility. The Continuation Schools will bridge the gulf between the epoch of the schoolboy and the epoch of the worker.

"There are facilities for saving in a large number of the schools, and such facilities are being widely set up in the factories and industrial plants of the country. But in the intermediary period there is no definite agency for the maintenance of wise habits that may vanish for lack of fostering. It is hoped that in the Continuation Schools means will be found through formation of savings associations of bringing the nation's youth at this stage under the good influences provided both earlier and later."

The British House of Commons, in voting down recently the proposal that an issue of "lottery bonds" be made a part of that country's after-the-war financial scheme, has definitely aligned Great Britain with the United States in the adoption of the "Work and Save" program as the only safe and sure path to financial restoration.

Austen Chamberlain, Chancellor of the Exchequer, in opposing the lottery, said, according to dispatches, that the "only salvation for the country" was for every man to settle down to hard work and steady saving. The Commons endorsed this position of the Government by a vote of 276 to 84.

That the British public already was heartily in favor of Mr. Chamberlain's views is shown by recent figures on the popular purchase in Great Britain of War Savings Certificates, corresponding to our War Savings Stamp. For three consecutive weeks in October the purchases ran \$6,500,000, \$8,000,000, and \$7,000,000 respectively.

Popular purchases of War Savings Stamps and Treasury Savings Certificates in the United States, which reached the low figure during the early summer, have been on the upgrade ever since.

While the increase is of course encouraging, there is ample evidence at hand to show that the country at large is still far more engrossed in the orgy of spending, which began early in the year, than it is in laying aside money for the possible future need. The current issue of the *Credit Men's Bulletin*, the organ of the National Association of Credit Men, gives several instances in which the public refused to buy standard goods at low prices, but bought the same articles eagerly when prices has been marked up.

One of these instances follows:

There is a large retail concern, selling a meritorious article, the

price of which was plainly stamped. This price had been maintained for a number of years; but recently the retail store was compelled to return its stock of this article to the factory to have the price eradicated and a price 60 per cent higher substituted, as sales had fallen badly; but at the higher price the sales were brought back to normal.

Robbing the blind. But what can be done when the blind rob themselves?

There is the most imperative need for the public to open its eyes, to take cognizance of the fact that the present plentitude of money is temporary, a transitory condition which has existed after every war, and that the wise man will put away every possible dollar now that he may enjoy its greater purchasing power later on.

This is the purpose of the Treasury Savings Movement, in which the Savings Division of the Treasury hopes to enlist the active aid of every live citizen. It particularly appeals to the college man, graduate and undergraduate, and to professor and instructor, for aid in moving the country to "Work and Save." Austen Chamberlain was enunciating no new doctrine when he called upon the House of Commons to set this goal before the British people. Governor W. P. G. Harding, of the Federal Reserve Board, first voiced this need when he said last August: "Whether viewed from an economic or financial standpoint, the remedy for the present situation is the same, namely to work and save."

The Savings Division has taken for its 1920 slogan, "Work and Save—Buy Government Securities." The need for this latter advice is obvious. Too many people are prone to chance in the most hopeless speculation, the savings which they have accumulated by the most sacrificial efforts. Even the man of some financial acumen has no time, if he is prosecuting his own business, to separate the sheep from the goats in the multitude of securities now offered for investment.

The advantage of government savings securities, the War Savings Stamp, of \$5 denomination, and the Treasury Savings Certificate, of \$100 and \$1,000 denomination, is that they may be converted into cash at any time upon short notice, at a known price and with a fixed interest return.

"He that is not with us is against us."

Are *You* with us?

THE TEACHER OF ENGLISH

"A PRODUCT OF CULTURE"

In a recent book review we chanced upon the phrase, "a product of culture rather than the fruit of creative energy."

At first glance it had seemed a superficial comment, if not actually a half-truth. Upon later thought, however, there became evident a line of reasoning that would lead inescapably and correctly to that particular expression and completely justify its use. The book under review happened to be a book of verse, although a book of essays or a philosophy would have served as well to point the moral. There is, after all, a difference between culture and creative energy which can be entirely in the former's disfavor, when a work clearly gives evidence that it is the product of culture pursued largely for culture's sake rather than the product of culture animated by a great idea. In all great work the order of importance among the causes of its production is "creative energy" always first, and "culture" always second. Given an idea of major proportions, the creative energy of a great soul and mind will produce a masterpiece even without any overwhelming refinement or erudition. All that is necessary is a reasonable possession of the technique appropriate to the art or science that is the medium of expression. Shakespeare had vastly more creative energy than he had culture. The present poet laureate of England, Robert Bridges, has on the other hand a conspicuous degree of culture but lacks an abundant creative energy. It is the nearness to the golden mean between raw energy and disciplined mentality that produces great art and great science and great thought, in a word—that produces genius. If there is a tendency towards an extreme of either, then by so much is there defect in the product. It were difficult to decide which would be the most objectionable—too much energy and too little art, or too much art and too little energy. On the whole perhaps the greater and more robust sin of too much energy is easier to forgive. There is hope and promise in the thinker, the artist, the scientist, be he man or woman, who can dream and plan and execute in a large and robust way, even if there be a crudity or

two in the result. Nature shows many proofs that her method is the method of creative energy first and refinement afterwards. It should be so also in the realm of thought, and the realm of teaching. It is the teacher who can inspire and elicit creative energy that has really done a great thing—the products of culture are just the adornments, and are the handmaidens rather than the masters, are the reflection of the substance, rather than the substance. Creative energy is always careless of its materials, sometimes careless of its methods, because it is actuated by a great inspiration. Culture cannot afford to be so careless. If a choice must be made, let it be always on the side of divine carelessness rather than of divine caution!

T. Q. B.

NOTES

“Novels, printed by tens or twenties in each year from 1750 to 1820, are now produced at the rate of a score a week. If it is true—as is most certain—that in the history of printed books is to be found the vital history of modern thought and feeling, then the increase in the production of novels is one of the notable facts of the last hundred years. How and by what steps, by what advances, sudden or gradual, did it take place? The first great upward step came suddenly, between 1820 and 1830. In the former year, as Professor Masson reasonably estimates in his *British Novelists*, there were about twenty-five long works of prose fiction, mainly novels, published in England—one a fortnight. The number had been practically constant for some years. All at once the annual total starts up—in 1830 reaching at least 101 or 102, a week, and at that point remains practically unchanged for nearly thirty years—in 1850 being about a hundred, in 1856 about ninety. The reason of this leap forward, as Professor Masson believes, was the successful example of Sir Walter Scott. . . .

“Some fifty years later the yearly ‘output’ of novels began once again to increase, at first slowly, then with steady progress, and then with a triumphant and startling leap ahead. . . . The annual number of religious works remains pretty constant; that of scientific and historical and social works increases almost to an equality with them; but fiction remains far in the lead. The influence of the war, indeed, has cut down the novels as it has other luxuries—from 1,226 in 1913 to 1,014 in 1914, and to 755 in 1918;

but it has not yet brought fiction to the level of serious subjects. The novel is still dominant."—*Selected*.

There have been several incidents lately which have revived our faith that the race of poets is not dying out. One of them is a delightful little poem entitled "Different Streets," by R. P. Holden, in "A Book of Princeton Verse, II, 1919,"—

DIFFERENT STREETS

There was a little boy
Solemn as stone,
Who walked through my street
Always alone.
Once I came home
By a different way
At a different hour
Of a different day.
There was a little boy,
Jubilant then,
Building wet snow
Into marvellous men.
Life is not always
Just what it seems.
Little old boys
May have happy young dreams.

Wordsworth would have applauded that, and Longfellow most certainly would have read it to his classes. The next poem we have in mind is one that both Lowell and Whittier assuredly would have treasured. It is entitled "The Squeaky Chair," and is from a refreshing book entitled "When We Were Little," by Mary F. Youngs:

THE SQUEAKY CHAIR

A queer old rocking chair there stands
Right by my little bed,
It has a cover on the back
With yellow flowers, and red,
And when I have been very good
And said my prayers all right
I go to Katie and I say—
"Rock me to sleep, tonight?"

(I'm awful big to rock to sleep,
 I'm nearly half-past five).
 Then Katie says, "Why, Baby's back
 As sure as I'm alive."
 But then she takes me on her lap,
 Although my legs hang down,
 And laughs and says, "Now, Baby dear,
 We're off to Sleepy Town."
 "Eenk—awnk, eenk—awnk," the old chair goes,
 It has an awful squeak.
 "Eenk—awnk, eenk—awnk," I try to talk,
 But I—forget—to—speak.
 "Eenk—awnk, eenk—awnk," the old chair says.
 From some place far and deep
 I heard it call "Eenk—awnk—eenk—awnk"—
 And then

I
 go
 to
 sleep.

So long as we have poets, especially new ones, who can understand children and write in a child-like way, the English language and English poetry are still vital and still rich.

The French Academy has just admitted "boche" to good standing as a regular and idiomatic French word. They have not yet made up their minds about "poilu." It is all an interesting example of how far ahead of the classic idiom of any language runs the popular flavor and acceptance of the national speech. In France the public has long since set its stamp of approval on "boche" as a regular noun meaning the equivalent of their hated neighbor across the Rhine. Four years of war have made "poilu" a universal French noun for the infantryman. Eventually the French Academy will reach the point of acceptance of "poilu" which the common people have already passed!

Teachers of English, however great purists and aesthetes they may perchance grow to be, are not real critics unless they can still read with profit a copy of a country newspaper. This is no whim of ours. It has sound poetical logic behind it, as witness the following poem by Charles Hanson Towne:

THE LITTLE HOME PAPER

The little home paper comes to me,
As badly printed as it can be;
It's ungrammatical, cheap, absurd—
Yet how I love each intimate word!
For here am I in the teeming town,
Where the sad, mad people rush up and down,
And it's good to get back to the old lost place,
And gossip and smile for a little space.

This is only the first stanza. You will find the rest of it in "A World of Windows," a recently published collection of verses by the same author.

Those who cherish in their hearts the name and memory of Joyce Kilmer must not fail to read "Father Duffy's Story," written by Francis P. Duffy—now immortal, even in his present lifetime, as the famous chaplain of "The Fighting 69th." It is the outstanding "Padre's" story of the war. It contains an historical appendix by Joyce Kilmer.

This column has received several inquiries recently about the respective merits of various books dealing with the war. While meditating just what replies could be made, especially because at least two of the works in question had been written too close to the event to have a true historical perspective or adequate sources of information, we chanced upon an editorial in the "New York Times Review of Books" which covered the ground so thoroughly that we reprint it in substance, and hope our inquirers will permit the column this blanket reply. The editorial follows:

On the theory that the public had a practically inexhaustible appetite for anything relating to the war, the publishers, commencing with the Spring of 1915 and continuing with admirable fortitude until the close of last year, brought out an immense quantity of books on that subject. It is no secret that only a comparatively small number of these books succeeded in arousing public interest. This was not because the war failed to appeal to the majority of readers, but simply because the bulk of the books on the war were not worth reading. In other words the public, as usual, was critical. It refused to swallow poor books even though these had for their theme matters of transcendent, world-wide importance. It would be interesting to know, indeed, how many thousands of war books were failures on account of this critical attitude of the book-reading public. But there were war books

that sold in enormous numbers then, and there are those—fewer undoubtedly—that count among the best sellers today. Naturally, readers of war books are more critical today than they were a year ago. The war has become history, and for this reason books dealing with it should be judged as literature, with the perspective and just appraisal of values exacted of literature and belonging to the perennially interesting in literary art. The time has passed for the amateur war book; but it has just as certainly arrived for the book that can view the war with the masterly comprehensiveness that produces work of permanent value.

The Stevenson following will be pleased to hear of a book to be published next month by the Scribners which will bring together a remarkably comprehensive amount of information about the works, travels, friends and commentators of that author. It has been prepared by G. E. Brown and will bear the title "A Book of R. L. S."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

HELPING THE TEACHER TEACH

"If the teaching of agriculture is to have any permanent effect upon community life and practice, it must have a vital connection with the daily experiences of the pupils and must utilize the latest and best information available. The teacher must so organize the available subject matter that it will touch closely the pupil's life and experiences."

That is the opinion of the United States Department of Agriculture, expressed in the prefatory paragraphs of Department Circular 69, "How Teachers May Use Department Publications on the Control of Diseases and Insect Enemies of the Home Garden."

"In order to give the teacher some material assistance along these lines," continues the introduction, "leaflets indicating how teachers may make use of information contained in publications of the United States Department of Agriculture have been prepared, and it is hoped that they may help to improve instruction in agriculture and kindred subjects in the schools and directly connect it with community interests. The leaflets are designed especially for teachers in elementary schools, but in many cases will be found suggestive and helpful to teachers in secondary schools and in urban as well as rural schools, depending upon the subject matter and the interests of the community served by the schools."

The circular indicates how the teacher may so closely connect the information given in the department publications, with the every-day experiences of the pupils as to place the subject among the things of common interest to the average child. Copies may be had upon application to the Division of Publications, United States Department of Agriculture.

GOOD EXTENSION WORK IN IOWA SCHOOL

The Albion consolidated school in Marshall County, Iowa, did unusually good agricultural and home economic work during the past year in connection with its regular work, according to its report. The pupils and their parents for several years have

exhibited much interest in vocational studies, but it was not until early in 1919 that the vocational work of the school was put on a systematic basis. It was decided then that pupils who wished to do vocational work should be organized into boys' and girls' clubs, and that the projects should make a regular part of the school work.

As a preliminary step the school district bought 5 acres of land which had been used as a pasture for many years and which adjoined the school grounds. Last April the tough blue-grass sod of this field was plowed and the school gardens started. Much work was needed to get the old pasture in condition to grow garden truck, but by the last of that month the club gardens, twelve in number, each 25 by 36 feet, were laid out. These were planted and cultivated by the children of the school and were kept in splendid condition all the growing season. The rows were planned to be long enough and far enough apart to permit the use of a horse for cultivating purposes. Potatoes, cabbages, beans, peas, beets, lettuce, and radishes were grown, but the potato proved to be the favorite. It is easy to plant and to cultivate, and seemed more appreciated by the parents than any other vegetable. Prizes were given to the club members who had the best gardens.

Besides the school gardens, demonstration plats were located on the school farm. As this ground is beside the main road the experimental work created much interest.

The Albion school canning club girls canned about 2,000 quarts of fruit, meat, and vegetables and won the country championship. The boys from the school who entered the pork-producing contest won practically all the premiums at the county fair.

Many schools, whether consolidated or not, may find it profitable to carry on work similar to that being done in the Albion school.

MENTAL TESTS FOR SCHOOL CHILDREN

A special committee of the National Research Council, consisting of Dr. R. M. Yerkes, chairman, and Dr. M. E. Haggerty of the University of Minnesota, Dr. L. M. Terman of Stanford University, Dr. E. L. Thorndike of Teachers College, Columbia University, and Dr. G. M. Whipple of the University of Michigan, with financial support from the General Education Board, have formulated a plan for using the army mental tests in schools. Such intelligence tests have been used in schools for some time on

individual children, but the new plan provides for handling them in groups, even whole classrooms at a time. The committee selected about twenty tests for careful trial. This trial was made on 5,000 children. As a result the committee has now been able to select from the tests two series which seem to be the most satisfactory, and these will now be tried on several thousand more children in order that they may be further perfected before they are finally offered to the teachers of the country for general use.

This carefully worked out program for group tests will make it possible and practicable to make wholesale surveys of schools annually, or even semiannually, so that grade classification and individual educational treatment can be adjusted with desirable frequency. It is expected that the methods will be ready to be published for general use early in 1920. The army tests on which these new group tests for children are based, and which were used with striking success and advantage during the war, were originally devised by a group of psychologists working under the auspices of the National Research Council.

WORK OF THE JUNIOR RED CROSS

The children of the United States have a direct personal interest in the welfare of thousands of less fortunate children in France, Belgium, Czecho-Slovakia, Palestine, Italy, Serbia, Roumania and Poland, for through the Junior Red Cross, with its membership of 11,000,000 American schoolboys and girls, their pennies are helping ease the burdens of little ones in all of those war-ridden lands.

The digest of a report from the American Red Cross Commission to Europe, just made public, shows that, while naturally not the largest relief operation carried on through that organization, the activities financed by the Junior Red Cross and results already showing were among the most interesting. And their far-reaching importance is demonstrated by the loving interest with which they are followed by the children of the Junior Red Cross and the gratitude with which the helping hand extended across the seas has been received in these far-off countries.

In France the Junior Red Cross work so far undertaken comprises chiefly vacations for under-developed children and cooperation with the Ministry of Agriculture in the establishment and inspection of farm schools for children. The vacation plan in-

cluded the sending of a thousand war orphans from the principal cities of France into the country for one month of good food and fresh air.

The Ministry of Agriculture, stimulated by suggestions from the Argonne Association for the Care of War Orphans, founded by the American Red Cross, established a fund to increase the existing farm schools for children, and the Junior Red Cross cooperated by giving part of the money and supplies needed, all to be understood as the gift of the children of America to the children of France. Work was also started toward the organization of children's clubs in France with the expectation that eventually there would be an organization corresponding with the Junior Red Cross in America.

In Czecho-Slovakia, in cooperation with Dr. Alice Masaryk, daughter of the president of the new republic, the Junior Red Cross sent 500 children badly in need of nourishing food, rest and health supervision to Switzerland and the mountains of Slovakia for two months each.

In Serbia, in connection with the constructive program of the American Red Cross for the coming year, the Junior Red Cross arranged to care for a number of war orphans and to establish playgrounds for children in Belgrade. Similar work was carried on in Roumania, and in Italy the Junior Red Cross arranged to help the children among the sufferers in the Mugello earthquake.

The program for continuing Junior Red Cross activities overseas, the report shows, includes:

In France, continuation of the vacations for war orphans and agricultural work with the expectation that combined this work will bring 15,000 individual children and all the French schools into direct contact with American children and schools for mutual benefit.

In Belgium, activities in close cooperation with government work for children, particularly aid of the work of "Les Petites Abeilles."

In Czecho-Slovakia, organization of the school children along the lines of the Junior Red Cross.

In Palestine, a number of scholarships for children.

In Italy, aid of one or more of the war orphan colonies, especially the one at Aosta.

In Serbia, principally continuation of Red Cross supervision of the orphanage at Belgrade.

In Roumania, principally orphanage work.

It was estimated that the first six months' work would require appropriations totalling 3,000,000 francs and the second six months 2,000,000 francs.

The report also reveals the extent of the general relief operations still confronting the American Red Cross overseas and which cannot be discontinued until its obligations have been fulfilled. So extensive are these operations that the first of September last found the organization maintaining in Europe a total personnel of 1,844, of whom 1,554 were Americans. There were stationed in France alone 732 persons, of whom 384 men and 166 women were Americans.

The personnel of the various commissions operating under the Commission to Europe early in September was as follows: Albania, 40 American, 1 of other nationality; Auto Chir Unit, 1 American; Balkan states, 244 Americans, 11 others; Western Russia and Baltic states, 3 Americans; Belgium, 6 Americans, 2 others; Czecho-Slovakia, 23 Americans, 2 others; France, 115 Americans, 62 others; England, 5 Americans, 4 others; Germany, 31 Americans, 3 others; Greece, 29 Americans, 2 others; Italy, 94 Americans, 4 others; Kuban, 13 Americans; Palestine, 19 Americans; Poland, 71 Americans, 13 others; Serbia, 19 Americans, 5 others; Switzerland, 10 Americans.

Service with the American Red Cross overseas is proving attractive to officers and men released from the Army, the report shows. In one month, out of applications from several hundred, 52 officers were accepted for assignment to various Red Cross missions.

PRIZE ESSAYS FOR TEACHERS OF GEOGRAPHY¹

The Journal of Geography announces a \$300 prize plan of interest to teachers of geography.

Three prizes are offered for the best essays, one each in the following groups of subjects:

1. A prize of \$100 for the best outline of a lesson for pupils of any grade in the grammar school, junior high school or high school on one of the following topics:

(a) South Africa or Brazil.

(b) Iberian Peninsula or Italy or the Balkans.

(c) Either the political or the commercial geography of the Baltic.

¹An announcement by the *Journal of Geography*.

2. A prize of \$100 for the best criticism of the present type of text-book presentation of any subject in geography.

3. A prize of \$100 for the best essay illustrating how a given geographical subject should be written up for the teacher. This should be not an outline but an actual presentation. It should not exceed four thousand words in length.

Competition is open to teachers of all grades from the grammar school to the university. The judges will be the editorial staff of the American Geographical Society, who, before making the awards will consult an advisory committee of the Society as well as educators and various specialists in geography. The award will be announced in the May, 1920, number of the *Journal*, and manuscripts should be in hand by February 15, 1920.

The Journal.—*The Journal of Geography* is a magazine for teachers published by the American Geographical Society. It is the only publication in America conducted exclusively for teachers of geography. It is looked to by the alert and progressive teacher as a source of new ideas, new facts, new springs of interest.

The *Journal* has back of it leading educationalists and geographers. Its list of contributors includes the names of many distinguished men both here and abroad. At its disposal are the great material resources of the American Geographical Society—one of the most important geographical libraries in the world, one of the finest map collections. From hundreds of sources throughout the world the staff of the Society gathers each month the latest news, the most helpful suggestions, the best maps and books. On the other side the *Journal* is kept in touch with developments in the theory and practice of geography teaching through the National Council of Geography Teachers for which body the *Journal* acts as an official organ.

For Better Geography.—The prize scheme outlined above is one of the *Journal's* plans for the promotion of better geography. It is one, we believe, that should enlist the attention of all interested in education and we invite their cooperation for the furthering of the plan.

Subscription, \$1.00 a year. Correspondence should be addressed to the American Geographical Society, Broadway, at 156th Street, New York City.

REVIEWS AND NOTICES

The Kingdom of the Child, by Alice Minnie Herts Heniger, with an introduction by G. Stanley Hall. New York: E. P. Dutton & Co., 1918.

During recent years educators are beginning to realize something of the meaning and potency of the drama as an educative agency in the school. Little by little we are winning our way back toward the spirit and method of medieval times when the Church, through her dramatic literature, taught most effectively the great truths of religion.

Her liturgy, her processions, her pageants and her miracle plays led to the development of the drama which, cut away from the saving influences of the faith and morality proclaimed by the Church, often wandered in devious ways and led the unwary into the pathways of sin. We entirely endorse this sentiment expressed by the author in the preface of her charming and beautiful volume.

"I think we may all agree that the cause of drama as an embroidery on the robe of education has been won. School superintendents, principals, teachers and parents recognize the overwhelming interest which children evince in the plays which they prepare for seasonal periods. What is not generally recognized is the fact that this tremendous interest on the part of the children and young people in this period of learning should be used as the very foundation of the robe and not as its mere external embroidery. This matter of drama in the schools is not a matter of putting a little embroidery on the garment; it is a fundamental thing, basic and involving the deepest of all human instinct, the great habits of the race. Through the right use of drama as an integral part of the school system we shall prepare the soul of childhood and give to our country the thing that it most urgently needs—proper patrons of the arts of song and story. Perhaps only through the right use of dramatic instinct in the everyday life of its school shall we be able to train our future citizens for the arts of leisure. We are all beginning to realize that in the schools, and perhaps also in the American homes of today, we are laying too great stress upon the mere

vocational aspects of life. For 'what shall it profit a man if he shall gain the whole world?' We need to take our cue from the child and make drama a vital part of the life of the school, just as every child makes drama the foundation of his self-initiated play. For this intimate and fructifying use of drama, this contact at every point with all other methods now used in the schools, the cause has still to be won. The cause never will be really won until every teacher and every parent intelligently understands that the dramatic method is not something extraneous which must now be added to the already overburdened school curriculum. It is something which must be used as an integral part of every lesson to which its use is applicable because the jewel of voluntary attention on the part of the pupil is the teacher's greatest asset. Furthermore, I believe the cause will never be won until the teachers in general recognize the composite nature of the child and utilize fully the emotional nature of youth as a help in their class periods in reading, history, literature, etc." What the drama can do for the children when used intelligently in this way is amply demonstrated in the schools that are using our methods and the curriculum that we are preparing for our elementary schools. This little volume should prove very helpful to all our teachers.

THOMAS EDWARD SHIELDS.

Social Games and Group Dances: A collection of games and dances suitable for community and social use, by J. E. Elsom, M.D., Assistant Professor of Physical Education in the University of Wisconsin, and Blanche M. Trilling, Associate Professor of Physical Education of the University of Wisconsin, with an introduction by professor M. V. O'Shea. Philadelphia: J. B. Lippincott & Co., 1919. Pp. 258.

This volume does not introduce another member of the tango-fox trout group. Its purpose is far more wholesome. The reader naturally will wish to know what effects may be achieved through the practical carrying out of the forms of recreation advocated by these teachers of physical education. Professor O'Shea has had abundant opportunity, extending through many years of observance of this work and its effects,

to study the results. His testimony will, therefore, be listened to with respect. He says that he "has often observed Professor Elsom and Professor Trilling take groups of children or grown persons who are diffident, restrained and ill at ease in each other's presence and quickly make them forget their embarrassment so that they participated readily and gladly in what was going on. These players or dancers, of whatever age, always had a good time. They 'Let go of themselves,' to use a phrase which they have often been heard to use in describing their experiences in these games and dances. Their tensions were quickly released and their social impulses and desires were indulged. So they were benefited physically as well as socially; they were really humanized during these play-hours because they learned how to enjoy one another and to appreciate the versatility and companionability of each other. The chief reason why a person so often does not see anything to admire or enjoy in others is because they are stiff, awkward, inhibitive when they are together. They do not reveal any human traits to one another; and so why should they like each other or wish to be together . . . particular mention should be made of the usefulness of these games and group dances by way of substitution for ballroom dancing. Complaint comes from every quarter that young people are too much in the ballroom. Boys and girls often get on poorly together outside the ballroom, because they do not know anything interesting to do that will eliminate their stiffness and embarrassment. These social games and group dances will accomplish this purpose. They are much better suited to the nature and needs of youth than present-day ballroom dances, for they are full of action and humorous dramatic situations, not overemphasizing the sex factor." This volume forms a good sequel to the "Kingdom of the Child."

THOMAS EDWARD SHIELDS.

The Dead Have Never Died, by Edward C. Randall. New York: Alfred A. Kopf, 1917. Pp. 262.

The author of this volume claims to have had direct and extended speech with those who have passed from this earthly plane, and from their lips he has had full descriptions of what

dying felt like and of the friends that have passed to the other plane. One charming little woman gives him a full account of her feelings on being welcomed by her husband who had preceded her to the spirit world. She tells of the joy of once more yielding to him the confidence that had been given in youth. But when we have fuller knowledge of the other world we will probably learn of many embarrassing encounters. One is tempted to recall the experience of the little French lady who believed so thoroughly in wedded bliss that she tried the experiment with four husbands, and some time after the fourth had departed she followed him. When St. Peter welcomed her and, waving his hand, pointed to a mountain in the neighborhood, on the top of which was seated Le Bon Dieu, the lady, with a keen eye cast upon various groups on either side of her, as she delicately threaded her way to the foot of the Great White Throne, saw many pleasing faces. When she presented herself to Le Bon Dieu, he welcomed her cordially and said, "Madame, your four husbands have preceded you. Behold the first over yonder, and there is the second, and right down in front of me is the third, and over here to my right you will find the fourth." But, with a sweet smile and a gentle courtesy, the little lady touched her lips in a most bewitching manner and replied, "Monsieur Le Bon Dieu, if it is just the same to you, I saw a nice little man just after I came in the gates that I believe would suit me better than those I have had on the earth." This is a frivolous story to introduce in the consideration of the great subject, "The Dead Have Never Died," but it is really hard for some of us, whose vision is limited to things of earth, to be serious while reading the charming pages of Mr. Randall.

THOMAS EDWARD SHIELDS.

Vergil and the English Poets, by Elizabeth Nitchie. New York: Columbia University Press. Pp. 251.

As those who uphold the Classics as an important part of our modern system of education feel called upon more and more to defend their position, they bring forward, with ever-increasing emphasis, the close relationship between Latin and English civilization as expressed particularly in their respective literatures.

The present volume is an incontrovertible witness to the tremendous influence which one Latin poet alone has worked on the English poets of every age.

Vergil has probably exerted more influence upon the literature of England throughout its whole course and in all its branches than any other Roman poet. At certain periods Horace has taken precedence over him, and at other periods, Ovid; but it is doubtful whether the influence of either has been as far-reaching or as varied as that of Vergil.

We need but cite the headings of the various chapters to illustrate the well-proportioned balance and the completeness with which the subject is treated. The chapter on The Mediaeval Tradition, taken largely from Comparetti's "Vergil in the Middle Ages," is followed successively by the more original discussions of: Chaucer, His Contemporaries and his Imitators; Vergil and Humanism; Spenser and the English Renaissance; Milton and the Classic Epic; Dryden and Pope; Thomson and the Didactic Poets; Landor and the Romanticists; and Tennyson and the Victorians.

There is great danger lest works of this kind fall into mere lists of parallel passages from Vergil and the other poets concerned, but the danger has been seen and avoided in this case. The presentation of every phase of the subject is delightful, and the reader is indeed fascinated by the skilful handling of a difficult thesis.

To give an insight into this splendid work, we can do no better than to quote two chapters from the chapter on Tennyson, whom the author sadly admits will probably be the last poet to show marked Vergilian influence.

On the whole the investigation of the classical reminiscences in Tennyson has led to the conclusion that he is more indebted to Vergil than to anyone else, with the possible exception of Homer and Horace. But many of the "faint Homeric echoes, nothing worth," are due to the requirements of the subjects of his poems, such as "Cenone" and the "Lotus Eaters," and many of the Horatian phrases had become commonplaces. The nature of the Vergilian echoes more than any others would indicate that Tennyson had absorbed and assimilated the Vergilian material, that he had lived with Vergil rather than studied him.

So it is quite fitting that the consideration of the influence of Vergil should close with Tennyson, who is the last of the great

poets of England to show in a decided form the effect of his Vergilian reading, and is the poet who, more than any other, can be called Vergilian. It is not only the echoes and reminiscences of the poems of Vergil in his work that make him important in the history of the influence of the Roman poet upon the English writers. It is the instinctive sympathy between them, the innate resemblance that made so many men agree in calling him the English Vergil. Many another poet has been more imitative of Vergil than he, many another one has quoted him more frequently. But no one has penetrated so deeply into the Vergilian spirit, and no one has expressed it so fully as Tennyson in his poem "To Vergil." The Roman poet takes in the poetry of Tennyson somewhat the same place that the Bible has taken in the literature of England for so many centuries. One scarcely thinks of separating the quotations in either case from their context and calling attention to them by inverted commas.

We recommend this book strongly to teachers of English as well as of Latin. Few who read the work will not be guided to a better understanding of the English poets, or to a greater appreciation of the universal appeal of the greatest of the Latin bards.

ROY J. DEFERRARI.

Second Year Latin, for sight reading (Caesar and Nepos), by A. L. Jones. Pp. 238. **Third Year Latin**, for sight reading (Sallust and Cicero), by J. E. Barss. Pp. 123. **Selections from Latin Prose Authors**, for sight reading, by S. B. Franklin and E. C. Greene. Pp. 80. Boston: Allyn and Bacon.

These three books form an excellent series for reading Latin at sight in the second, third, and fourth years respectively. The passages are in nearly every case very carefully selected, and, where necessary, are preceded by a proper amount of introductory material. The notes at the foot of every page contain sufficient information to enable the average pupil to read the selections without the aid of a dictionary.

ROY J. DEFERRARI.

The Catholic Educational Review

FEBRUARY, 1920

AN EDUCATIONAL IDEAL

Before the late war the great majority of our schools in this country had practically accepted the Prussian ideal as the goal of educational endeavor. Efficiency was the watch-word. The pupil must be helped by every available means to a mastery of the laws of nature. Nor was this mastery to remain a thing of the intellect alone: he must be made thoroughly familiar with nature's laws to the end that he might control them so as to widen his dominion over nature. The successful pursuit of this ideal gave Germany her supremacy in commerce and manufacture. We envied her and seemed ready to turn all our resources to account in the struggle to emulate her.

But a change has come over our dreams. The war has shocked us, and while we are still bewildered about many things, including the high cost of living, a disturbed exchange, and labor problems which seem to threaten our commercial future, we have ceased to be certain that our former ideal of education was correct. The war seemed to demonstrate that the end of such an ideal must inevitably be calamity. And so we are asking ourselves what was wrong with our educational system, and where are we to look for the remedy? We feel that this implies a great work of readjustment throughout the whole educational procedure, but evidently the first step must be a thorough examination of our educational ideal. Was it valid? If not, what must be substituted for it?

The Catholic Church has never accepted the Prussian ideal of efficiency in the conquest of nature as a legitimate educational ideal. Over against fact-worship, she has ever maintained that man's spiritual nature demands an ultimate aim in

education that transcends all material phenomena. And while she leads her children, and has led them successfully in the past, to the conquest of nature, she has never ceased to impress upon them that the chief value of such conquest was to be found in the revelation which it furnished of higher things. For her, the chief value of every fact and of every law of nature consists, not in the utilization of the fact and the law to minister to man's physical needs, but in their sacramental character which brought within man's reach knowledge of spiritual phenomena and eternal truths.

No one in our midst has more eloquently voiced the need of this change in the objects of our pursuit than Dr. Ralph Adams Cram. His message seemed to us so important that we published in the September REVIEW his splendid paper on "The Philosophical Necessity," where he sets forth in unmistakable terms the meaning of sacramentalism and the Church's changeless support of this doctrine. The reader is referred to that article for a fuller exposition of the ideal before us. But Dr. Cram has not confined himself to this one article in his endeavor to reach his public and to bring to them the realization of the necessity of this change in our ideal. We commend to our disturbed educators a careful study of his recent books and in particular his "Walled Towns," which was published by Marshall Jones Company, Boston, last November, in which they will find a definite statement of Dr. Cram's educational ideal.

Before proceeding to quote a typical passage from "Walled Towns," it may be well to consider briefly the sharp contrast between fact-worship and sacramentalism, which has been the constant theme of Dr. Cram's recent utterances.

In the early Christian centuries parchment was used instead of paper in the making of books and in the course of time parchment became scarce and costly, even more costly than paper is in the present disturbed times. Now, it so happened that books written in a language that was no longer understood were often used as a source of supply for writers who had not sufficient education to appreciate the content of the precious volumes. In the closing decades of the last century many ancient documents were discovered by the camera on

parchment books which had thus been re-used. The original writing was expunged and no trace of it appeared to the naked eye for centuries, but when photographing the page the camera brought out the ancient legend. In this manner a precious early manuscript of the New Testament was found in the library of a monastery on Mount Sinai; it is known as the "*Codex Siniaticus*." Some ignorant writer in the ninth century had removed the sacred record which he could not understand or appreciate from the parchment which he employed to transmit his own trivial messages. The world condemned this man, not so much for any supposed profanity as for his profound ignorance. He probably was unable to translate a single word of the sacred text and therefore had no concept whatever of its value.

The meaning of this parable is obvious. Our modern fact-worshippers, in their study of the facts and laws of nature, fail to comprehend a single word of the sublime messages which the Creator Himself has inscribed upon them. In nature they see only facts and laws which may be bent to their trivial purposes of ministering to man's material needs. They suggest the state of mind of a child awakening in the morning and crowing with delight at the fragment of a rainbow reflected on the wall of his room from the beveled edge of a plate glass mirror. But there is this difference between the child and the fact-worshiper: the latter has grown old in his conceit and he is dogmatically certain that there is nothing in natural phenomena other than the object of his pursuit. The child, on the contrary, is thrilled with delight at the flashing fragment of a rainbow. It is true that he has no suspicion of the message that this spectrum will later on bring to him when, as a physicist, he examines the various bands which it contains and from them reads the message from the sun or from the distant star.

Our Saviour, in delivering His sublime messages of supernatural truth, constantly used nature as a mirror in which His followers were taught to see the intangible things of the supernatural world. We are told that He taught the multitudes in parables and without parables He did not teach them. "Consider the lilies, how they grow: they toil not, neither do

they spin. But I say to you, not even Solomon in all his glory was arrayed as one of these." The growing lilies were probably in evidence in the fields as Our Saviour thus discoursed, but His object was not to instruct His followers in botany. It is true that He invites them to consider the lilies and the method of their growth, but we are at once made aware of the fact that He centers the attention of His auditors on the Providence of God as reflected in the life of this lowly plant, for He proceeds: "Now, if God clothed in this manner the grass that is today in the field, and tomorrow is cast into the oven; how much more you, O ye of little faith?" A little further on Our Saviour teaches the same truth, using the paternal instinct as the mirror: "Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you, then, being evil, know how to give good gifts to your children: how much more will your Father Who is in Heaven give good things to them that ask Him?" The teaching of psychology is here incidental; the real lesson is the mirrored truth. It is the sacramental aspects of botany and psychology that are seen to possess supreme value.

The people of the Middle Ages understood this method of teaching and employed it universally. Vincent of Beauvais wrote "The Mirror of Nature," "The Mirror of Instruction," "The Mirror of Morals." "The Mirror of History," which included the Old and the New Testament. The teachings of these mirrors and their method was embodied in all the arts of the time and assembled in the great cathedrals, reaching their culmination in the sacred ceremonies of the Liturgy. Unfortunately, the fourteenth century brought a change. The meditations of the Pseudo-Bonaventure were dramatized in the Miracle Plays and copied by the art of the fourteenth, fifteenth and sixteenth centuries. The sacramental sense was gradually lost in the appeal to the senses and the emotions. Supernatural truth lost its clarity and compelling force, while the present world more and more absorbed the attention of man and led him into the various abuses which culminated in the so-called Reformation. This change in the teaching and practice of Christian art deserves very careful study by our educators in their present bewilderment. From it they

will learn something of the value of the symbolic in education and something of the great loss the Christian world sustained when this principle was abandoned for the principle of mere utility. Dr. Cram has proved his right to a respectful hearing in this field, and the educator can scarcely do better than to begin his search for the right ideal by a careful study of what Dr. Cram has to offer.

"Walled Towns" opens with a striking contrast between the world as it existed at the opening of the fourteenth century and the world as it existed at the close of the nineteenth century. One is full of beauty and joy and peace and cleanliness, the other is the filthy product of utilitarian civilization. One cannot read this Prologue without feeling keenly the need of a new Renaissance. Not the Renaissance of Pagan Greece and Rome, but the rebirth of the civilization which culminated at the close of the thirteenth century. The closing chapters of the book are devoted to an ideal sketch of a civilization in the future that is the outgrowth of a deliberate opposition to nineteenth century democracy and to nineteenth century civilization. "It will be evident at once that the Walled Towns are founded in deliberate opposition to nineteenth century democracy as well as to its bastard issue, its Mordred and its Nemesis, anarchy and Bolshevism, and to its inevitable but blood-kin enemy, socialism. Through state socialism, communism or internationalism a foolhardy and illiterate democracy, surrendering at discretion to the materialism of industrial civilization, has striven to maintain the thing itself in all its integrity and its wealth-producing potency while turning its products into the hands of the many rather than the few. Even now, with the myrrh of war still bitter on the lips, the dim visions of greater things are fading away, and only one cry goes up for ever greater production, for more intensive effort, in order that the material losses may be retrieved."¹

In the concrete picture which Dr. Cram sketches of a typical walled town of the future, Beaulieu, he gives a brief outline of the educational system which it maintains. We quote the passage in full.

¹Walled Towns, p. 96.

"Within the Walled Towns the educational system shows few points of resemblance to the standards and methods still pursued outside. It is universally recognized that the prime object of all education is the development of inherent character, and for this reason it is never divorced from religion; the idea of a rigidly secularized education is abhorrent, and the dwellers in the Walled Towns rightly attribute to its prevalence in the nineteenth century much of the retrogression in character, loss of sound standards of value, and the disappearance of leadership which synchronized with the twentieth century breakdown of civilization even if it were not indeed its primary cause. Neither is there any false estimate of the possibilities of education; it is held that while it can measurably develop qualities latent in the child by reason of his racial impulse, it cannot put in what is not there already. The old superstition that education and environment were omnipotent, and that they were the safeguards as well as the justification of democracy, since given an identical environment and equal educational opportunities an hundred children of as many classes, races and antecedents would turn out equal as potential members of a free society, has long since been abandoned. It is impossible to enter into this question at length, but the chief points are these.

"Education is not compulsory, but parents are bound to see that their children can 'read, write and cipher.' Primary schools are maintained by the town and are conducted largely along the lines first developed by Dr. Thomas Edward Shields in the early twentieth century. Beyond primary grades the schools are maintained by various units such as the guilds, the parish and the monasteries and convents. While considerable variation exists as between one school and another, they are all under the supervision of the Director of Education in order that certain standards may be maintained. Variety both in subjects taught and in methods followed is held to be most desirable, and complete freedom of choice exists between the schools, though a parent wishing to send a child to some school other than those maintained by his own guild pays an annual fee for the privilege. Beyond reading, writing, arithmetic and music, which are common to all, the curriculum varies widely, though history, literature and Latin are practically universal. In some schools mathematics will be carried further than in others, in some natural science, while elsewhere literature, history, modern languages will be emphasized. There is no effort to subject all children to the same methods and to force them to follow the same courses—quite the reverse; neither is the object the carrying of all children through the same schools to the same point. It is held that beyond

a certain stage most children profit little or nothing by intensive study. On the other hand, there are always those whose desires and capacities would carry them to the limit. These are watched for with the most jealous care, and if a boy or girl shows special aptitude along any particular line he becomes an honor student, and thereafter he is in a sense a ward of the community, being sent without charge to the higher schools, the college, and even on occasion to some university beyond the limits of the Walled Town if he can gain there something not available within the walls. Of course any student may continue as far as he likes, or is able, but this is not encouraged except in the case of the honor student, and he must himself meet his own expenses. The authorities are particularly careful to discover any special ability in any of the arts, literature and philosophy, and it is the boast of the Walled Towns that no one who gives promise along any one of these lines need fail of achievement through lack of opportunity. In the case of the various crafts also the same care is exercised, and a boy showing particular aptitude is at once given the opportunity of entrance into the proper guild as an apprentice, after he has been prepared for this by a modified course of instruction adapted to his particular ability.

"The college has something the effect of the blending of New College, Oxford, and St. John's, Cambridge. It is perhaps the most beautiful element in the Walled Town, and here every intellectual, spiritual and artistic quality is fostered to the fullest degree. The college is a corporation under control of the alumni and the faculty, and not in the hands of trustees, as was the unfortunate fashion amongst American universities in the nineteenth century. There are many fellowships granted for notable achievements along many lines, and a Fellow may claim free food and lodgings for life, if he choose, the return being certain service of a limited nature in the line of instruction, either as lecturer or preceptor. A few students are received from without the walls, but the number may not exceed five per cent of the student body, and high fees are charged for the privilege. There are no regular courses divided into four years. An honor student must take his Bachelor's degree within six years, his Master's degree in not less than two years thereafter, and his Doctorate in another four years, otherwise his privilege lapses, and he must pay as other students, in which case there are no limits whatever and a man may spend a lifetime in study if he desires—and can pay the price. All the regular members of the faculty must be burgesses, but many lecture courses are given by visiting professors from all parts of the world. Latin is a prerequisite

for the Bachelor's and Master's degrees, and Greek for the Doctorate, whatever the line that may be followed."²

If it be objected that this educational system, however beautiful in itself, would not fit into our present situation, I believe Dr. Cram would be the first to say Amen. He sketches an educational system which is admirably adapted to the needs of Beaulieu, but the fortunate denizens of that Walled Town seem almost as far removed from the unfortunate victims of the industrial civilization of our day as are the angels or, at least, as were the dwellers in the walled towns of the thirteenth century. But for all that, it is not the part of wisdom to look upon this educational ideal as a merely beautiful dream that has no practical value for us situated as we are. To adopt this procedure would be to incur the condemnation of the Saviour, who compared such an one to a man who looketh upon himself in a mirror and presently going away forgetteth what manner of man he was. Here as elsewhere the ideal is the thing of supreme value since it determines the direction in which we must turn our faces and it fixes the goal towards which we must strive unceasingly.

Of course education is not and from the very nature of the case never can be a thing apart. It is but a means to an end and that end is the perfecting of the individual and the perfecting of the civilization of which he forms a part. We cannot, therefore, reach perfection in our educational work without profoundly modifying the current civilization, nor can we ever proceed far in the task of perfecting our civilization unless we perfect our educational system to upbuild and sustain every advance in civilization. In Beaulieu, Dr. Cram sketches an ideal civilization together with a suitable educational system.

If the ideal is to have practical value for us, we must endeavor to find those elements in our present educational system which give most promise of assistance in the right direction, and by gradually developing these we will inevitably react upon economic and social conditions in such a manner as to permit and to justify still further developments in the direction of the educational ideal.

²Walled Towns, pp. 83-87.

In the opening paragraph of Dr. Cram's sketch we see that in the Walled Towns "the prime object of all education is the development of inherent character, and for this reason it is never divorced from religion, etc." Now the religious conditions of this country continue to present the same difficulty that was encountered by Horace Mann at the beginning of our public school system. A multitude of warring religious sects still continue their irreconcilable contentions, and as each has equal right in a school maintained from the public treasury, it is not easy to see how religion may be made the basis of the work in our public schools. The Walled Towns sketched by Dr. Cram avoid this difficulty by congregating in each town citizens professing the same religion. Were it possible for us to do this, we might avoid this difficulty as well as many others, but I greatly fear that we are not near this condition at present and, if we ever reach it, it will be after we of the present generation are gathered to our fathers. But where we have schools maintained by any one religious denomination we can and should be very thorough in our acceptance and practical carrying out of Dr. Cram's recommendations. The whole curriculum and all our methods in such schools should be recast so as to make religion the vital center of our work and we should banish "rigidly secularized education," which should be as abhorrent to us as to the dwellers in the Walled Towns. It is only in this way that we may hope to escape "the retrogression in character, the loss of sound standards of value, and the disappearance of leadership which synchronized with the twentieth century breakdown of civilization even if it were not indeed its primary cause."

Whether we agree with Dr. Cram or not concerning the relative importance of heredity and environment in determining the educational possibilities of the child, we can scarcely escape the validity of his contention that the welfare of a democracy demands an elementary education for all and the highest possible development for those who are fitted by nature to become leaders in the various lines of progress. It is too often taken for granted that educational advantages in a democracy must be utilized for the greatest good of the greatest number. Very little consideration will suffice to show

the fallacy of this principle. In a democracy majorities may safely be trusted to take care of themselves: it is the minority that need protection. Government for the good of the majority leads straightway to the jungle with its bestial struggle for existence and survival of the strong. Christian civilization puts equity on the throne and banishes might. The axiom should evidently read: for the greatest good of the whole body and this demands the highest possible development of the few who are destined to lead us out of bondage and to keep us out of trouble. Our present educational system aims at providing equal opportunities for all and this must inevitably lead to the acceptance of mediocrity as a standard and to retrogression of the whole body. It should not be impossible to carry out Dr. Cram's idea even in our present circumstances. In the days when the Church controlled education, there were numerous foundations of scholarships and fellowships for those who proved themselves worthy, and the practice has not yet wholly died out in some of our institutions.

For many years the trend in our public school system has been to remove control of education from the home and from the local community and vest it in school boards and in educational experts who are not subject to the will of parents. This is defended on the plea of better system and greater unity. But to deprive the school of the intimate relationship with the home which is essential to the right formation of character is to rob it of its best influence and to dehumanize it. We may not in the near future witness a return to the guild system with each guild supporting and controlling its own school, but we would do well to be warned against the present tendency towards depriving even the several sovereign states of the control of their own schools. It is high time that we face about and seek to restore to the natural groups of our citizens the control of their children's development, of which they have been unwisely and unjustly deprived. But perhaps the most striking departure from wisdom in our educational procedure is hinted at in the paragraph dealing with the control of college education. "The college is a corporation under control of the alumni and the faculty, not in the hands of trustees, as was the unfortunate fashion among American universities in the nineteenth century." As a matter of fact, the college

does not seem to have suffered from excessive trustee control as much as elementary schools. The faculties of our great colleges and universities for the most part are listened to respectfully when they make recommendations concerning ideals and methods to be pursued, but the great body of teachers in our elementary schools has ceased to exert any noticeable influence on the conduct of elementary education. Public school boards and superintendents seem to have borrowed their ideals of control from trusts and corporations; they seem to be mortally afraid of their not getting as much work out of the teachers as is possible and they take it for granted that the teachers work only for their salaries and have no real interests in common with their pupils. This attitude on the part of those controlling our public schools has done and is doing incalculable harm. The teacher who is really the first one who should be listened to seldom has any voice in the control of the school.

Of course standards must be maintained and this is not possible without system, but there are two kinds of system: in the one all initiative and all control arises from the central authority; this is the type we are protesting against because it is inconsistent with human nature and can never lead to real progress; the other maintains a central control, but encourages initiative in each individual. Perhaps the best concrete illustration of this method of control is to be found in the Catholic Church. Supreme control rests with the Holy See, but the initiative remains with the people and clergy throughout the world. The Church has never founded a religious order or congregation, but when some group of individuals sees the possibility of accomplishing a great work in this way, they organize a little group of workers and with the permission of their superiors begin their work. If it proceeds along wholesome lines and proves of value, the Holy See will in time accept its work and examine and confirm its rules. Thus it has been in all lines of Catholic activity and in this respect the Church stands out in marked contrast with the control which organized capital has sought to exercise in the field of human industry and which is proving so troublesome in our own day.

THOMAS EDWARD SHIELDS

THE CORRELATION OF RELIGION WITH ELEMENTARY PLANE GEOMETRY*

BY SISTER M. CALLIXTA, C.D.P.

I. THE UNDERLYING PRINCIPLE

Mental growth is a vital growth. All vital growth proceeds by intussusception,¹ and for the mind this process demands a simultaneous, progressive unfolding of all the powers of the soul, and the functional interrelation of all its activities. To further this organic growth and development, all educators today are agreed that the whole mental life in its cognitive and conative aspects, together with their motor responses, must be carried forward simultaneously, and this demands correlation. The entire mental content must be woven together into one organic unit, and "In the name of this principle, the teacher insists that each new thought element taken into the mind shall be so related to the previous mental content as to shed its light upon every item of previously assimilated knowledge, and that in turn it shall be illumined and rendered intelligible by the light which falls upon it from each truth that holds a place in the structure of the growing mind."²

"Previous mental content" here evidently means more than cognitive content; it embraces the whole volitional and emotional content as well. The principle seeks not only the interlacing of the various topics of any one subject, but also the interpenetration of the various topics of the various subjects, and the bringing to bear of this unified whole upon the entire life of the individual. The isolation of any one subject, or of any one power of the soul, must, according to modern psychological laws, prove detrimental not only to the segregated subject or faculty, but to the life and fulness of the other powers, and to the organic unity of the mental content.

*A thesis submitted to the Catholic University in partial fulfillment of the degree Master of Arts.

¹Cf. Shields, T. E., "Philosophy of Education." Washington, D. C., 1917, p. 101.

²Shields, T. E., "Teachers' Manual of Prim. Meth." Washington, D. C., 1912, p. 95.

Isolated knowledge cannot be readily used, whereas organized knowledge can, and this ready use reacts upon the will, making it more confident and self-reliant and thus fostering strength and decision of character.

This principle of correlation, axiomatic as it now is, at least in theory, for all good teaching, needs no further amplification save to say that the same reasons that demand the correlation of the secular branches one with another, far more emphatically demand, according to our Catholic ideals of education, the correlation of all the school subjects with religion as their natural core and unifying agency. The *raison d'être* of Catholic schools is the teaching of religion, not in abstract formulae, but in such a way as to make it penetrate the whole life of the pupils. The unfolding mind must perceive the natural and the supernatural in their true relations; it must pass from the concrete and material to the abstract and spiritual; it must learn to "look not at the things which are seen, but at the things which are not seen."³ Catholic educators know that "Here below man can know God only by analogy,"⁴ and they know too that "if religion is to be anything more than a vesture to be put on for a brief hour on Sunday and laid aside whenever the performance of any of those duties which constitute the warp and woof of our daily life is undertaken, it must be taught to the child as it really is, that is, as something inseparable from the rest of life. The child must find in religion the beginning and the end of all that is known and of all that may be desired on earth or in Heaven.

"This intimate correlation between the truths of religion and the truths of science, between our duties to God and our duties to our fellow-man, must not be lost sight of in any stage of the educational process"⁵ and must find a place with every item of knowledge presented to the child. In teaching religion as such, illustrations, analogies, and symbols of spiritual truths are to be drawn from nature, from art, from history, from literature, from personal experience; so, too, in the teaching of the other branches of the curriculum, religious

³II Cor. iv, 18.

⁴Pohle-Preuss, "God." St. Louis, 1911, p. 15.

⁵Shields, T. E., "The Teaching of Religion." Washington, D. C., pp. 107-108.

truths are to be introduced whenever possible. In this way, the teacher teaches religion all day long, while she shifts the emphasis from one branch to another.

This statement logically leads to an inquiry into the precise meaning we attach to the word Religion. St. Thomas says: "Religion is the virtue by which man shows God the worship and reverence due to Him."⁶ Evidently then we do not mean only, nor even mainly, dogma; nor do we mean external ceremony only, nor mere feeling. Religion means all this taken together; it means *living* for God; it means essentially both believing and doing; it means shaping one's life in accordance with the law of God. To secure this sort of religion in the hearts of the children, we maintain that "religion shall pulsate like a vital stream through every part of our course of education, and shall vitalize every element there; and while it stoops down to accommodate itself to the needs of the little child, it shall gently and gradually lift the mind, the thought, the will of the child beyond the present range of things, beyond the horizon that we survey with our eyes, to a higher world, to a world where dwells that God who is the fundamental unity, but something more; who is the power that makes for righteousness, but also the power that defines what righteousness is; who is, if you please, the Author of this scheme of things which we call the universe, and who reveals Himself alike in the circling orbs that we survey in the firmament and in the eyes of the child that sits before us in our Catholic schools."⁷

With the extensive growth of knowledge and the almost endless ramifications of each branch of learning, it is indeed not always clear that there are points of contact between religion and any one given subject in the school curriculum. It is probably safe to say, in the absence of statistical evidence, that the majority of high-school pupils see very few, if any, points of connection between their religious study and their mathematical study. This paper purports to be an investigation into the possibility of establishing at least some such

⁶Summa II-II 2. lxxxv a.

⁷Pace, E. A., Proc. of C. E. A. 1911, p. 104.

interrelationship, both in method and content, as the high-school pupil can grasp, between religion and elementary plane geometry. It excludes all reference to non-euclidean geometry, not indeed that it is thought antagonistic to religion, or to the unchangeableness of truth, but because normally it has no legitimate place in the high school. The teacher evidently will find a breadth of view and a source of inspiration in its study, as also in the study of the foundations of geometry, but these things are not for beginners, if they are to find an intellectual interest in the study and an appreciation of its many bearings on life.

II. HISTORICAL RETROSPECT

A wide-ranging search into the literature bearing on elementary plane geometry, and on mathematics generally, made it evident that very little correlation with religion had been made. It is true that numbers, regarded as sacred, have played an important role in the philosophical and mystical writings of some of the ancient pagans, and also of some of the early Fathers of the Church.* Geometrical concepts were also utilized for philosophical illustrations, as may be seen, for instance, in Plato's *Republic* and *Dialogues*.

St. Augustine (354-430) uses similar illustrations in his search for a knowledge of God and the soul. From the *Soliloquia*† we learn that he desires to know nothing else; moreover, that he knows nothing as he wishes to know God, for if he did, he would love it, but he loves nothing else but God and the human soul, neither of which he knows. It is not enough for him to know God as he knows things, through the testimony of his senses, nor yet as Plato and Plotinus knew Him. Then turning to geometry, he admits that he knows well what a line is, and does not fear having been deceived by the Academicians. But even as he knows a line does he know a sphere, and he knows them not through the senses but the intellect, although the senses seem to help the learner somewhat at first. "Wherefore it seems to me that one could more easily sail on land, than learn geometry by means of the

*Cf. *Cath. Encyl.*, Vol. XI, p. 151.

†*Migne*, t. 32, col. 869-904.

senses."¹⁰ He recognizes that the nature of a line is quite different from that of a sphere, and yet that the nature of the knowledge of the two is the same (indifferens), for he knows the one in the same way that he knows the other. It seems to him then, that he should wish to know God as he knows geometry, that is, without doubting anything about either. Yet he hesitates to admit that, "For," says he, "not only the subject-matter but the very knowledge of both seems to me to be different. In the first place, a line and a sphere are not so different from each other, that one science cannot contain both; but no geometrician professes to teach theodicy. Moreover, if the knowledge of God and of geometry were on a par, I would rejoice as much in knowing geometry as I presume I shall rejoice once I know God. Now, however, in comparison with knowledge of God I so greatly contemn knowledge of geometry, that sometimes it seems to me that if I knew Him as I see He can be known, I should quite forget my knowledge of geometry. Since, indeed, in the presence of His love the thought of geometry scarcely comes to my mind."¹¹ This difference, however, he is soon led to see, is due to the difference of the *object* known and not to a difference in the manner of knowing. "And I am led to acknowledge, that in its own field, as far as the earth differs from heaven, so far do those true and definite proofs of science differ from the intelligible majesty of God."¹²

Although St. Augustine rightly says that the geometrician does not teach theodicy (*Deum*), yet he knows well how serviceable geometrical figures and concepts may be, to lead the soul to a clearer grasp of spiritual truths. When he speaks of the human soul which is "*similis Deo*,"¹³ it is from the geometrician's field that he draws some of his earliest illustrations. After stripping the soul of every notion of length and breadth—of extension, he shows its exceedingly great power in forming "*magnae imagines*"¹⁴ and abstract ideas,

¹⁰*Op. cit.*, col. 874.

¹¹*Op. cit.*, col. 875.

¹²*Op. cit.*, col. 875.

¹³*De Quantitate Animae*. Migne, t. 32, col. 1037.

¹⁴*Op. cit.*, col. 1040.

as for instance of "*longitudo mera et simplex*."¹⁵ This intellectual concept of a line leads him into an explanation of figures and the formation of triangles and quadrilaterals. Those formed by equal lines are more beautiful than those formed by unequal lines. In an equilateral triangle all the angles are invariably equal, but just as invariably do the sides lie opposite the angles. In the equilateral parallelogram, if all four angles are not equal, at least the opposite angles are equal. In this respect the equilateral triangle possesses greater equality than the parallelogram; but, on the other hand, the parallelogram has more equality in this, that the sides lie opposite sides, and the angles opposite angles.

These considerations impressed St. Augustine deeply, for in these relations and distinctions, he sees symbolized the virtue of justice: "We say, methinks, that justice is nothing but equity. Equity, however, seems to have been derived from a certain equality. But what is the equity in this virtue, except that to everyone that is given which belongs to him? Moreover, what belongs to each one cannot be given him, unless there be some distinction. Do you think there is any distinction, if all things are equal and do not differ at all from one another. E. By no means. A. Therefore justice cannot be, unless there is, as I have said, some inequality and difference in those matters in which it is found."¹⁶

In this comparison between equality in figures and equity, St. Augustine finds joy and seeks the figure which contains perfect equality. The two figures so far considered contain some degree of equality, but not "*summam aequalitatem*."¹⁷ The first point of inequality is the great difference that exists between an angle and a line, and the second is the fact that lines drawn from the center of the figures are not equal, for those drawn to the angles must needs be longer than those drawn to the sides. Both these breaks in equality, the circle eliminates. In the first place, no angle breaks in upon the continuous uniformity of its perimeter, and in the second place, its center is equally distant from all parts of the circumference. The circle, therefore, must be preferred to all

¹⁵ *Op. cit.*, col. 1041.

¹⁶ *Op. cit.*, col. 1043.

¹⁷ *Op. cit.*, col. 1044.

other plane figures on account of its perfect equality, and the measure of that equality is the point fixed in the center. His idea of a point, he compares with his ideas of length, breadth, and height, and shows that that which is least susceptible to division into parts, is the most excellent and contains the greatest potentialities. In this respect, length is more excellent than width and height, but the point surpasses all three in simplicity and in potentiality, whether it holds the center of a figure—"punctum,"¹⁸ or marks the inception or termination of a line—"signum."¹⁹ The point admits of no division, and its powers are manifold. A line begins at a point, it ends at a point, it is cut at a point, it meets another line at a point; a point is the measure of the equality of a figure; it is necessary for the very existence of length, while it exists "per semetipsum"²⁰ and needs neither length nor width. But such true lines, and such true widths, and such true points, cannot be seen with bodily eyes. Hence the soul with which we do see such incorporeal things must likewise be incorporeal. It is composed of no elements, it has no quantity, but it is "a certain substance endowed with reason, well fit to rule the body."²¹ But though the soul has no quantity it can know things of the heavens, the earth, and the sea, which have quantity and occupy space. "For, if there is no material substance, as reason has already shown, that is without length, breadth and height, none of which can exist in a material substance apart from the other two, and if, nevertheless, it is a property of the soul to see a line (mere length) merely by means of what we may call an interior eye, that is by means of the intellect, I think that it is beyond doubt that we admit that the soul is not a material substance; nay, it is better than a material substance. This being granted, I do not think it will be doubted that it is also better than a line. For it is ridiculous to suppose that the soul, which is better than matter, is not better than any one of the three things

¹⁸*Op. cit.*, col. 1046.

¹⁹*Op. cit.*, col. 1046.

²⁰*Op. cit.*, col. 1046.

²¹*Op. cit.*, col. 1048: Substantia quædam rationis particeps, regendo corpori accommodata.

essential to matter. But the line itself, than which the soul is proved to be nobler, excels the other two properties of matter because it can be resolved less than they. They can be resolved more than a line, in as much as they extend more in space. Whereas, a line has no dimension save length, and, if that be eliminated, no space whatever remains. Hence whatever is better than a line is necessarily without space and incapable of being divided and resolved. To no purpose, therefore, it seems to me, do we labor to find the quantity of the soul; since it does not exist, since we have proved the soul superior to a line. And, if of all plane figures, the circle is the most excellent—reason showing its whole essence and perfection to lie in a point, which, everybody admits, is unity—what wonder if the soul is not corporeal, neither extended in length, nor stretched out in width, nor solidified in height, and yet is so powerful in the body that it is the governing principle of all the members, and, as it were, the very hinge in the activity of all bodily members?"²²

These few passages from the writings of St. Augustine are very suggestive and will be somewhat amplified in a later section of this paper. Not only is the content illustrative of the correlation which we seek to establish between religion and elementary plane geometry, but the very method of procedure may well serve as a lesson to the geometry teacher. Both the *Soliloquia* and the *De Quantitate Animæ* are cast into dialogue form, and though St. Augustine may seem rather circuitous to the adult reader, he proves himself the real teacher who leads his pupils to think along with him, and when they err, he leads them by means of questions, to a recognition of the truth, and the abandonment of their mistaken views.

The work on geometry most influential²³ during the early Middle Ages, *Boethii Quæ fertur Geometria*,²⁴ bears no trace of interrelationship with religious or moral truth.

In the tenth century, Gerbert, the monk of Aurillac, later known as Pope Sylvester II, won for himself the title of magician, owing to his inventive genius in the teaching of

²² *Op. cit.*, col. 1048.

²³ *Op. cit.*, col. 1048: *Substantia quaedam rationis particeps, regendo* 1901, p. 139.

²⁴ Ed. Friedlein. Leipzig, 1867.

mathematics.²⁵ In 994 A. D., King Otho III, then fifteen years of age, invited Gerbert to come to the imperial court to teach him the "science of numbers"²⁶ and to join the flame of his culture to the spark possessed by the Saxons. The *Geometria*, now established to be authentic,²⁷ contains the following statement in the introduction: "Indeed, the utility of this study is the greatest possible to all lovers of wisdom. Because first, it is the science most fitted to rouse and develop the powers of mind and soul, and to sharpen the reasoning faculty; second, it yields most satisfaction, by its definite and reliable methods, in tracking the countless truths that to many appear astonishing and beyond belief; third, it is most fertile in keen speculation for the study, admiration, and praise of nature's forces and its Creator's power and unspeakable wisdom which has arranged all things in keeping with their number, weight and measure. From every possible source, we are going to bring together, as far as our little talent will permit, some notions about the methods and rules of geometry, to the end that in orderly fashion we may lead beginners in the science to more subtle propositions. So, we begin at the very elements of the art—what philosophers call the (first) principles."²⁸

This passage indicates, at least, that Gerbert recognized in geometry the power of presenting to the thinking mind a mirror of the Creator, the Framers of mathematical law as well as of the laws of the physical sciences into some of which one can scarcely enter without some knowledge of geometry. However, besides the bare statement given after an explanation of the right angle: "This, however, as if acting the part of virtue in holding the mean, always and uniformly equal, neither expands more nor less than is lawful."²⁹ there is no other indication in the work of Gerbert of that mirror. This by no means proves that he did not unveil that mirror

²⁵ Cf. *Cath. Univ. Bulletin*, Vol. 4, 1898, p. 301.

²⁶ *Dublin Review*, Vol. VI, 1839, p. 295.

²⁷ Cf. Cantor M. *Geschichte d. Math.* Leipzig, 1880, vol. I. pp. 743-751.

²⁸ Gerberti . . . *Opera mathematica*, ed. Bubnov, N. Berlin, 1899, pp. 50-51.

²⁹ *Op. cit.*, p. 66.

before his pupils in his oral instruction, but only that he has left us no written record of what he saw therein.

In the fifteenth century, we find in the various works of Cardinal Nikolaus of Cusa (1400-1464) an explicit correlation between religion and mathematics. The sources drawn upon for the account here given, are not the original works. These being inaccessible, free use was made of various studies by German scholars, especially those of Uebinger,²⁰ Clements,²¹ Jacobi,²² Falckenberg²³ and Löb.²⁴ The quotations from the Cardinal's works were gleaned from Uebinger and Löb.

Uebinger's critical study of the mathematical works of Cusa places them all between the years 1450 and 1458, and divides them into three groups. The first group belongs to the year 1450 and comprises *De quadratura circuli*, *De geometricis transmutationibus*, and *De arithmetici complementis*. The second group, of 1453-1457, includes *De mathematicis complementis*, *Dialogus de quadratura circuli*, and *De una recti curvique mensura*. The third group, of 1458, includes *De beryllo* and *De mathematica perfectione*.²⁵ Uebinger also shows the changes which the Cardinal's mathematical ideas underwent from 1440 to 1458. At first the infinitely large engaged his attention, and at last he dealt with the infinitely small thus anticipating the Infinitesimal Calculus.²⁶

The mystical tendency imbibed from his early teachers, the Brethren of the Common Life,²⁷ at Deventer, is readily seen in his works. In them, "he insists with special emphasis on the doctrine of the *unity of opposites* (*coincidentia oppositorum*) and on the principle that the beginning of true wisdom is the knowledge of one's own ignorance (*Docta Ignor-*

²⁰Philos. Jahrbu. 1895, 1896, 1897.

²¹Giordano Bruno u. Nic. von Cusa. Bonn, 1847.

²²Das Universum u. s. Gesetze in d. Lehren K. N. von C. Berlin, 1904.

²³Aufgabe u. Wesen. d. Erkenntnis bei N. von Kues. Breslau, 1880.

²⁴Die Bedeutung d. Math. für d. Erkennt. des N. von K. Berlin, 1907.

²⁵Cf. Philos. Jarbu. 185, pp. 403-422; 1896, pp. 54-66, 391-410; 1897, pp. 144-159.

²⁶Cf. Uebinger Philos. Jahrbu. 1897, p. 159.

²⁷Cf. Grüning G. Wesen u. Aufgabe d. Erkenn, nach N. C. Quedlinburg, 1902, p. 4.

antia).³⁸ "His concept of God has been much disputed, and has even been called pantheistic. The context of his writings proves, however, that they are all strictly Christian. Schrapff calls his theology a Thomas à Kempis in philosophical language."³⁹ His position in Church and State is well summarized by Janssen.⁴⁰

We forego any discussion of Cusa's arithmetical illustrations of supernatural truths, and confine ourselves to the geometrical illustrations. In his *Complementum theologicum*, the Cardinal states that he feels it incumbent upon him to indicate the value of his mathematical work, the *De mathematicis complementis*, for theology. "It seems to me not proper," he says, "to circulate that treatise as though a person of my rank and age should be allowed to write about mathematics, without adding its transcendent value for theological likeness."⁴¹ Theology is for Cusa, as for the Middle Ages, the Queen of the Sciences, which all other sciences must serve. How geometry may serve her, he shows in some detail as follows:

God is the Creator of all existing objects and of all forms of nature. Man is the creator of intellectual ideas and of the forms of art; chief among which are mathematical concepts and forms. The intellect of man seeks truth, and Infinite Truth is God, in the quest of Whom the mind of man finds its supreme happiness but the journey to Infinite Truth is likewise infinite, and the unending search, far from fatiguing the mind, arouses it the more, the nearer it approaches the goal where all opposites meet, namely, God. Again the Cardinal says: "But because 'what is' is infinitely removed from 'because it is' it results that the movement will never cease, and it is a most delightful movement because it is towards the life of the mind. And hence the very movement is rest, for in moving it is not fatigued, but is inflamed the more. And the quicker it moves, the more delightfully is it drawn through the light of life to its own life."⁴² God, the

³⁸Turner W., *Hist. of Phil.* Boston, 1903, p. 432.

³⁹Cath. *Encycl.* Vol. XI, p. 61.

⁴⁰*Geschichte d. Deutsch. Volkes.* Freiburg, 1887, p. 3-6.

⁴¹Uebinger, *Philos. Jahrbu.* 1896, p. 404.

⁴²Löb, p. 14.

Infinite Truth, is incomprehensible, and yet it is God whom Cusa seeks to know through symbols and especially mathematical symbols because of their certainty and unchangeableness: "Since the way of approaching to divine things is not open to us except through symbols, we shall be able to use mathematical symbols more suitably because of their unchangeable exactitude."⁴³ And again in the *Complementum theologicum* he says: "No one is ignorant of the fact that in mathematics truth is attained more surely than in the other liberal arts; and for that reason we see those who have gained a liking for geometry adhering to it with an astonishing love."⁴⁴ All wise and holy teachers agree that visible things are in truth symbols of invisible things, and that through these symbols we creatures can in a certain measure see our Creator as in a mirror. However, all mathematical figures are finite, and would we use them as symbols for the Infinite "it is necessary first to consider finite mathematical figures with their phenomena and laws";⁴⁵ "And to transfer these same laws to fit similar infinite figures";⁴⁶ "After this, in the third place, to take over these same laws of infinite figures to the purely infinite, independent even of all form."⁴⁷ Cusa tells us that he follows all those who have in various ways used these figures as symbols. St. Anselm compared Infinite Truth to "*rectitudini infinitae*," and Cardinal Cusa follows that comparison and symbolizes it by an infinite, straight line. Other learned men "have compared a triangle of three equal, right angles to the ever-blessed Trinity."⁴⁸ Such a triangle, he explains, must necessarily be an infinite triangle. Others, he continues, who wish to symbolize the absolute unity in God, say that God may be compared to an infinite circle, while those who regard especially absolute existence, the plenitude of Being, in God, compare Him to an infinite sphere. Cusa agrees with each of these comparisons, saying that each is an apt illustration and that they all ultimately proceed from the

⁴³*Philos. Jahrbu.* 1895, p. 313.

⁴⁴*Löb.* p. 42.

⁴⁵*Philos. Jahrbu.* 1895, p. 313.

⁴⁶*Op. cit.*, p. 313.

⁴⁷*Op. cit.*, p. 314.

⁴⁸*Op. cit.*, p. 314.

same idea. For were a line infinite, it would also be a triangle, a circle, and a sphere; and were a sphere infinite, it would likewise be a triangle, a circle, and a line. This statement becomes intelligible when we accept the further statement that whatever is in a finite line potentially, is in an infinite line actually.⁴⁹

Since the infinite line is to be regarded as a symbol of God, and since the potentialities of a finite line are actualities for the infinite line, we must try to discover these potentialities. First of all, Cardinal Nikolaus tells us, the less the curvature of the circle, the greater is the circle. Hence the circumference of the very greatest circle is the least curved or the nearest to being straight.⁵⁰ Here, as in the Absolute Greatest, that is God, we see that opposites meet. A second illustration of God's infinity in whom all opposites meet, is found in the infinite straight line. Any given finite line can be longer and straighter than it is; not so the infinite line, for it is infinitely long and perfectly straight. Moreover, if any given line, *ab*, is moved until point *b* reaches point *c*, while point *a* remains fixed, a triangle is formed. If the line *ab* is moved again, point *a* remaining stationary, until *b* returns to its starting point, a circle is described. If it is moved until *b* lies opposite its original position, that is at *d*, a semi-circle is formed and lines *ab* and *ad* form one continuous line. Now if this diameter, *bd*, remains stationary and the semi-circle is moved about it, a sphere is described. All these potentialities, the triangle, the circle, and the sphere, of a finite line, are actualities in the infinite line.⁵¹ And just as the line is the principle of all figures, so is God the principle of all creation.⁵² Of all the figures, the circle is the simplest and can therefore be regarded as the measure of the other figures. But the infinite circle itself is measured by an infinite line, which, as was shown above, coincides with the infinite circle. As the infinite figure can never be measured by the finite figure, so neither can God be measured or comprehended, but He is the measure of Himself and of all things.⁵³

⁴⁹*Op. cit.*, p. 315.

⁵⁰*Cf.* Löb, pp. 59-60. *Philos. Jahrbu.* 1895, p. 315.

⁵¹*Cf.* *Philos. Jahrbu.* 1895, pp. 315-316.

⁵²*Cf.* Löb, p. 60.

⁵³*Cf.* Löb, p. 60.

As was said above, God is absolute Greatness and admits neither of increase nor decrease. He is pure actuality in whom all opposites meet. He may be represented by an infinite circle.⁵⁴ It is a perfect figure or symbol of unity and simplicity. It has an infinite diameter and its center is at infinity. But in an infinite circle, the center, diameter, and circumference coincide, as in an infinite triangle the sides coincide. Now God has freely created the world as an imperfect picture of Himself. He is at once the Efficient, the Formal and the Final Cause of the world. As the Efficient Cause, He is symbolized by the center of the infinite circle; as Formal Cause, by the diameter; and as Final Cause, by the circumference.⁵⁵ The point, which symbolizes God as the Efficient Cause of all things, is indivisible and non-extended. The line, the surface, and the sphere, each partake in some measure of this indivisibility. "Everything, therefore, that is found in a material substance is nothing but a point or a resemblance of that unity."⁵⁶ "Unity or the monad is simpler than the point."⁵⁷ Hence it is of great importance, the Cardinal concludes, "that we look back to the smallest when we seek the largest."⁵⁸

In the writings of some of the greatest mathematicians, we find evidence that they did not isolate their mathematical thinking from their religious thinking. A few quotations from the *Harmonices Mundi* of John Kepler (1571-1630) will show his attitude toward the question here under discussion. "For geometry," he says, "of which the two first books embrace the part regarding this, co-eternal with God and shining in the divine mind, furnished God with the plans, as was said in the preamble of this book, for adorning the world that it might be made the best and most beautiful, and, in short, most like to the Creator. For truly there are as many images of God, the Creator, as there are spirits, souls, minds, that have been placed severally over their own bodies that they might

⁵⁴Jacobi, p. 23.

⁵⁵Cf. Jacobi, p. 25.

⁵⁶Uebinger. *Philos. Jahrbu.* 1897, p. 151.

⁵⁷*Op. cit.*, p. 151.

⁵⁸*Op. cit.*, p. 151.

govern, move, enlarge, preserve, and in fine, propagate them.”⁸⁸ And again he says: “Concerning the symbolism of the Most Holy Trinity in the figure of a sphere, I have written in difference places, in Optics, and in my Commentaries on Mars, and this I wish to repeat here, in the science of the sphere. It comes to this, then: Suppose a point moves from the sphere’s center to a single point on the surface of the sphere. The result will be a radius. The making of this straight line reveals the first principles of creation, and suggests the eternal generation of the Son. For a sphere is nothing but the prolongation of infinite points from a center to infinite points on the entire surface, making infinite lines, which in all respects are absolutely equal. In this, it symbolizes the eternal generation of the Son. A radius is no less the fundamental of a corporeal body. If we suppose a line pulled sidewise, it suggests a corporeal body, since it creates a plane. If a sphere be cut by a plane, the cross-section shows a circle. This circle is a true image of our mind, which has been created to rule the body. For this circle is to the sphere, as our mind is to the Divine Mind; namely, as a line to a surface, both being circular. With reference to the plane in which it lies, the circle is related as is the curve to the straight line, figures that are incommunicable and incommensurable. The circle, which is the beautiful creation of the secting-plane, appears both in the plane and in the bisected sphere, by reason of the interrelation of the two. So is the soul in the body. The soul both gives form to the body and coheres to its corporeal shape, and also remains in God; as if, so to speak, it were a radiation derived from the Divine Countenance and given to the body, communicating thereby to the body a nobler dignity. The very fact that it is God who establishes the circle in harmonious relations with the source and origin of its limits, calls for the greatest possible abstraction; because neither in a circle of definite quantity, nor in an imperfect circle (such as material circles appreciable by the senses) can there be an image of the Divine Soul. Furthermore and principally, if we can regard a curved line (the symbol of the soul) as

⁸⁸Astronomi Opera Omnia Ed. Frisch, Frankfurt a. M. 1864, Vol. V, p. 136.

something separated and, as it were, abstracted from a straight line (the symbol of the body), surely we may conceive a circle independent of the corporeal and perceptible. We are therefore sufficiently justified in this: that in harmonious proportions presented to the mind only, we should aim above all to view them as abstract quantities"⁶⁰

Sir Isaac Newton, after demonstrating the mathematical principles according to which the heavenly bodies move in their respective orbits, makes the following reflection: "This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. . . .

"This Being governs all things, not as the soul of the world, but as Lord over all; . . . And from his true dominion it follows that the true God is a living, intelligent, and powerful Being; and, from his other perfections, that he is supreme, or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity; he governs all things, and knows all things that are or can be done."⁶¹

The tendency discernible in most of the present-day literature bearing on the teaching of elementary geometry, is towards making it more real, more full of meaning and power, and for this reason connecting it with things that are real in the child's life and showing its bearings on the various phases of life's activities. G. St. L. Carson says: "It is for the teacher to determine the realities of his pupils and exemplify mathematical principles by as many as are suitable for the purpose. He will also find it necessary to enlarge their spheres of reality."⁶² Though Carson makes no mention here of spiritual realities which exemplify or are exemplified by these same mathematical principles, yet he believes that modern mathematics will be to the social sciences what it has been to the physical sciences.⁶³

This same thought was expressed by C. J. Keyser before

⁶⁰*Op. cit.*, p. 223.

⁶¹"The Math. Prin. of Nat. Phil.," tr. by Motte, A. London, 1803, Vol. II, pp. 310-311.

⁶²"Mathematical Education." London, 1913, p. 37.

⁶³*Cf. Op. cit.*, p. 51.

an assembly of several mathematical and scientific societies. Over and above the logical foundations and innumerable applications of mathematics, he places their "bearings upon the higher concerns of man as man—those interests, namely, which have impelled him to seek, over and above the needs of raiment and shelter and food, some inner adjustment of life to the poignant limitations of life in our world and which have thus drawn him to manifold forms of wisdom, not only to mathematics and natural science, but also to literature and philosophy, to religion and art, and theories of righteousness."⁶⁴ Some of these bearings are then indicated in particular in the continuous search of man for something constant. For "man's lot is cast in a world where nought abides. The universal impermanence of things, the inevitableness of decay, the mocking frustration of deepest yearnings and fondest dreams, all this has been keenly realized wherever men and women have had seeing eyes or been even a little touched with the malady of meditation, and everywhere in the literature of power is heard the cry of the mournful truth."⁶⁵ Man seeks "some ageless form of reality, some everlasting vantage-ground or rock to stand upon, some haven of refuge from the all-devouring transformations of the weltering sea. And so it is that our human aims, aspirations, and toils thus find their highest unity—their only intelligible unity—in the spirit's quest of a stable world, in its endless search for some mode or form of reality that is at once infinite, changeless, eternal."⁶⁶ The things of sense cannot quench this thirst, and the things of the mind, Keyser tells us, all "aim at rescuing man from 'the blind hurry of the universe from vanity to vanity': they seek cosmic stability—a world of abiding worth, where the broken promises of hope shall be healed and infinite aspiration shall cease to be mocked."⁶⁷ It is naught else but the old cry of St. Augustine re-echoed in the twentieth century, and made more poignant and restless by the materialistic and agnostic tendencies of the age. What mathematics does to aid the human

⁶⁴"The Human Worth of Rigorous Thinking." New York, 1916, pp. 44-45.

⁶⁵*Ibid.*, p. 46.

⁶⁶*Ibid.*, p. 47.

⁶⁷*Ibid.*, p. 50.

spirit in its search for the unchangeable, is to offer the mind a world of ideas unvarying and eternal; to show the mind its intellectual freedom; to help the mind to understand a divine Being infinite and eternal, to bring home to it the "reverend saying attributed to Plato that 'God is a geometrician.'"⁶⁸ It is in the field of infinitude and invariance "that Theology may find, if she will, the clearest conceptions, the noblest symbols, the most inspiring intimations, the most illuminating illustrations, and the surest guarantees of the object of her teaching and her quest, an Eternal Being, unchanging in the midst of the universal flux."⁶⁹

These and similar passages show that the mathematical world of thought is not entirely segregated from the spiritual world, and whatever exception might be taken with regard to the superlatives in the last quotation, a little thought will show the direction to be correct. In his address⁷⁰ to the Michigan School Masters' Club in 1912, J. C. Keyser shows briefly the relation of some of the larger concepts of higher mathematics to life, and emphasizes the fact that these same concepts are found in the elements of mathematics as well. The variable and the constant, the limit and the function which are there touched upon, will be expanded somewhat in the last section of this paper.

(To be Continued)

⁶⁸Cf. *ibid.*, p. 58-60, for the three contributions named.

⁶⁹*Ibid.*, p. 312.

⁷⁰Printed in *EDUCATIONAL REVIEW*, Sept., 1912. Vol. 44, 2, pp. 140-156.

HARTLEY COLERIDGE

"An utter visionary, like the moon among thin clouds, he moves in a circle of light of his own making." Such was Samuel Taylor Coleridge's account of the infancy of his child Hartley, whose life was dreamful and ineffectual, as his poetry was misted with moonbeams. Together with the infirmity of purpose which marked his famous father, he inherited also some of his golden gift of numbers. For he, too, was to have his "shaping spirit of imagination," and the magic which comes through the gates of dream was destined in turn to touch his life, and to soften with its kindly aura the sordidness of his lot, and the harshness of circumstance.

Few children show so rich an endowment of genius, or such perilous gifts of temperament as did little Hartley. The circumstances of his early life were calculated at once to foster these talents, and to deepen his natural sensibility. The surroundings of Keswick in the English Lake district to which he came in 1800 to reside with his parents at Greta Hall, Southey's home, were an ideal environment for the future poet. It was then the scene of utter loveliness and seclusion which Gray has sketched for us in his journal, or De Quincey in his reminiscences. On one side lay the lake of Bassenthwaite, and the towering masses of Skiddaw; on the other the lake of Derwentwater, "the deep serene of its waters, and the long shadows of the mountains thrown across them," the sounding cataract of Lodore, and the superb gorge of Borrowdale. Add to this the fact that he was educated, as his brother Derwent testifies, "by desultory reading, by the living voice of Coleridge, Southey and Wordsworth, Lloyd, Wilson and De Quincey; by daily recurring hours of solitude—by lonely wanderings with the murmur of the Brathay in his ear"—and you have some measure of the formative influences which inspired him. To these natural and cultural charms of his locale little Hartley's personality was exquisitely keyed. The comely boy's face, with its dark, dreamy eyes and weak benignity of features, which looks out on us from Sir David Wilkie's portrait of him, has an expression of wistfulness, and breathes the sensitive spirit of the visionary. His shyness, intensified by a physical deformity which debarred him from boy's pastimes, sought an escape from life into the world of

day-dreams with the creatures of his imaginings. The unhealthy subjectivism thus developed in him was ever after to hold him in thrall.

Meantime Hartley grew up in the gentle society of his sister, Sarah Coleridge, and her companions, Edith Southey and Dora Wordsworth, and under the immediate tutelage of his father. Even then a hint of his besetting peccancy and penitent good-nature is contained in the lines of a pathetic record: "High were his hopes of me, for his love was strong, and finding an understanding and creative spirit in me, ready tears, repentance close upon offense, and simple notions of the nature of ill, he never thought the heart could be wrong." Later, after some years of classical training at local schools, he in 1815 entered Oxford as Scholar of Merton. There the promise of a career, marked by brilliant intellectual gifts and conversational qualities which made him much sought after in social circles, was marred by the waywardness that wrecked his life. After winning the Oriel fellowship he was ignominiously "sent down" for intemperance. He returned in disgrace to the Lake District, where the rest of his life was passed in aimless idleness until his release by death in 1849.

During all these years of vagabondage Hartley lived mostly at Grasmere, or at Nabb Cottage, near Ambleside, upon the hospitality of others. To the peasant folk he was much endeared as "li'l Hartley" because of the guileless humanity, and social charm which were constant in him. His foibles appealed to them, as his poetic gifts won their ready admiration. He was the special intimate of the children of the district whom, like Goldsmith, he amused by playing the "Tortossy Cat," or by reciting his nonsense verses. If he was a constant worshiper at "Wytheburn's modest house of prayer," he was also too often the boon companion of the country toppers who revelled at the "Red Lion" tavern. Yet despite his irregularities, he preserved through all a vein of unaffected piety, and a never-failing penitence followed upon his many lapses into self-indulgence. The process of demoralization, however, left its imprint indelibly upon him, and could easily be traced in the change from the sweet face of the engaging English lad, "exquisitely wild," to the sorry figure of one
"Untimely old, irreverendly gray."

A quaint, misshapen little man in doubtful habiliments, with uncertain gait and flighty ways, his head generally on one side, his large, coal-black eyes shining in contrast with his white hair—such in mien and semblance was the Hartley Coleridge of later life. Today he sleeps peacefully with Wordsworth, whose protégé he was, near St. Oswald's Church, Grasmere, in a quiet unbroken save by the sound of the murmuring Rotha as it whispers by.

Hartley Coleridge's poems are among the most personal in all poetry. So faithfully do they reflect every mood of his mobile nature that they may be said to present his very *figura animi*. They are notable for the gift of fantasy with which he touches the common currency of his experience into the fairy gold of song. Beautiful ideas seem to have been breathed into his mind unceasingly, as if coming to him from the mountain breezes, or welling up from unfailing founts within. In words of exquisite rightness and melody he hymns his love for the sights and sounds of Nature, and all the sentient things of earth—birds, and animals, and children. The fauna and flora of Lakeland are the objects of his loving concern, and are worthily celebrated in his verse. Perhaps he is at his happiest in his *genre* pictures of the Seasons when his mood of meditative tenderness is attuned to some tone or temper of the landscape, as in the charming "November":

The mellow year is hasting to its close;
 The little birds have almost sung their last,
 Their small notes twitter in the dreary blast—
 That shrill-piped harbinger of early snows;
 The patient beauty of the scentless rose,
 Oft with the morn's hoar crystal quaintly glassed,
 Hangs, a pale mourner for the summer past,
 And makes a little summer where it grows:
 In the chill sunbeam of the faint, brief day
 The dusky waters shudder as they shine.
 The russet leaves obstruct the straggling way
 Of oozy brooks, which no deep banks define,
 And the gaunt woods in ragged, scant array,
 Wrap their old limbs with sombre ivy twine.

His sentiment overflows into all the still-growing things of Nature, and dowers them with conscious life. In his verse the daisy, the cowslip, the celandine, the snowdrop, the forget-me-not, the lily of the valley, take on personality, and become

like Herrick's "maids of honour who do bring in the Spring." Of their human sisters he is the devoted Poet Laureate, and he wreathes his choicest lyrics in their honor. His lines to Louise Claude, those to a lofty beauty from her poor kinsman, and the stanzas beginning "She was a queen of noble Nature's crowning" express the old-world gallantry with which he pays his *devoir* at lady's bower. The exquisite song, "She is not fair to outward view," included in the "Golden Treasury," will serve alone to keep his memory green in English letters.

It is, however, in his sonnets that he has attained most of all to self-revelation. They are the proper medium of expression for his faculty of wavering speculation, and his tearful self-communings. In them he shows himself the subtle analyst of his soul's malady—his forwardness of purpose and human sinfulness, or he seeks respite from his woes by viewing reality through the magic glass of phantasy. Of these the most touching are the sonnets beginning with the lines, "Let me not deem that I was made in vain," and "Long time a child, and still a child," etc., and a third, "Once I was young and fancy was my all." From such instances of forlorn meditation he turns in others to celebrate the appeal of youth and beauty, the spell of music, or the amenities of Nature with which his lot was cheered. One noble sonnet, "Multum Dilexit," memorable for its note of simple faith and penitence, so characteristic of him, may here be quoted as the fitting envoi to his poems:

She sat and wept beside His feet; the weight
 Of sin oppress'd her heart; for all the blame,
 And the poor malice of the worldly shame,
 To her was past, extinct, and out of date,
 Only the ~~sin~~ remain'd—the leprous state;
 She would be melted by the heat of love,
 By fires far fiercer than are blown to prove
 And purge the silver ore adulterate.
 She sat and wept, and with her untress'd hair
 Still wiped the feet she was so blest to touch;
 And He wiped off the soiling of despair
 From her sweet soul, because she loved so much.
 I am a sinner, full of doubts and fears,
 Make me a humble thing of love and tears.

F. MOYNIHAN.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Continued)

SUBJECT MATTER AND THE INDIVIDUAL

In the last chapter we have noted the modern tendency to regard education as exclusively a means of social control and to make the good of society its principal aim. This is in line with the current social philosophy, which regards the group as of paramount importance and considers the individual only in relation to the group. Individual rights and duties are measured by social norms on the assumption that the individual exists for society. A further inference identifies society with the State and makes the State the all-powerful arbiter of individual destiny. The trend of modern legislation, even in spite of the fact that the late war has demonstrated the peril of allowing governments to become too strong, shows how practical this philosophy has become.

Catholic philosophy has ever maintained that Society exists for the individual. The economy of salvation dictates this view: that the individual may save his soul and come to his appointed destiny, union with God, the world was created and the Redemption effected. Society, and its organized sovereign will, the State, are means of salvation. They are the temporal concomitants of Divine Grace and are intended to so dispose temporal things that the individual may the better devote himself to things spiritual. Man has other interests, other allegiances, than the merely civil, because he has a higher destiny than the merely natural. He must render to Caesar the things that are Caesar's, but there are more important things in his life over which Caesar has no control. St. Thomas points out that "man is not subservient to the civil community to the extent of his whole self, all that he is and all that he has."¹⁴ The Pagans deified the State and worshipped the emperor as a god. The blood of the martyrs was poured out in protest against this system and the Church has ever jealously guarded the rights of the individual against undue encroachments on the part

*A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

¹⁴ St. Thomas, "Summa Theologica." *Prima-Secundae*, Qu. XXI, a. 4, ad 8.

of the State. We recall the glorious work of Gregory VII, in this connection. The philosophy of the Church is very simple. Temporal things exist for the sake of the eternal. The temporal elements of man's life are regulated by society through the State. They represent a lower order and are of a consequence bound to serve that which is higher. They exist as a means, not an end. The end of the group is to provide the best conditions for the individual to work out his eternal destiny, to save his immortal soul.¹⁴⁵

This does not imply that the individual has no reciprocal relations to the group. Whilst it is true that the group exists for the individual, it is quite as true that the individual cannot attain his destiny without the group. Society exists because it answers man's primal instinct to associate.¹⁴⁶ The child needs the family, the family needs the community, the community needs the State. "The need for the existence of the State with its array of soldiers, constables and tax-gatherers, rests on three grounds: first, the natural sociability of men, or their desire of living together; secondly, their endowment by their Creator with various rights; thirdly, their moral and intellectual imperfections."¹⁴⁷ The individual requires the cooperation of the group in all that he desires to accomplish. In return for such cooperation he must make surrenders of his own will and impulse. This is all included under the law of Christian charity, which postulates that he love his neighbor as himself.

Now social reform and social betterment is a Christian duty, for the difficulty of saving one's soul increases according as the evils of temporal life rise up to impede and discourage us. Moreover, it is inconsonant with the ideal of Christian justice, that oppression and exploitation of the weak by the strong should pursue their way unhindered and unrebuked. But social reform must begin with the individual. There are certain improvements which can be effected by legislating from above, but they will be but empty and transitory if corresponding reforms are not attempted from below. The quality of a group depends upon what the individuals composing it think and feel and do. Consequently the best ultimate way of improving society and bringing it up to the level of high ideals is to improve the individual.

¹⁴⁵ Sertillanges, A. D., *La Politique Chretienne*. Paris, 1904, p. 39.

¹⁴⁶ Leo XIII, *Encyclical, Immortale Dei*. "The Great Encyclical Letters of Pope Leo XIII." New York, 1903, p. 108.

¹⁴⁷ Devas, Charles Stanton, *Political Economy*. New York, 1901, p. 571.

The educational corollary of all this is that the real function of education is the improvement of the individual. Practical education is necessary, but it is not the sole essential. "There is danger that in swinging from the extreme that produced men with an education without a vocation, we will swing to the other extreme that will produce men with a vocation without an education."¹⁴⁸ We need workers, but we need men more. The prime function of education is to make those differences in the thought and action of the individual that, summed up, spell character. Thus, on the one hand, will be saved the principle of individual integrity, while, on the other, the needs of society will be consulted and true social reform effected.

Education which has for its aim the improvement of the individual, sometimes goes under the name of education for culture, though the term may have an invidious meaning for some because of a narrow interpretation of the word, culture. This aspect of the question will be taken up later; for the present we will confine ourselves to a discussion of the means of achieving individual culture.

Here we are face to face with one of the greatest problems of education. All great educators in all times have implicitly, if not explicitly, maintained that real education is impossible without so disciplining the mind as to make it a fit instrument for the uses of life. This concept is found in Greek education,¹⁴⁹ and persists throughout the ages. But the question is, how shall this discipline be secured? How shall the mind be developed and strengthened so as to attain that power in which discipline consists? How shall the objective elements of learning be ordered and used so as to make the desired subjective differences? What is the function of subject matter? Is it to be of value in itself, or shall it be chosen solely with a view to discipline?

Here we uncover the whole controversy concerning formal discipline. Its history has already been sufficiently indicated for an understanding of its present status. Today, we are in the throes of a reaction against the theory. The needs of society, as outlined in the last chapter, are demanding a new type of subject-matter, practical in character and having a direct bearing on the needs of life. The schools have been loth to accept this material, because it is supposed to lack cultural value. Both parties have gone to wide

¹⁴⁸ Joyner, James W., *National Educational Association Proceedings*, 1916, p. 81.

¹⁴⁹ Graves, F. P., *History of Education*. New York, 1909, Vol. I, p. 189.

extremes. The advocates of culture and discipline maintain that the chief value of subject-matter is psychological and that its function is to develop and train the mind. This it can accomplish better if it is not practical in character, for it should deal with values that are transcendent and laws which are general and demand a certain kind of effort which alone can educate. The prophets of the practical claim that it is a waste of time to force children to learn things whose practical advantage they cannot appreciate and in which they are not interested except for external reasons. Disciplinary education, they maintain, is merely a matter of mental gymnastics and is advanced as an excuse for its own manifest failures. For experience shows that most of the knowledge that is acquired in the name of discipline is soon lost and fails to leave tangible trace. In explanation of this fact, a mystical kind of general competency is claimed, some sort of power of soul that will function in any exigency.

The opponents of the theory of formal discipline appeal to psychology in confirmation of their position. They maintain that the theory is based on a misconception of the nature of the mind, the doctrine of mental faculties, according to which the soul is made up of certain definite powers or faculties, the most important of which are cognition, feeling and conation. These constitute the principal sources of mental activity and in them are included such subordinate faculties as memory, imagination, reason, perception, attention, etc.¹⁵⁰ Modern psychology no longer seriously entertains this opinion, for "it is false and would be useless to human welfare if true."¹⁵¹

Now the division of the mind into faculties is as old as psychology itself. The moment that men began to study the mind, there was a necessity for classification. Even a rude classification has its use, for it is the beginning of science. The study of consciousness at once reveals the existence of some elements that very greatly resemble one another, and others that differ completely. These resemblances and differences are the basis of classification. One of the earliest divisions was that into reason, will and desire.¹⁵² With Plato each of these divisions constitute something very much

¹⁵⁰ Ackermann, Edward, *Die Formale Bildung, eine Psychologisch-Pädagogische Betrachtung*. Langensalza, 1898, p. 2.

¹⁵¹ Thorndyke, Edward L., *Educational Psychology, Briefer Course*. New York, 1914, p. 72.

¹⁵² Klemm, Otto, *The History of Psychology*, Wilm and Pintner Translation. New York, 1914, p. 48.

like a special soul. Aristotle maintained that there is one vital principle ($\psi\upsilon\chi\eta$) endowed with five genera of faculties, the division being based on the five stages of biological development. There is the vegetative faculty which is concerned with the needs of organic life; the locomotive faculty which presides over movement; the faculty of sense perception, including sensation and imagination; the appetite, or tendency to good; and finally, reason.¹⁵³

The Scholastics followed Aristotle's division. According to Scholastic doctrine, body and soul are united in one complete substance; the soul, the substantial form, being the principle and source of all activities, biological and physiological as well as psychological. St. Thomas makes a greater distinction than did Aristotle, between sensuous appetite and rational appetite, or will.¹⁵⁴ The soul is the substance, the faculties accidents. There are cognitive capabilities of the sensuous order, the intellect, or faculty of rational knowledge, and two kinds of appetite. The feelings or emotions are complex products, made up of cognitive and appetitive elements, or mere aspects of such energies.¹⁵⁵

John Locke substituted the notion of power for faculty and was the first to urge against the concept of faculty, the objections which are current today. Leibniz advanced the theory of actual tendencies and his lead was followed by Christian Wolff (1679-1754). Wolff held that the "vis representativa" is the fundamental power of the soul. This it is that transforms the powers or possibilities of the soul, the faculties, into actualities. The faculties, at first mere possibilities, become attributes of the soul and bear the same relation to the mind as the bodily organs to the body. He distinguishes four faculties, cognition, desire, sense and reason. Each of these faculties has enough of intelligence about it to co-operate with the others.¹⁵⁶ This notion is no doubt responsible for much of the misunderstanding prevalent today and for the extremes taken by the opponents of faculty psychology.

The faculty of feeling was added by Tetens, (1736-1805) who proposed a new pair of fundamental faculties, receptivity and activity. The first included feeling, the second, the various activities of the will, inner as well as outer.¹⁵⁷ Thus was originated

¹⁵³ Klemm, Otto, *The History of Psychology*, p. 48. Also Maher, Michael, *Psychology, Empirical and Rational*. New York, 1915 (Eighth Edition), p. 33.

¹⁵⁴ St. Thomas, *Summa Theologica*. Pars Prima, Qu. 80, a. 2.

¹⁵⁵ Maher, Michael, *Psychology—Empirical and Rational*, p. 34.

¹⁵⁶ Klemm, Otto, *The History of Psychology*, p. 60.

¹⁵⁷ *Ibid.*, p. 62.

the tripartite division into feeling, cognition and will, a division adopted by Kant and most psychologists since his time.

The turning point in the history of faculty psychology came with Herbart who proposed two objections to Kant's notion. (1) Mental faculties are mere class concepts derived by process of abstraction. (2) They are nothing more than possibilities and are not found among the facts of inner experience. In the content of actual experience, we distinguish ideas, but not a faculty of ideation, particular feelings, not a faculty of feeling, remembrances, not a faculty of memory. Herbart substituted the notion of power which differs from faculty in the respect that it arises as a necessary result of appropriate conditions.¹⁴⁸

As a result of Herbart's criticism modern psychologists do not recognize the faculty. The mind is no longer regarded as a unity operating by means of certain capabilities and powers, but rather as a bundle of tendencies to react in a definite way to definite situations. Man comes into the world with a fairly well organized system of tendencies to feel and act. These tendencies respond to the physiological organization of the neurones. A neurone, apart from education, will transmit a stimulus to the neurone with which it is by nature most closely connected. This is the basis of the reflexes and instincts, or what are known as unlearned tendencies. The mind is by nature sensitive to a certain situation; it responds to this situation naturally and unconsciously, because a bond exists between the situation and the response.

Now in the course of experience, some of these bonds are strengthened through the operation of the Law of Use. That is to say, if a man responds originally to a situation, the connection between the situation, S, and the response, R, will be strengthened. If on the other hand, the connection is not made for any length of time between S and R, the bond will be weakened. This is the Law of Disuse. These laws are sometimes combined under the name of Law of Exercise. Furthermore, if satisfaction results from the making of a response, the S-R bond will be strengthened; if annoyance results, it will be weakened. This is the Law of Effect.¹⁴⁹ It is the function of education to supply the proper experiences or situations and to observe the Laws of Exercise and Effect in calling forth the right responses. Education then becomes a matter of modifying native S-R bonds and building up

¹⁴⁸ *Ibid.*, p. 66.

¹⁴⁹ Thorndyke, Edward L., *Educational Psychology, Briefer Course*, p. 70.

new ones. This is the educational psychology of Edward L. Thorndyke, of Columbia University. It is accepted by a great number of writers on modern pedagogy and is the basis of most of the work done at Teachers College, Columbia University.

Of course, there is no room in this psychology for the doctrine of formal discipline. Education is a matter of forming appropriate S-R bonds and these bonds are always more or less specific. They demand a definite response to a definite situation. There is no such thing as training the judgment, though there is training of specific judgments. The memory is not cultivated, but children are trained to remember certain things. "And so with all the other mental and moral virtues. They are not general, but obstinately particular. What, then, is the net result of all this? What but that we must abandon all talk and claim of general mind-forming, and gladly accept the more humble task of mind-informing. The several studies provide not opportunities for general training, but each of them its own peculiar opportunities for special training."¹⁶⁰

Yet the discrediting of the faculty psychology has not served to down effectually the doctrine of formal discipline. Concessions may be made as to its extreme form. Practical experience and daily observation prove that training in mathematical reasoning does not necessarily make for power to reason well in other lines. Men of strong will and dogged determination in affairs of business and state, only too often show a sorry lack of will power in ruling their own passions. Yet to say that training in one direction has absolutely no influence in any other direction contradicts the most obvious results of education. Schooling, in whatever line, does seem to make some difference in the way a man conducts himself in other lines. General education cannot be a myth entirely. Modern experimental psychology, weary of a *priori* attempts to settle the problem, has turned to experiment with the result that we have an illuminating and rather considerable literature on the subject of transfer of training.¹⁶¹

¹⁶⁰ Moore, Ernest Carroll, *What is Education?* Boston, 1915, p. 102.

¹⁶¹ Good general accounts of these experiments are found in Colvin, Stephen S., *The Learning Process*. New York, 1915. Bagley, William Chandler, *Educational Values*. New York, 1915. Freeman, Frank N., *How Children Learn*. Boston, 1917.

A more detailed and classified description is contained in Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*. Baltimore, 1916; *Educational Psychology Monograph*, No. 16.

The experiments made to date may be divided according to the aims of the investigators into those which are primarily psychological and those which are primarily pedagogical.¹⁶² Among the psychological experiments, there are: 1. Those which attempt to determine the effect of one kind of sensitiveness on other kinds of sensitiveness. Best known are the tests of Thorndyke and Woodworth and those of Coover and Angell. The former attempted to determine the influence of training in estimating magnitudes of the same general sort on ability to estimate similar magnitudes, such as lines of various lengths, areas of different sizes, and weights of different degree. They also tested the "influence of training in observing words containing certain combinations of letters or some other characteristic, on the general ability to observe words."¹⁶³ They concluded that it is misleading to speak of sense discrimination, attention, memory, observation, etc., since these words refer to multitudinous individual functions; that improvement in any single mental function rarely brings about equal improvement in any other function; that where such improvement seems to occur, it is due to the fact that there were identical elements in the practice series and the final test series. Two kinds of identity are always involved, identity of substance and identity of procedure. The former constitutes the objective element in transfer, the latter, the subjective element. The subjective element is personal and is dependent upon the quality of the individual mind and its interests; it includes methods of learning, attitudes and dispositions.¹⁶⁴

Coover and Angell attempted experiments in discrimination, for the purpose of determining the effect of special exercises on general practice.¹⁶⁵ Subjects were practiced in discriminating intensities of sound and then tested for ability to discriminate shades of grey. In a second experiment, the effects of training in sorting cards was noted on "typewriter reactions," or ability to react properly on the typewriter when certain letters were exposed.

¹⁶² Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, p. 4.

¹⁶³ Thorndyke, E. L. and Woodworth, R. S., "Improvement in Mental Functions." *Psychological Review*, Vol. VIII, pp. 247-261; 384-395; 553-564.

¹⁶⁴ Thorndyke, Edward L., *Educational Psychology*. New York, 1913, Vol. II.: *The Psychology of Learning*, Ch. XII.

¹⁶⁵ Coover, J. E. and Angell, Frank, "General Practice Effect of Special Exercise." *American Journal of Psychology*, Vol. XVIII, 1907, pp. 328-340.

Transfer was noted and the authors concluded from test and introspection that this was not due to identical elements, but to the fact that the subjects formed a habit of divesting the process of all unessential features and attending only to the essential. Thus Coover and Angell subscribe to the doctrine of transfer. They are supported by the experiments of Wallin, Seashore and Jenner, and Urbantschitsch. Thorndyke and Woodworth disagree.

2. Experiments on the accuracy of voluntary effort and the effect of special training on the general rapidity and accuracy of motor adjustments. These experiments have not produced a great amount of evidence either for or against transfer. The subjects were too few in number and the practice too much like the tests to warrant any trustworthy conclusions.¹⁶⁶

3. Experiments of the effect of special training on the general rapidity and accuracy of memorizing. The pioneer test of this kind was that made by James, who tested the capacity of five subjects to memorize poetry after training and compared it with their capacity before training. He concluded against improvement and claimed that memory could not be improved but that "all improvement of memory consists in the improvement of one's habitual method of recording facts." The experiments lacked the technique and scientific character that would be necessary to give them validity, yet because of the prestige of their author they were quite widely accepted at the time.¹⁶⁷

A more scientific experiment was that conducted by Ebert and Meumann. Training tests in memorizing series of letters, nonsense syllables, words, Italian words, strophes of poetry and selections of prose produced improvement in memory. They concluded that there must be "a sympathetic interaction of allied memory functions based on assumed psycho-physical activity."¹⁶⁸ Although critics of the experiment hold that the sole cause of the improvement was the increased power of attention, improvement of technique, etc., which the authors list as auxiliary causes, the opinion of the investigators, because of the manner in which the tests were conducted, is worthy of respectful attention. The findings of Bennett and Fracker likewise argue in favor of spread.¹⁶⁹

¹⁶⁶ Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, pp. 15-25.

¹⁶⁷ James, William, *Principles of Psychology*. New York, 1890, Vol. I, p. 666.

¹⁶⁸ Meumann, E., *The Psychology of Learning*, Ch. III. New York, 1913.

¹⁶⁹ Hewins, Nellie P., *The Doctrine of Formal Discipline in the Light of Experimental Investigation*, pp. 25-28.

4. Experiments to test the training of one organ upon the bilaterally symmetrical one, or upon a closely related member. Eight investigations have been made along this line by Davis, Scripture, Raif, Wallin, Volkmann, Swift, Starch and Woodworth. Tests were made with the hands, fingers, arms, toes and eyes; no experiment was made upon the ears. In every case transfer was found, although a variety of explanations was advanced.¹⁷⁰

The pedagogical experiments have been conducted in the fields of mathematics, spelling, English grammar and in the examination of the effects of training on mental traits, like: memory, habits, concentration of attention, observation, quickness, accuracy, etc., ideas of method and ideals. Rietz and Shade studied the correlation between the grades of children in the various branches of the curriculum.¹⁷¹ They hoped to discover the existence of reciprocal relations that would have an effect upon transfer. Using the methods of Galton and Pearson, they found a high correlation between mathematics and foreign languages. No transfer was indicated, but inasmuch as there is a high correlation between these branches, there is at least some probability of transfer.

Winch prosecuted a study of the accuracy of school children,¹⁷² and after finding a high positive correlation between accuracy in working simple sums and ability in solving arithmetical problems, felt that there was not enough evidence in the practice tests which he conducted simultaneously to argue for transfer of training. Accuracy in working sums does not necessarily make for accuracy in reasoning. He concludes: "It seems to be possible to find highly correlated functions which appear to have very little relationship of a pedagogical value. We cannot conclude without further inquiry in other lines, that two highly correlated mental powers are causally related."

Bagley supervised an experiment at the Montana State Normal College for the purpose of discovering whether the habit of producing neat papers in arithmetic would produce habits of neatness in other branches. He failed to find the slightest improvement in

¹⁷⁰ *Ibid.*, pp. 28-31.

¹⁷¹ Rietz and Shade, *Correlation of Efficiency in Mathematics and Efficiency in other Subjects*. University of Illinois, University Studies, Vol. III, No. 1. November, 1908.

¹⁷² Winch, W. H., "Does Improvement in Numerical Accuracy Transfer?" *Journal of Educational Psychology*, Vol. I, 1910, pp. 557-589; Vol. II, 1911, pp. 262-271.

language and spelling papers, though there was marked improvement in the arithmetic papers.¹⁷³ He suggested that the failure to secure transfer was due to the fact that the habit of neatness had not been made a conscious ideal in the minds of the children. This was followed out by Ruediger, who found that when the ideal was made conscious, transfer was achieved. "In general, the value of specific habits under a change of condition, depends directly on the presence of a general idea, which would serve for their control."¹⁷⁴

This conclusion was further emphasized by Judd in his experiment on the effect of practice as determined by the knowledge of results.¹⁷⁵ A number of children were required to attempt to hit with a small dart, a target which was placed under 12 inches of water. It was found that when one group was instructed as to the deflection of light through refraction, they were more successful when the depth of the target was increased to 4 feet than were another and uninstructed group. The knowledge of conditions gave an idea of method which resulted in transfer.

Dallenbach experimented on the concentration of attention. His problem was to find the effect of a daily drill of fifteen minutes on charts of numbers, letters, words, geometrical figures, etc., conducted during a period of seventeen weeks. A striking rise in the school grades of the children resulted during the following school term. He concluded that the evidence justified a restricted belief in formal discipline.¹⁷⁶

It remains to note the experiment made by Dr. Hewins, in her capacity as Instructor in Biology at Newton High School, New York City. Dr. Hewins felt that more enlightening results might be obtained if investigators would work with children in their formative years, rather than with adults in psychological laboratories. For the ordinary conditions of transfer are present before habits are formed and the mind has lost much of its plasticity. She chose as her field the study of the effects of training on the powers of observation, largely because she could thus pursue the

¹⁷³ Bagley, William Chandler, *The Educative Process*. New York, 1917, p. 208.

¹⁷⁴ Ruediger, W. C., "The Indirect Improvement of Mental Functions through Ideals." *Educational Review*, Vol. XXXVI, 1908, pp. 364-371.

¹⁷⁵ Angell, Pillsbury and Judd, "The Doctrine of Formal Discipline in the Light of the Principles of General Psychology." *Educational Review*, Vol. XXXVI, June, 1908, pp. 1-42.

¹⁷⁶ Dallenbach, K. M., "The Effect of Practice upon Visual Apprehension in School Children." *Educational Psychology*, Vol. VI, pp. 321-334; Vol. VII, pp. 387-404.

experiment in her own class-room. The subjects of the experiment were pupils, boys and girls, in the first term of their Freshman year at High School. Their ages varied from twelve to seventeen. Three series of tests were given, the first daily from April 22 to April 30; the second, from June 3 to June 11; the third, from November 4 to November 11. The practice series was given on ten school days from May 15-28. The practice series consisted of observation of biological material, which was exposed to the children, who were then allowed ten minutes to write a description. In every case the material consisted of a flower—the lilac, the dogwood, the buttercup, etc. The test series included some biological and some non-biological material. The latter consisted of pictures, syllables, nonsense figures, geometrical figures and figures in the air. These were exposed to the children and they were given a certain time to write a description. The aim was to discover if the practice in observing the biological material of the practice series would improve the observation of the biological material of the test series, and particularly of the non-biological.

The experiment was carried out carefully, due allowance being made for all contributory causes. One-half of the class were practiced. The results show an improvement of the practiced half over the unpracticed in the test series, both in the biological and non-biological material. "It is evident from these general summaries and comparisons that the practiced pupils have done better in the second and third series than the unpracticed. The question difficult to solve is: 'What is the cause?' No doubt growth, familiarity with procedure, benefits of class-work and study, and desire to excel, have all contributed their share toward the gain, but these factors may have aided both sides equally. We have no means of telling. Then why the difference?"

"Feeling that the balance of arguments and scientific proofs were against formal discipline when this investigation was begun, I am forced by the results obtained to admit that in this experiment, the proof seems to be on the affirmative side."¹⁷⁷

The significant fact about all these experiments, and many others which we might mention, is that all without exception show that some transfer is possible. Of course, the fact of transfer

¹⁷⁷ Hewins, Nellie, P., *The Doctrine of Formal Discipline in the Light of Experimental Evidence*, p. 112. Part II, pp. 49-144, contains a complete account of the experiment with tabulated results.

is ascribed to other causes, such as method in recording facts (James), the functioning of identical elements (Thorndyke), etc. But even granting that these factors contribute, it remains undeniable that there is such a thing as transfer. The explanations advanced might well serve as the basis of further discussion; meanwhile they serve to throw light on educational method. The findings of James and Thorndyke, which by the way bear some evidence of having been fitted into preconceived notions, were too readily accepted by some schoolmen. The result has been the specific-training idea, which threatens to involve us in a situation where real culture will be sacrificed to narrow specialized efficiency.

The argument against the dogma of formal discipline which is based on the discrediting of the faculty psychology is an empty one and lacks anything like conclusiveness. First of all, if the faculty theory is rightly understood it is not as absurd as is generally implied. Every science classifies the phenomena with which it has to work, and psychology in its study of consciousness will arrive nowhere should it fail to note the likenesses and differences in conscious phenomena. Again, mental states are complex and they cannot be properly understood unless they are analyzed. Such analysis is bound to discover certain primary modes and activities that cannot be further reduced and which for want of a better word, we may call faculties. The mistake comes when psychology advances too ready an opinion as to the nature of these faculties. The question is profoundly metaphysical; it touches on the question of the nature of the soul and its relations as a substance. Crude attempts at expression have resulted in a too material concept of a highly spiritual fact. A faculty is nothing more than the mind's capability for performing a particular kind of activity. There are real differences in psychical activity; this is evident from a consideration of the diversity of the objects toward which the such activity is directed. The mind's reaction to color differs profoundly from its reaction to reasoned argument. This difference of reaction to different stimuli is an index of a difference of mode in activity. A faculty is a mode of mental activity which is different from any other mode of mental activity.¹⁷⁸

¹⁷⁸ Maher, Michael, *Psychology, Empirical and Rational*, pp. 23-40. Also *Catholic Encyclopedia*, "Faculties of the Soul," Vol. V, p. 740, and St. Thomas, *Summa Theologica*, Pars Prima, Qu. 77, art. 3.

A CATHOLIC CLASSICAL CONFERENCE

At a meeting of a number of Catholic educators, presided over by Bishop Shahan and held in Chicago, November 5, 1919, a movement was set on foot to form a Catholic Classical Association, the purpose of which would be to guard the welfare of Latin and Greek studies in Catholic schools, and not allow them to go the way they have been going in non-Catholic institutions.

A committee was appointed to make the final plans for a special classical conference, at which would be discussed such topics as might come under the general headings, "What can be done to preserve the study of the classics," and "What can be done to improve the teaching of the classics."

At a meeting of this committee held in Cleveland, December 8, 1919, the final plans for the Classical Conference were made.

The first Catholic Classical Conference will be held on Tuesday of Easter Week, April 6, at Hotel Hollenden, Cleveland, Ohio.

The program of the conference will be divided into two parts, each consisting of three papers, besides a short introductory talk by Bishop Shahan.

The first part of the program will be held in the morning, and the meeting will be called at 11 o'clock. The papers at this session will deal in general with the means of preserving the classics in our educational system. The subjects of these papers and their writers are:

1. What is being done outside Catholic circles for the promotion of Classical Studies. Dr. Deferrari, Catholic University of America.

2. The ideal training of the teacher of the classics. Father McNichols, Marquette University.

3. Classical propaganda. Dr. Pace, Catholic University of America.

The second part of the program will be held at a luncheon in Hotel Hollenden. This will consist of three papers dealing in a general way with "How to improve the teaching of the Classics." The subjects of these papers and their writers are:

1. The teaching of first-year Latin and Greek. Father Jepson.

2. Classical authors in high school. Father Plassman, St. Bonaventure's College.

3. Insistence on the literary spirit in college courses. Father Pernin, Loyola University.

The permanent organization and status of the Catholic Classical Association will be determined at this meeting, as well as the way of affiliating itself with the great non-Catholic movement, the Classical League.

All in any way interested in the welfare of classical studies are invited and urged to attend this conference.

ROY J. DEFERRARI,
Secretary of the Committee.

THE TEACHER OF ENGLISH

"WRITING FOR THE PAPERS"

The daily press of their home city is a source of opportunity in connection with their work which very few teachers of English ever utilize.

In the metropolitan areas the great papers contain endless varieties of topics which could with real advantage be made vital and interesting subjects for work in oral and other kinds of composition. These days there is so much news that the papers are pressed for space in which to print it all. And most of it is not murders, divorces, and fresh scandals. It is live matter both for the present hour and for the future. It would supply themes of actual flesh and blood for work in oral composition, and should serve ultimately to invigorate the anemic and vapid character of much of the conversation one has to endure in the average company.

In the rural, and semi-rural, communities, the local papers could profitably be approached on the subject of giving space to the best work of the pupils in the local schools, and a healthy interest in good newspapers and newspaper work should be fostered among the pupils by encouraging them to "get into print." There are text-books on journalism which will give the interested teacher, whether her classes be the grades or the high school or the college, many an illuminating suggestion on this score which her own ingenuity should have little difficulty in developing.

Try it!

T. Q. B.

NOTES

That much-discussed problem, the influence of war on national life and literature, is taken up from a somewhat new angle by Mr. Howells in the "Editor's Easy Chair," appearing in the January *Harper's Magazine*. Arguing that comparatively similar causes and conditions may be expected to produce similar results, Mr. Howells gives a vividly reminiscent picture of the years immediately following the Civil War, contrasting that anxious period with the years through which we are living now. Happily the domestic problems and trials of one generation are forgotten by the next, and yet one cannot help feeling a sort of shame-faced pleasure upon reading that

with the conclusion of the Civil War, fifty-five years ago, "people went about with preposterous rents in their hands seeking roofs to cover their heads," with the result (how familiar it sounds!) that "the old-fashioned houses of the time were let in apartments, and it might well happen that the floor of some New York brown-stone dwelling once the home of a single family, had become the refuge of a grateful tenant at a rent of five thousand dollars a year." Then there were the high prices in the necessities of life other than rents, prices largely due to the fact that a gold dollar was worth nearly three dollars in the paper currency. Thus, an overcoat might cost a hundred dollars, and "all kinds of provisions were atrociously dear, though it will hardly surprise the house-keeper of our day to learn that the beefsteak of that day was forty cents a pound, and that eggs were sometimes sixty cents a dozen, but the high cost of living will best appear from the fact that steak afterward fell to twenty cents and eggs to eighteen cents on the resumption of specie payment." To our sordid mode of thought, this part of Mr. Howells' analogy is by far the most interesting. If prices of necessities will only decline, we can endure whatever the future holds in the way of literature!

An authorized biography of Grover Cleveland is being prepared by Professor Robert M. McElroy, of Princeton University, which will be published by Harper and Brothers. Many of President Cleveland's letters were written by hand and no copies were kept. Professor McElroy, and Harper & Brothers, have issued an appeal to all who had correspondence with Mr. Cleveland to permit the use of his letters.

Great authors are not always recognized by their contemporaries. It usually needs a later generation than his own rightly to estimate a man's real value either in art or literature. We will not know the great authors the war has produced until they are no longer with us. But we do know that there has been a great awakening of interest in literature since the war came to an end, and this interest has tended in the main toward books that are less trivial in character, more vital in purpose than formerly. In fiction we look for a genuine real-

ism, for stories involving matters of high import both in the individual and the national life. In poetry, clever imitation gives place to originality. Books and magazines are full of verse that, for novelty of form and substance, would scarce have gained a hearing a decade ago. It is too early to decide what is intrinsically worth while, lasting, in literary innovations of this kind; that they have found their way into our current reading, and not without a frequently generous welcome, gives ample indication, to say the least, of the intellectual eagerness, hospitality of this after-the-war period. The great commanding figure in contemporary literature may not be in sight. But the stage is magnificently set for his coming, and it is quite possible that he has already made his entrance from some back wing obscured for the moment by the throng standing between him and the footlights.—*New York Times*.

Something is wrong with fiction. We are all, declares a writer of it, agreed upon that. "If you who read have lost interest," this novelist anonymously confesses in *Harper's Magazine*, "we who write are in a much sadder plight. For we can no longer beguile you, because we ourselves are no longer beguiled." Why? Is it the war? No, replies this anonymous authority. Never has the market been so good. Never have editors offered such tempting sums for stories. Never has there been such good material for the fictionist; never before so many interesting things to write about. He finally comes to this conclusion:

"A novel, as well as a picture, should have its perspective, so that the farther away we stand from it the more unified it becomes, the more its details compose themselves into the whole. And when we have accomplished that, we shall have taken fiction out of the realm of propaganda and argument into which it has strayed, and restored it once again to the realm in which it belongs, and in which alone it can serve—the realm of pure art.

"For this our novels will be short. We must learn brevity. At least if a novel is long, let it be because it has a long story to tell. We must take more time to the writing of our novels in order that they may take less time to read. That is our task, which we must not shirk if our books are to be read at all. Not, however, as we so often hear, because in this buying age people have so little time to read. They have, as a matter of

fact, more time, since the processes of life have been so much simplified. But they are more exacting, more impatient of futile discursiveness, of maundering narrative that gets nowhere. They have learned the value of time and do not like wasting it. They do not propose to do our segregation for us. They will no longer dig through our shirkings to uncover our climaxes and our points. We must make clear what we mean. And to do this we must follow the lead of the other arts and use what the modern painters have come to use—clear color, pure line and mass. Or learn from the modern musician, who says what he has to say and leaves it, whether you like it or not. Far better than the old way of saying what people liked and then embroidering, repeating, going over it until every one ended by hating it.”

Mrs. Henry Mills Alden requests that anyone having letters of interest from Henry Mills Alden, the late editor for so many years of *Harper's Magazine*, send them to her in care of Harper and Brothers for use in the writing of his biography.

Difficulty with grammar means usually: (1) Uninspired teaching, (2) wrong methods, (3) a dull brain, or dull eye, or dull ear, and a pupil who needs personal analysis more than sentence analysis; (4) adverse environment. Whichever of these is the reason, or whichever combination of these, the only way to correct the poor grammar which results is to remove the cause first. Numbers (1) and (2) can only be corrected from within the teacher. Number (3) can only be corrected from within the child by outside influence. Number (4) is a high obstacle which cannot easily be surmounted. It is either a problem in Americanization or a problem in tact, or both. It presents a real problem to many a teacher, and the measure of her success in solving it will be the measure of her personal influence, skill, and strength of purpose.

As regards slang, it were always well to remember that there is a slang of the library or drawing room, as well as the slang of the street and of the gutter. Shakespeare put “beat it” into the mouth of one of his elegant ladies in “The Comedy of Errors,” a while ago; and Shakespeare is in many respects a really liberal and safe precedent!

THOMAS QUINN BRESLEY.

EDUCATIONAL NOTES

THE EDUCATIONAL EMERGENCY AND ITS SOLUTION¹

Today we face an emergency—educational and social—which is not only going to put the democracy we fought to win, save, and perpetuate, on trial, but which in many ways is going to test the power to endure of even civilization itself. It will not be solved by statesmen, politicians, financiers, labor leaders, nor agitators. It will not be solved by the present generation of citizens, who will be able only to make temporary settlements which will serve as experiments. The real solution will not, and cannot, come until some of these experiments are made and evaluated by a people trained to think in the light of new ideals of service and social values.

The responsibility, then, for the solution of the many problems of reconstruction rests with the teachers of the next decade. Never was such a responsibility placed upon any class in any society, and how unprepared they are to undertake it has been repeatedly shown during the last four years. If this emergency is to be met and civilization enabled not only to endure but to progress, it can not be done by immature, unprepared and underpaid teachers. These conditions will be removed when a united teaching profession can bring an interested informed public to demand the highest degree of educational efficiency, and as the essential to that efficiency, to provide for every teacher a living and a saving wage.

1. The present educational emergency is traceable in practically all of its aspects to the insufficient salaries paid to teachers throughout the country.

2. The cost of living has more than doubled in the last three years, while the increases in teachers' salaries for the United States in the same time has been about 12 per cent. As a consequence, nearly half the teachers of the country are compelled to spend more than their salaries.

3. Teachers, as well as other salaried workers, have not had their salaries increased in anything like the same degree that other workers have. Consequently, teachers are constantly

¹Supplement, January *N. E. A. Bulletin*, 1920.

being forced to a lower standard of living and a resulting lower standard of efficiency, because they cannot meet the higher demands for rent, food, clothing, books, etc.

4. From various studies of budgets for many occupations in relation to the cost of living, it is estimated that a minimal salary of \$1,200 should be established for the entire country, and paid on the basis of twelve months. Too many teachers are living below the margin of efficiency. Hundreds of them returned their questionnaires annotated with remarks such as: "I work in a drug store during summer," "I do housework for my room and board," "I take in sewing to meet expenses," "My summer expenses are paid by my family." "I can't save enough money to go to summer school."

5. Teachers are paid much less than the members of other professions—ministry, law, medicine, engineering, etc. The median salaries are not only larger, but the range of salaries is very much greater, thus offering more promise to the capable, the hard-working and the ambitious individual in the professions. This is lacking in teaching.

6. Teachers are paid much less than a great many of the unskilled laborers whose preparation is very much shorter, and whose expenses for "professional upkeep" are very much less. Existing salaries paid to teachers can be said to almost place a penalty upon adequate preparation, since there is no opportunity for an adequate return upon the investment of time and money necessary to the securing of that preparation.

7. A teacher's work is most effectively done when she is in good health, free from worry, able to participate in the community activities, and when she has the social respect of the community. These things make her a leader, a moulder of citizens, a creator of ideals, and yet practically all these elements of success are denied a majority of teachers by the insufficient salaries paid.

8. New York City, which pays relatively high salaries when compared with other cities, in reality pays its teachers no better than the workers in many of the unskilled occupations.

9. The study of the salaries of the 2,015 draft registrants shows that there is in other lines of work an increase in salary

in direct relation to an increase in age, and also in relation to the increase in the amount of schooling received.

10. The additional salary received per year of increased age is much less than the additional salary received per added year of schooling.

11. Occupations which demand additional preparation, with the exception of teaching, received higher median salaries than those where education beyond the elementary schools is not essential.

Of the 600,000 public school teachers in the United States it has been estimated by competent authorities that:

200,000 have had less than four years' training beyond the eighth grade;

300,000 have had no special professional preparation for the work of teaching;

150,000 are not beyond 21 years old;

65,000 are teaching on permits, not being able to meet the minimum requirements of county superintendents;

143,000 dropped out of the profession in 1919.

Of the 20,000,000 children of the United States 10,000,000 are being taught by teachers who have had no special preparation for their work and whose general education is clearly inadequate.

As a necessary requisite for improving standards, teachers' salaries must be increased and placed on a living and saving basis.

WHO PUT "SHUN" IN EDUCATION?

Too small salaries is not entirely to blame for the present shortage of teachers, is stated by the Institute for Public Service in its bulletin today, "Who Put Shun in Education?" as other fields of work paying less than teaching have not lost their lure.

Who Did It?

1. *Too small salaries did it—much of it—but by no means all of it*, for no channels of education are being shunned more than those that lead to highest paid positions; and other fields which even now pay less than teaching, like social work, have not lost their lure.

2. *Competitors did it*—much of it—but again not all of it, for boys and girls shun teaching who do not yet know of its competitors.

3. *Standarditis—perverted use of standard measurements—did it*—lots of it—by taking out of teaching much more than it gave, for it too often squelches a spirit which uniformity and standards without spirit cannot replace.

4. *Supervision*—by principal, superintendent, special supervisor, state officers—did it—too much is of too little helpfulness, the kind that puts a premium on acting like “a monkey on the stick.”

5. *Course of study* did it.

6. *Too much text-book* did it.

7. *Summer schools* did it, by taking thousands of the best ability away from recreation, health and life to reading and listening and apeing.

8. “*Professional training*” did it by shifting emphasis from teacher growth to exploration of subject-matter.

9. *History of education, mistaught and mispictured*, did it by turning energies from present needs to past philosophies.

10. *Educational psychology, unimaginatively taught*, did it by such questions as were given last summer at Teachers' College, Columbia, to superintendents and principals: “What are the implications of a fountain pen?” “If a mad dog were running rapidly toward you would the experiential alternatives be of equal value?”

11. *Courses in administration* did it—oodles of it—by mis-educating ought-to-be leaders and helpers in the art of substituting medians for meditation and average imitating for courageous leading. At Teachers College last summer strong administrators spent their time reading—as *they might have done at home—six hours a day* where six minutes of own-problem-analysis would have done vastly more.

12. “*Leading educators*” did it by leading away from freedom and initiative, by substituting exploitation for leadership, and by fostering obsequiousness among younger men as the price of advancement.

13. *Educational politics* did it by rapping the knuckles of originality and independence and pampering compliance.

14. *Foundations* did it—how very much of it few realize or try to find out—by chloroforming inquiry, self-dependence, variation, by substituting the supple knee for the supple mind.

15. *N. E. A.* did it—by treating the proletariat of teachers like so many pawns or like Russian followers of self-selected dictators—by low efficiency of annual meetings—and by lower efficiency in war time leadership. Will you help President Preston get us back to the main track?

16. *Educational journalism* did it by playing up to devastating forces instead of exposing them and by featuring tail lights and dummy headlights.

17. ?

18. ?

19. ?

20. *Lack of adventure* did it—according to Winship—one of the principal factors, and one directly due to the foregoing doers.

One hundred million dollars more for education and medical research by Mr. Rockefeller. Have you personally thought what might be done? Try this with the next group of brainy people you match your wits with: (1) List all the separate high spot ideas and practices in education which they owe to Rockefeller gifts; (2) List additional benefits which those gifts might have accomplished if differently directed; (3) List any probable dis-services or disadvantages to American education which are traceable to Rockefeller giving and education's attitude toward it.

GOVERNMENT POSITIONS IN OCCUPATIONAL THERAPY

The United States Civil Service Commission has announced examinations for field supervisor of reconstruction aides in occupational therapy, at \$1,800 a year; superintendent of aides in occupational therapy, at \$2,400 a year; special instructor in occupational therapy, at salaries ranging from \$1,200 to \$3,500 a year, and reconstruction aides, at salaries from \$720 to \$960 a year. Reconstruction aides will also receive quarters, subsistence and laundry. Appointees to all positions whose compensation does not exceed \$2,500 a year will receive the increase of \$20 a month granted by Congress if their services prove satisfactory. In all about 500 positions in the Public Health Service throughout the United States, and at St.

Elizabeth's Hospital (insane), Washington, D. C., will be filled.

The examinations for field supervisor of reconstruction aides and superintendent of aides will be held on February 24. The other examinations will be open until further notice. Both men and women, if qualified, will be admitted, but appointing officers have the legal right to specify the sex desired when requesting certification of eligibles.

None of the examinations requires competitors to assemble in an examination room for tests. The ratings will be based upon the elements of education, training and experience and upon a written discussion on one of a number of given topics connected with the work.

Further information and application blanks may be obtained from the representative of the Civil Service Commission at the postoffice or custom house in any important city, or by communicating with the United States Civil Service Commission, Washington, D. C.

AMERICAN SCHOOL CITIZENSHIP LEAGUE

Object.—To develop an American citizenship which will promote a responsible world democracy and a real cooperation among the nations.

Prize Essay Contest.—Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. Education for Citizenship in the League of Nations. Open to Seniors in Normal Schools.

2. The Most Effective Method of Securing Cooperation as against Competition between Nations. Open to Seniors in Secondary Schools.

Judges.—Miss Sarah Louise Arnold, Dean, Simmons College, Boston, Mass.; J. Montgomery Gambrill, Department of History, Teachers College, Columbia University, New York City; E. L. Hendricks, President, Central Missouri State Teachers College, Warrensburg, Mo.; Miss Mabel Hill, Dana Hall, Wellesley, Mass.; Albert J. Roberts, Principal, High School, Helena, Mont.; William S. Sutton, Dean, Department of Education, University of Texas, Austin, Tex.

Contest closes March 15, 1920.

Conditions of the Contest.—Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8 x 10 inches, with a margin of at least 1¼ inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Citizenship League, 405 Marlborough Street, Boston, Mass., not later than March 15, 1920. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the League in July, 1920.

Information concerning literature on the subject may be obtained from the secretary.

Last year, in view of the universal interest in the subject, many principals introduced the contest as a part of the regular school work. This year we are asking all schools to do this, and the best essay in each school should be sent for submission to our judges.

REVIEWS AND NOTICES

Moments with the Consoling Christ. Prayers selected from Thomas A. Kempis by Rev. John A. Dillon, LL.D., with Foreword by Rt. Rev. John O'Connor, D.D. New York: Schwartz, Kirwin and Fauss, 1918. Pp. vi+159.

Hamilton's Essentials of Arithmetic, First Book, by Samuel Hamilton, Ph.D., LL.D., Superintendent of Schools, Alleghany County, Pa. New York: American Book Co., 1919. First Book, 368 pages; Second Book, 436 pages.

Book I covers the work to be taught in the second, third, fourth and fifth years. Book II is intended for the sixth, seventh and eighth grades.

Efforts are being made on all sides today to modify the content of the arithmetic taught in the school by excluding useless and impracticable matter and attempting to correlate whatever is taught in arithmetic with the general content of the child's consciousness so as to secure in this way added interest. The author of this series is evidently striving to accomplish the work in this direction. How well he has succeeded must be determined by those who will use his books. Whether the verdict shall be favorable or not will not prevent us from accepting as legitimate the aims which the author proposes to himself in the writing of these books. These aims are set forth in his preface as follows:

"The two important ends sought in the teaching of arithmetic are: (1) to give the pupil such a mastery of number combinations and processes as will enable him to perform with accuracy and speed all common numerical operations; and (2) to train him in the skilful application of these processes to the problems that he is likely to meet in his daily experiences. This series has aimed to lay equal stress on both these important phases of arithmetic." The only question in the teacher's mind as he examines these books is whether or not the means employed by the author for the attainment of the two specified ends are likely to prove adequate. That they are good as far as they go will readily be admitted by most teachers: "The frequent drills in numbers in their ab-

stract relations develop habits of accuracy and speed. The motivation of the drill work, especially in the earlier grades, is secured by means of interesting number games.

"The problems have been framed with a view to the pupils' interests. At first they deal entirely with his life at home, at school, on the street, and in the playground; but gradually they reach out to include his contact with the larger phases of social and industrial life. The problems are of two types: first, the isolated problems, which provide direct application of a principle to some need or experience of the pupil; and, second, groups of related problems, called 'Everyday Use of Numbers,' which centers about an idea or a situation in which the pupil feels a vital interest. These related problems serve as a review of various principles previously taught. The problems are all real because they are true to life. They carefully avoid impractical conditions and all questions that have no relation to common experience.

"The pupil's self-activity is utilized in constructive work and in the framing of original problems. His initiative is exercised by leading him to discover many arithmetical truths for himself. The importance of the correct interpretation of problems and the choice of the best method for their solution is emphasized."

Correlated Mathematics for Junior Colleges, by Ernest R. Breslich, Head of the Department of Mathematics in the University High School, University of Chicago. Chicago: Chicago University Press, 1919. Pp. xiv+301.

The teaching of mathematics in our schools has long suffered for want of proper correlation. Little attempt was made to correlate the work in the mathematics class with the other branches of the curriculum which were being pursued by the pupil. This naturally led to isolation and sterility, but the mischief did not end here—the parts of the field of mathematics were kept rigidly apart and frequently totally isolated in their treatment. The child finished addition before he had begun to study subtraction and on finishing subtraction he began multiplication, etc. Fractions was an entirely new world and decimals was another continent. In like manner, we still find many high schools completing the study of algebra

before taking up geometry, etc. In the present series of high-school and college mathematics, close correlation of the various branches of mathematics has been maintained, "when, as in these texts, mathematical material from all branches is so organized that the things studied at each level of maturity are the materials best adapted to this stage that are available in any of the branches, the organization that best prepares for the next advance is the best organization, whether the student actually makes the advance or not."

Applied Arithmetic—The Three Essentials, by N. J. Lennes, B. S. and S., Ph.D., Professor of Mathematics, University of Montana, and Frances Jenkins, Professor of Elementary Education, University of Cincinnati, and Supervisor of Elementary Grades in Cincinnati. Philadelphia: J. B. Lippincott Co., 1919. Pp. xi+283.

This, the first of a three-book series, is intended to cover the work in arithmetic in the second, third and fourth grades.

An attempt is made, in this first book of the series, to correlate the subject-matter of the arithmetic drills with the children's actual experience. "The authors believe in these books the elementary facts of arithmetic are derived from situations which are within the range of experience of nearly all normal children." The correlation of the various fundamental operations is also attempted. Numerous suggestions are offered to making of problems by the children. These suggestions, if carried out, will add vitality to the work. As to the motivation, the authors have this to say: "The subject-matter of arithmetic can be motivated most effectively only when the freest possible use is made of the child's many spontaneous interests. The authors have not neglected any opportunity that has occurred to them to interest the child in the subject-matter itself and its manifold applications. They have recognized, however, that it is possible to connect the learning of arithmetic with other activities which in themselves are of compelling interest to the child, that the combination will be a source of joy and life when the arithmetic elements alone would lead to sadness and forced labor. For this reason systematic use has been made of games, of group competition and many similar games."

The Catholic Educational Review

MARCH, 1920

THE TRAINING OF THE DIOCESAN SUPERINTENDENT¹

BY GEORGE JOHNSON, PH.D.

Before we can determine the type of training a diocesan superintendent of schools should receive, we must first of all come to have a clear understanding of the real function of the superintendent. Is he merely the executive officer of the school board, empowered to lay down certain prescriptions concerning courses of studies, text-books, physical equipment of the schools, and responsible for the carrying out of the same? Is he an inspector of schools, going about the diocese checking up on lighting, heating, ventilating, cleanliness, size of classrooms, amount of blackboard space—checking up teachers likewise and rating them on the fidelity with which they adhere to the syllabus and obey the time schedule? Are his duties predominately administrative, looking toward the compilation of records and reports and the elaborating of school statistics? If so, the question of his training is easily determined. Several weeks spent in the company of any experienced superintendent, noting his methods and copying his rules of procedure, will prove amply sufficient.

But, as a matter of fact, the function of the superintendent is much deeper than all this. He is an executive, to be sure, and an administrator; he is likewise, to some extent, an inspector. But these duties are but secondary to his real work. He is more than a judge of schools and teachers; he is, in the truest sense of the word, an educator. The whole diocese—bishop, priests, teachers and people—look to him for leadership in all that affects the school. The future, as well as the present, of the diocesan system rests with him. His must be the vision required to recognize the greater things that can be accomplished and the judgment necessary to choose the proper means. It is not such a great task to organ-

¹ Read at the meeting of the Superintendents' Section of the Catholic Educational Association.

ize the educational facilities of a diocese and to develop some kind of a working system, but it is a tremendous task to organize a system that is living, that is built on principle and not on prescription, that has within itself the power of growth and development. Thus, for example, anyone can sit down and, with the aid of paste and scissors, work out a fairly decent course of studies to which all the teachers of the system must strictly conform. But to recognize that a course of studies must be real and vital; that it is a means not an end; that it must be elastic and adaptable to meet the varying needs of children and communities; that while it gives adequate direction it should never cramp that most precious of our educational assets, the initiative and individuality of the teacher—all of this requires a grasp of educational principles that cannot be achieved just in passing, a quality of knowledge that is the fruit of much concentration on a rather wide number of subjects. It is with the superintendent as an educational leader, as an expert in all that affects the school, and not merely as an executive or inspector, that this paper is concerned.

Advancing from these considerations as a starting point, we would stipulate that a course of training for a diocesan superintendent of schools should include, first of all, those elements which constitute the foundations of educational science. To begin with, the future superintendent should be thoroughly grounded in the principles of Catholic philosophy. Inasmuch as the superintendent is a priest, it may be suggested that his ecclesiastical training will satisfy this demand. And so it will, to a certain extent. Yet, after all, is it not true that the philosophy taught in our seminaries is rather abstract and formal in character? No doubt there are reasons for its being so. The philosophy course is a preparation for the study of theology, and in consequence those points are emphasized which will prove most helpful for the understanding of theological questions. Moreover, there is always present the aim of training in logical modes of thinking, with a resulting emphasis on form rather than content. Finally, the seminary course in philosophy is of an elementary and undergraduate character; the average student is immature and unable to grasp the full significance of the principles that are presented, and his knowledge will of necessity be academic rather than practical.

On the other hand, the superintendent must know his philosophy practically. He is handling real problems, and upon these he must

bring to bear a stock of thoroughly assimilated philosophic principles. His delight is not alone in the logical coherence of the truth, but in its pragmatic value as well. Take, for example, the question of ethics. As commonly taught in seminary courses, ethics is a highly abstract science. Questions of morality, of rights and duties, are all developed according to the cold, hard norm of logic. The whole process is extremely analytic. Now ethical problems present themselves to the average individual in quite a different light. Situations are continually arising that cannot be dismissed with a definition. The same principles are operative, but in a different manner; there is need for fine distinctions between what is relative and what is absolute. The only kind of ethical knowledge which will prove adequate is that which is dynamic in character, which is based on a real knowledge of men and society and not on the authority of a highly analytic text-book.

Epistemology is another case in point. I am sure that most of us remember this particular department of philosophy as something most abstract and perhaps quite devoid of practical utility. Yet today the schoolman neglects epistemology at his peril. The law and the prophets in modern American education is John Dewey. Now Dewey is a psychologist of the first water and a splendid student of social science, but first and foremost he is an epistemologist. Herein lies his menace. Though replete with excellent pedagogical ideas, and indicating salutary lines of educational reform, his philosophy is vitiated at heart by its wrong perception of the nature of truth.

All of which proves that the efficient superintendent has need of more than an elementary training in philosophy. He must have a laboratory knowledge of the principles of his Faith, for only in the full light of such knowledge can he formulate unto himself those bed-rock principles upon which the diocesan educational edifice is to be reared.

In the second place, the superintendent should have a good working knowledge of psychology. Before one can hope to educate a child, one must know the child. Laws of teaching are the direct corollary of laws of learning. It is the essential function of the school to make certain fundamental differences in the mind of the pupil. These differences cannot be accomplished unless we understand the subject upon which we are working. The "tabula rasa" notion of the child mind has been discredited by the findings of

psychology. All educators agree today that the child begins life as an active being, with certain definite tendencies to react in definite ways to definite stimuli. These tendencies are the teacher's stock in trade. They are to be fostered, inhibited, substituted, as the case may be, but they can never be disregarded. Psychology has likewise demonstrated certain truths concerning habit-formation and provided us with some very illuminating facts about the higher thought processes. The doctrine of formal discipline has been examined and restated in a rational way and can no longer be invoked as a kind of fetich to protect conventions that are outworn and unreasonable. Reading methods are evaluated today, not on a basis of authority, but on the facts of the case as discovered by an examination of the psychology of the branch. And so all along the line. The psychological truth of the matter frees the schoolman from the thralldom of rule-of-thumb and lends him courage to make his own judgments in matters of methods and texts.

Finally, as a background to his specific professional preparation, the future superintendent should have some training in social science. One cannot begin to understand the function of the school in modern life without knowing a great many things about the social and economic structure of present-day civilization. Such knowledge lends definiteness and body to educational theory. There is the question of subject-matter, for example. The emphasis in the immediate past, due to the influence of Herbart and his school, has been uniformly psychological. Courses of study have been mapped out on the basis of certain mental abstractions supposed to represent the real character of the human mind. The development of the mind was the sole criterion for the choice of material. Today, due to the teaching of experience, the emphasis has swung to the other side, and it is the demands of society that are appealed to as the basis of the curriculum. Of course there is a dangerous tendency toward utilitarianism in all of this, yet on the whole the movement is more in accordance with the truth and with Christian philosophy than was the older theory. For, after all, there is the essential solidarity of the human race and the fact that the individual reaches his highest perfection and development through living contact with his fellow-man.

Society has certain legitimate demands on the school; these the superintendent must recognize. He must understand the true import of the axiom that education is adjustment to the environment

in order that he may apply it wisely and with fruit to the various details of his system. In his study of social principles, he will go back into history and study human association in the past. Sociology, like every other science, becomes more intelligible when approached genetically. He will locate the pressing problems of the present moment and know at least the sources whence he can draw fuller and more correct knowledge. He will keep the social implications of pedagogy ever in mind and check up the ideal according to his knowledge of the real.

Turning now to the immediate professional preparation of the superintendent, we would postulate first of all that he be well-grounded in the theory of education. Educational theory is nothing more than the application of philosophic, social and psychological principles to the problems of the school. To be valid it must of necessity do full justice to the facts of the case, and hence any real philosophy of education will squeeze itself with the record of school experience as it is written down in the history of education. A sound theory is the most practical thing in the world. Without it the superintendent will be a slave to details, the real significance of which he does not understand. He will fall back on authority rather than dare an independent judgment. He may be successful from an administrative point of view; there will always be plenty of facts to guide him here. But when it comes to inaugurating any reform or even to judging of the validity of reforms inaugurated by someone else, he will be found wanting. If he is by nature radical, he will always be found in radical company; if he is a born conservative, he will frown on all change and maintain the *status quo* against all comers. In either case his system will suffer.

Consequently a course of training for superintendents should make liberal provision for the philosophy of education and the history of the science. A basis of judgment is afforded by these disciplines, and the superintendent will be preserved from the dread fate of becoming so deeply engrossed in the practical details of his work as to be prevented from dreaming the dreams that alone can lend his work the touch of greatness.

On the practical side, the superintendent's professional equipment should include a thorough-going acquaintance with administration and methods. Concerning the former, it must be borne in mind that part of the superintendent's duties are of an executive character; his is the duty of properly organizing his school system.

Efficiency in these matters calls for ability to discriminate as to which duties he will delegate to others and which he will retain for himself. It calls for the development of economical and rational external forms of organization in the way of records, reports, examinations, and the compilation of statistics. A mechanism for the carrying out of prescriptions and recommendations must be developed, and there must be adequate facilities for checking up.

The danger, however, is not that these matters will be neglected, but rather that they will be emphasized to the detriment of things more essential. Administration is never more than a means to an end. No matter how adequate the statistics, how complete the annual report, if these affairs have been the chief concern of the superintendent, the system will not be the best. Duties of administration may never be regarded as of paramount importance. They are always secondary to that which is essential in the system, namely, better teaching and its resultant better learning.

The individual classroom should be the superintendent's chief point of concentration. All the rest is so much waste of time if it fails to aid the classroom teacher in the solution of her problems.

All of which means that the superintendent should be a teacher among teachers. In other words, he should be a master of method. It may be urged against this contention that these things concern the community supervisor and the principal. The superintendent will have all he can be reasonably expected to accomplish if he takes care of office details, teachers' meetings, and goes in for a kind of general visitation of the schools. This visitation will afford him a knowledge of the condition of affairs sufficient for his purposes, and incidentally offer him an opportunity to work up the spirit of his organization.

Now it cannot be denied that, where the system is at all extensive and the superintendent aims at an annual visitation of every school, there will be little time for constructive work during the visit. But there will be some time. If he simply goes in and notes the manner in which the curriculum is carried out, checks up on time distribution, examines the children briefly, his visit has meant next to nothing educationally. On the other hand, if by conversation with the individual teachers he points out defects and suggests means of improvement, basing his observations not on authority but on technical reasons; if he gives an occasional model

lesson (and teachers are hungry for these); if in his teachers' meetings he speaks as a fellow-craftsman and not as an oracle, his work will be educationally productive. Confidence and enthusiasm of the right sort will thus be engendered, because the teachers will realize that their superintendent appreciates their difficulties and speaks, not as one less wise, but out of the fulness of sound and practical pedagogical knowledge. Someone has defined a supervisor as a helping teacher; the definition loses none of its pointedness when applied to the superintendent.

Moreover, in the formulation of his course of studies he needs to be a master of method. There are courses of study and courses of study. There is the text-book type whose pedagogical value is practically nil, for it fosters bookishness and artificiality of teaching. There is the analytical type which succeeds in fettering the system and training it to a lock-step. And there is the real course of studies, which respects the needs of teacher and pupil as well as the demands of subject-matter, which makes implicit aims and purposes and suggests methods, and which is flexible and adaptable to changing conditions. A course of study of this description will foster, not absolute uniformity—which is, after all, a questionable boon—but real, constructive teaching. But the formulation of such a course requires real practical teaching knowledge. Over and above a general philosophy of education, it calls for ability to apply general notions to particular problems. It can only be developed under the leadership of one who understands the problem of the schools from the inside and who regards the curriculum, not as an end in itself, but as a helpful guide to efficient teaching.

Method is one of those sciences that we learn by doing. Any institution that sets itself to training superintendents of schools should offer plentiful opportunities for observation of teaching and require a certain minimum of such observation for graduation. Moreover, there ought to be facilities for practice teaching. For example, at The Catholic University, I believe that the school of education could be immeasurably improved by the maintenance of a model school complete and modern in every respect and manned by expert teachers. It is this feature which has contributed most materially to the excellence of some of our foremost secular teachers' colleges. If such a school were available, the future superintendent would have an opportunity not only of testing out

his theories, but likewise of becoming an adept in the art of teaching.

Together with a knowledge of methods of teaching should go a knowledge of the means of testing the results of teaching. The old examination system has been found wanting for reasons long since recognized, and today we are developing tests and measurements of a scientific character that yield more satisfactory results. Used as they are supposed to be used, as indicating relative and not absolute values, as providing a means of diagnosis rather than a final standard, they can be of great assistance to the superintendent. They give him something stable and definite to go on and render his survey of the system less a matter of impression. However, to employ them rationally one needs a detailed knowledge of the nature of the individual branches and of the psychology that underlies them. Likewise, some knowledge of statistical methods is indispensable for the elaboration and comparison of scores.

Such, I would submit, is the nature of the training one should receive in preparation for the office of diocesan superintendent of schools. That this training may be something better than desultory, the candidate should be allowed three or four years to prepare himself. However, where the exigencies of the case preclude all chances of such training, the superintendent should set for himself the task of strenuous training in service. His studies, I believe, should be along the lines above indicated. Even where a superintendent has been afforded opportunity for some sort of preparation, it is incumbent upon him to keep alive along all these lines, for it is only thus that he can hope to keep his system in a growing condition. The loss of plasticity is the first sign of decay in things educational.

In conclusion, I would venture a plea for some sort of pedagogical training in our seminaries. Our priests are the directors of our schools, and from their ranks our superintendents are recruited. Every priest that is ordained in the United States is bound, by virtue of our circumstances, to come into intimate contact with the school problem. Now, as a matter of fact, the seminary course not only fails to fit him, but in a certain degree unfits him to fulfil his proper functions in this regard. He has been hard at work during his student days trying to master a very highly organized system of truth. He has little time to trace the historical and practical implications of the questions with which he is occupied. He neces-

sarily achieves logical and abstract habits of thinking, and it is only after some years of active work in the ministry that he begins to get down to earth. The difficulties all of us have experienced in our first attempts to teach religion to children is proof sufficient of this. Concerning educational problems in general, the average young priest has nothing but the most rudimentary knowledge.

It would be a splendid thing if liberal provision were made in the seminary curriculum for the science of education. At the very least, a good general notion of the philosophy and history of education could be afforded. This would serve to awaken interest in the subject and would form the foundation of a study of more practical phases of the problem. If every priest were equipped with a good working knowledge of pedagogy, the task of diocesan organization would become much easier. The pastors would be in position to counsel with the superintendent and cooperate with him in a more intelligent manner. If the curate were put in charge of the school as principal, he would have the confidence born of knowledge to go forward and accomplish things educationally. The burden of the teacher would be lightened considerably and progress more uniform in the individual schools of the diocese.

I fancy that it will be argued that the seminary course is already overcrowded and time is at a premium. But when we remember the immense importance of the school-phase of the priestly mission and the great need for more complete knowledge in this regard, it surely seems possible that a few vagrant hours could be captured during the course and devoted to the schools.

THE MEETING OF THE SUPERINTENDENTS' SECTION OF THE CATHOLIC EDUCATIONAL ASSOCIATION

This year, for the first time, the Superintendents' Section of the Catholic Educational Association held its annual meeting at The Catholic University at a time which would not interfere with the superintendents' attendance at the Parish School Section of the General Meeting of the Association. The arrangement proved most satisfactory. An inspiring program was fully carried out, as previously announced.

PROGRAM

Wednesday, February 4, 9.30 a. m.

Opening Address, Rev. John E. Flood, chairman.

Business of the Section. Appointment of Committees.

Paper: "The Superintendent and State Legislation," Rev. Ralph L. Hayes.

Paper: "Standards or Tests by which Efficiency of Schools May Be Measured," Brother John A. Waldron.

Intermission

Round Table Discussion. Topic: "Bi-Lingual Schools," led by Rev. John A. Dillon.

Thursday, February 5, 9.30 a. m.

Business of the Section. Reports of the Committees.

Paper: "Departmental Teaching in Upper Grades," Rev. Joseph A. Dunney.

Paper: "The Training of the Superintendent," Rev. George Johnson.

Intermission

Round Table Discussions. Topic: "Certification of Teachers."

Installation of Officers. Appointment of Committee of Arrangements for 1921.

The deliberations of this assembly of superintendents are naturally of deep interest to all who have the cause of Catholic education at heart. The REVIEW will publish the papers read, and the editor only regrets that the discussions were not taken down so that they might be reproduced in full. There was a free exchange of experience on the topics dealt with. All who attended

the meetings felt the benefit, and there can scarcely fail to result a closer union and a keener cooperation of our educational forces.

Among the advantages of holding these meetings at the University may be mentioned the presence at the discussions of the young priests who are at present attending courses of instruction in the University in preparation for their future duties as diocesan superintendents, and the presence at the meetings also of the professors and instructors from the Department of Education in the University. It is to be hoped that the beginning made this year will prove so advantageous that its continuance along the same lines may be secured for the future.

RESOLUTIONS PRESENTED AND ACCEPTED

1. The Superintendents' Section (comprising Diocesan Superintendents and Community Directors of Catholic Schools) of the Catholic Educational Association express sincere appreciation and gratitude to the Right Reverend Rector and to the members of the faculty of the Catholic University of America for the use of the assembly hall during the Conference of February 4th, February 5th, 1920 and for the generous hospitality extended to the Superintendents during their meeting. The Superintendents value the interest and cooperation of the faculty of the Catholic University and of the representatives of Diocesan School Boards whose presence at the Conference brought helpful suggestion and enlightenment to the solution of pressing problems confronting the Catholic educational system at the present time.

2. The Superintendents' Section in conference assembled pledges cordial and effective support to the program of the Educational Committee of the National Catholic Welfare Council in the matter of bringing to the attention of the American people the value, achievement and status of Catholic education by approved methods of publicity.

3. The Superintendents' Section re-affirms the truth of the Christian principle of the primary rights of the parent in the education of the child. The theory of supreme State control in education is unsound and dangerous. A thorough religious and moral training is the only guarantee for the permanence of our American institutions. The Catholic educational system reveals and embodies the aims and ideals of Christian parents in education and constitutes a most valuable asset in the development of civic virtue in our National life.

4. The Superintendents' Section believes that the Catholic School system should promote a thorough Americanization of all who come under its influence. In the securing of this desirable aim the Superintendents recognize the all-important and vital place of religious and moral training and they view with satisfaction the unique contribution of Catholic Schools in this regard. The Superintendents go on record in favor of the continuance and thorough teaching of the English language in every Parochial School of the country.

5. The Superintendents recognize gratefully the indebtedness of the Catholic educational system to the religious communities of men and women on whose devotion and consecration the system stands efficient and firm. The constant progress in the professional skill of the teaching staff and in the quality and character of the educational leadership of our Parochial Schools is the hope and promise for future growth and development. The Superintendents bespeak the cooperation of priests and Pastors of the country in the increase of the number of religious vocations. The religious vocation is the spiritual secret of success of the Catholic educational system.

THE CORRELATION OF RELIGION WITH ELEMENTARY PLANE GEOMETRY *

BY SISTER M. CALLIXTA, C.D.P.

(Continued)

PHILOSOPHICAL BASIS

It is opposition that usually brings out truth in its clearest outlines. Religion and mathematics deal with those questions which they have in common from entirely different aspects, and hence they have not often appeared antagonistic. The attacks made upon mathematics are not many. Cajori⁷ summarized the three main attacks upon mathematics as a training of the mind. More to the point is the objection made by Al. Ghazzali. In his "Confessions" he says: "Mathematics comprises the knowledge of calculation, geometry, and cosmography; it has no connection with the religious sciences, and proves nothing for or against religion; it rests on a foundation of proofs which, once known and understood, cannot be refuted. Mathematics tend, however, to produce two bad results.

"The first is this: Whoever studies this science admires the subtlety and clearness of its proofs. His confidence in philosophy increases, and he thinks that all its departments are capable of the same clearness and solidity of proof as mathematics.

"Next, when he becomes aware of the unbelief and rejection of religion on the part of these learned men, he concludes that to reject religion is reasonable. . . . It is rarely that a man devotes himself to it without robbing himself of his faith and casting off the restraints of religion."⁸

In answer to the first objection we might say that if some philosophical systems did seek a little more "clearness and solidity of proof" than they do, they would not be guilty of some of the vagaries we now find in them. And secondly, though it is certainly true that it would be a serious mistake to seek for mathematical certainty on all questions of life, and also that this might be the

* A thesis submitted to the Catholic University in partial fulfillment of the degree Master of Arts.

⁷ *Popular Science Monthly*, April, 1912, pp. 360-372.

⁸ "The Confessions of Al. Ghazzali." Tr. Field, C. New York, 1909; pp. 28-29.

result of a too early and narrow specialization, yet when normally pursued, with an all-round development, the result will be rather a just poise and caution than scepticism. From his experience in the field of mathematics, the student may come to realize that what is indemonstrable for his finite mind now may be very clear to a higher intelligence, while to the Divine Intelligence it is seen as belonging to the very constitution of things. "The prejudice is a remarkable one certainly, and the notion not a little singular, that the mind which has been trained by the most rigorous discipline to the pursuit of truth should, on that account, be rendered unfit for the reception of *Divine Truth*. These observations have been understood. I think you must perceive that, with a mind so trained, every subject must stand a far better chance of fair play than with a mind which, for want of such training, is the victim of prejudice and which rejects everything that it cannot reduce to the contracted span of its own comprehension. It is true that the cultivation of science makes us slow to believe what is offered without evidence of its truth, but then it makes us equally slow to reject what there is any evidence to support."⁷⁶

The lives and religious beliefs of many eminent mathematicians stand opposed to the second objection, Descartes, the founder of analytical geometry, even attempted a geometrical proof of the existence of God.⁷⁶ Cavalieri, celebrated as a forerunner of the integral calculus, was a professor of theology until the Superiors of his Order, the Hieronymites, sent him to study and then to teach mathematics.⁷⁷ Newton devoted much of his leisure to theology. "In character he was religious and conscientious, with an exceptionally high standard of morality, having, as Bishop Burnet said, 'the whitest soul' he ever knew."⁷⁸ Leibnitz, the founder of differential calculus,⁷⁹ was also the author of the *Systema Theologicum* which, as he said, met with the approval of "the Pope, the Cardinals, the General of the Jesuits, the Master of the Sacred Palace and others."⁸⁰ This scant list cited can readily be enlarged by anyone who turns to the history of mathematics.

At the meeting of the Catholic Educational Association in 1914,

⁷⁶ Young, J.: *Three Lectures on Math. Study*. London, 1846; p. 49.

⁷⁶ Cf. Turner, W.: *Hist. of Phil.*, p. 452.

⁷⁷ Cf. *Cath. Encyl.*, Vol. iii, p. 468.

⁷⁸ Ball, W.: *Hist. of Math.*, p. 358.

⁷⁹ Cf. *ibid.*, p. 367.

⁸⁰ *Cath. Encyl.*, Vol. ix, p. 134.

Brother Richard, F.S.C., remarked that "Excepting religion and metaphysics there is no study which brings us into closer touch with absolute truth" than geometry. Now God is the Absolute Truth and "the Creative cause of all truths derived from Him, and their ideal (type, exemplary cause). . . . The things that exist are true (*i.e.*, knowable) only in so far as there is perfect correspondence between them and their archetype in the mind of God, who planned and created them."⁸¹ Even ideal truth "receives all its truth (*i.e.*, its intelligibility) from God as its exemplary (though not its creative) cause. The archetype, basis, and measure of all (abstract) truths in logic, metaphysics, ethics, aesthetics, music, mathematics, etc., must be sought in God, the *παραλυσία*, who drew forth from His own immutable Essence, where they had existed from all eternity, the unchangeable norms of these sciences, and imposed them as inviolable laws on the minds of His creatures."⁸²

Rev. T. Hill, after drawing several parallels between mathematical and religious truths, says: "What is physical is subject to the laws of mathematics, and what is spiritual to the laws of God, and the laws of mathematics are but the expression of the thoughts of God. . . . Before the world existed in its actuality it existed in idea, and so far as that idea related to the external world, an idea of form and period, that is, of motion. To this spiritual view of the origin of the universe the mathematician must cling, whatever his views concerning evolution. He discovers everywhere in nature a manifest embodiment of his own *priori* ideas of space, time, number, and mechanism. And in the words of the geometer at our Cambridge: "The solution of the problem of this universal presence of such a spiritual element is obvious and necessary. There is one God, and Science is the Knowledge of Him."⁸³

CONCLUSION

In the teacher's attempt to make geometry contribute its share in building up in the pupil's soul the true religious spirit, she must bear in mind that it is not intended that the science as such shall suffer; quite the contrary. The spiritual and moral truths which

⁸¹Pohle-Preuss, *God*, pp. 227-228.

⁸²*Ibid.*, p. 229.

⁸³The *Uses of Mathesis* in *Bibliotheca Sacra*. 1875, pp. 523-524.

the pupil is led to see beneath the mathematical truths will make the latter far more powerful and vivid than could otherwise have been the case. Nor need each hour for geometry necessarily reiterate or illustrate explicitly some such truth, but for a religious to allow day after day and week after week to pass by without dropping the slightest hint that geometry is valuable for the spiritual aspects of life, as well as the physical, is certainly an anomaly. There is no reason why geometry, as it is taught now, should be divested of its spiritual significance, while there is every reason why it, as well as every other subject in the school curriculum, should be as closely connected with religious truth as possible. A few indications of how this may be done are given here.

The value of geometry for the strengthening of moral character has received some attention from writers of note who particularly emphasize the virtues that are called into play during the course: exactness, honesty, dispassionate judgment, concentration of mental effort, bridling of the imagination, intellectual self-restraint, patience, persistence. The elevating influence due to the perception of an unassailable body of truth, of truth that transcends the things of sense and that manifests a harmonious and beautiful coordination; the strengthening influence due to the recognition of law and order—these and similar thoughts have time and again received expression from educational writers and should certainly find a conspicuous place in the consciousness of the teacher of geometry. But besides these moral values there are others not so frequently named. Day after day, the pupil takes up his propositions and soon learns to make perfectly sure of what is "Given." He must take note of the data he has to work with—the material at his disposal. He learns very early that it is useless for him to try to prove a proposition with any other than given facts. The more completely he loses sight of other than given conditions to start with, the more effectively will he work in the right direction. May we not hope, and should we not strive, that, similarly, he will learn early in life to work with the means that are before him; to prepare for tomorrow by using today; to use each opportunity as the Providence of God sends it to him, without dissipating his energies about means and conditions not now at his disposal? And having used all the talents given him by God as he must use all the data in his propositions he may trustfully hope that God will trace the Q. E. D. upon his life's work. Besides learning that he must use all the

data given him, the pupil also soon learns the futility of wishing other conditions were given, and also the wisdom of trying to prove that the wished for conditions are facts. So, too, a barren wish for improved conditions for his spiritual growth is futile unless he himself makes the effort to improve those surroundings or those inner dispositions which he thinks he needs. If he *cannot* do this, he may be just as sure that it is not necessary, or perhaps even expedient, for his moral perfection, as he is that it is not necessary for the proof of this proposition to have other than given data.

After the pupil knows what is given he states what is to be done. If his aim is not clearly fixed in his mind, the route will be very uncertain. But even after he definitely formulates his purpose, he may have some difficulty in selecting the proper means. The analogy is obvious. "This analyzing, or discovery of what must be done, is one of the most fruitful results of the study of geometry. What more important lesson follows from a study of mathematics than that if one wishes to accomplish certain results during his life he must not only decide what the desired result is to be, but the equally important truth what *must* be done to accomplish that result."⁸⁴ Our Divine Saviour points to this truth when he says: "And whosoever doth not carry his cross and come after Me cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewith to finish it. . . . So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple."⁸⁵

In attacking any problem, the pupil must use his observation and reasoning power. By some minds relations are seen readily. by others, only after hard labor. The parallel that suggests itself here is more safely handled in connection with two propositions, one of which the class understands at a glance, and the other only after many intermediate steps and reasonings. The higher the intelligence, the more it understands without reasoning, and what angels see in a single idea man can only see in many. To carry the thought one step further, what man understands with great difficulty, or not at all, God sees by immediate intuition.

The beginning of the study of geometry is difficult for most pupils. Unless the proper preparation is made, a few lessons will

⁸⁴ Wines, L.: *Western Journal of Ed.* 1911, p. 210.

⁸⁵ St. Luke xiv, 27-28, 33.

suffice to mystify some with regard to the reason why they study geometry. The introductory acquaintance with common geometrical figures and designs will help the pupil over this early difficulty, for a difficulty it is and one that cannot be surmounted by an introductory *talk* on the value of geometry for the training of the mind. It is precisely during these first lessons that the teacher can show, to some extent, what religion has done with these geometrical figures. If the pupils had been fortunate enough to have learned in the grades that the Church, through her masterpieces of art and architecture, means to teach all beholders, many of the symbols of the great Gothic cathedrals will already be familiar to them, and the thought that geometry is going to teach them some of the very principles that were used in their construction and ornamentation cannot fail but interest and delight them and carry their minds back to the times of these cathedral builders whom they have learned to admire. They will recall that the building of the cathedral united all the people in a common enterprise pursued zealously for the glory of God.

They will recall what once they read about them: "No one asked for big salaries or high wages. Those who could spare only a part of their time to work on the church frequently received for their toil no earthly compensation. They were rewarded by the joy which they felt in seeing a wonderful cathedral rising in honor of God, and they contributed freely to support the artists and masons who gave all their time to the work."⁸⁶

The earliest figures given in Wentworth's *Plane Geometry* for this introductory work may well be utilized for a correlation with religion. The first figure⁸⁷ the pupil is required to draw independently is an inscribed hexagon. It symbolizes the eternity and the perfections of God, and forms a conspicuous figure in many mosaics. We find it, for instance, in the mosaic in front of the high Altar in Santa Maria in Trastevere Rome;⁸⁸ also in an ornament from some ancient church furniture in San Lorenzo, Rome. The "circular ornaments, fragments of which still remain incrustated on the tomb of Henry III in Westminster Abbey"⁸⁹ are similar to it.

⁸⁶ Shields, T. E.: *Religion, Fourth Book*. Washington, D. C., 1918, p. 111.

⁸⁷ Wentworth-Smith: *Plane and Solid Geometry*. New York, 1911, p. 11.

⁸⁸ Wyatt, D., "Geometrical Mosaic." London, 1848, plate 3, fig. 1.

⁸⁹ *Ibid.*, p. 24, plate 9, fig. 5.

The inscribed equilateral triangle, which is next given by Wentworth, symbolizes the eternity and trinity of God.

The inscribed square might be used to bring out the comparison made by St. Augustine.⁹⁰ The fifth figure bears the basic elements of the window of the West Front, Cathedral of Amiens. The sixth figure is found in the triangle over the central door of the Cathedral of Amiens and symbolizes the triune God.⁹¹ That very figure might be found as an ornament on some piece of church furniture in the parish church or the Academy Chapel. If so, it will be a frequent reminder to the pupils of the central mystery of Christian Faith. The drawing needed for a Gothic window holds an added interest for the pupils when it places them in spirit before Notre Dame of Paris or Westminster Abbey.⁹² Every child, acquainted ever so meagerly with the great cathedrals of Europe that stand as lasting monuments of an age when people worked for God and that serve even yet to uplift the souls of men, will find joy and inspiration and elevation of soul in redoing what the unknown workers of the Middle Ages have done with so much zest and disinterestedness. He can reconstruct the essential elements of details taken from the Cathedral of Chartres, of Paris, of Amiens, or of the now ruined Rhiems, and his appreciation of these masterpieces of beauty will grow with his acquaintance with them. "Architecture, it has been said is, frozen music. Be it so. Geometry is frozen architecture."⁹³

Besides the innumerable patterns of mosaics and the tracery in the windows "formed by setting together separate parts of a circle called foils"⁹⁴ which the teacher can connect with the House of God, and thus link the thought of religion with that of geometry, there are many historical facts connected with the erection of the various churches that may be made very serviceable. A timely word about these facts in class, together with an indication to sources of wider information on these incidents, may be very effec-

⁹⁰ Cf. pp. 8-9.

⁹¹ Durandus Rationale. Introduction by Neale & Webb. London, 1843, p. lxlii.

⁹² Cf. Cath. Encyl. and Shields, T. E.: Religion, Fourth Book, for plates.

⁹³ Ed. REVIEW, September, 1912, p. 153.

⁹⁴ Cath. Encyl., Vol. xv, p. 654.

tive, Margaret of Malines, for instance, mentioned in connection with some detail of the church at Brou or of St. Rombaut in Malines, may easily be made so attractive, to girls especially, that they will be eager to read the chapter devoted to her in the "Heart of Europe" by Dr. Cram.

The designs and tracery referred to above should be utilized in the construction problems as well as in the introductory lessons. The number of illustrations is practically limitless,* and the teacher must make her own selection from those accessible to her and fitted to the abilities of her class.

(To be continued)

* Cf. Wyatt, D., "Geometrical Mosaic of the Middle Ages."
Billings, R. W., "The Infinity of the Geom. Design Exemplified." Edinburgh, 1849.
Smith, E. "The Teachings of Geometry." New York, 1911.

"THE SOWER," A MONTHLY JOURNAL OF CATHOLIC EDUCATION

In Birmingham, England, last June, a new Catholic educational periodical made its appearance. The interest awakened by the first issue of this inspiring publication has not diminished during the intervening months. It is cast in an unpretentious form, each issue containing twenty pages $7\frac{1}{2}$ by 20 inches, without cover, but every inch of the space is judiciously utilized in the cause of Catholic education. We commend it to our readers. Subscriptions in the United States are placed at \$1.10. All communications should be addressed to *The Sower*, Shakespeare Press, Hinckley Street, Birmingham, England.

The initial number thus states the purpose and the policy of the journal: "We have started this paper not only because we believe that there is a real call amongst Catholic teachers for something of this kind, but also because we believe that Catholic education is the point on which all earnest Catholics ought to concentrate their attention at present. Of the many points of contact between the Church and the modern world, education is the point where Catholicism has most to gain by energetic thought and action, and most to lose by an atmosphere of indifference. And we wish to persuade all our fellow-Catholics of this, not only those who as teachers and priests are already aware of it."

We heartily subscribe to this sentiment and while we wish a very wide circulation to *The Sower*, not only in England but in this country, we may be pardoned for reminding our readers that this self-same purpose has called the CATHOLIC EDUCATIONAL REVIEW into existence. The same need exists in our midst which we have tried to meet during the ten years that the REVIEW has been before the public. We earnestly solicit the cooperation of our readers to widen our circulation among the clergy and laity of this country. It is evident that the REVIEW should reach every teacher in our Catholic schools, and if the meager salary given our teachers is inadequate, as it often is, to meet this demand, surely some friend of Catholic education will see to it that the teachers are provided with this means of improving their teaching. At the present hour there is most urgent need of arousing and unifying the entire Catholic population of this country if legislation unfavorable

to our schools is to be warded off. Our schools must be set in order, high standards must be maintained, and we must find means of convincing our non-Catholic fellow-citizens of the high quality of the work done in our Catholic schools. For all of this the CATHOLIC EDUCATIONAL REVIEW is a most valuable if not wholly indispensable medium, and it should be able to count upon the earnest cooperation of our clergy and our teachers.

While *The Sower* is published in England primarily in the interest of the Church in England, its attitude towards the Church in America is generous, as may be seen from one of the leading articles in the first issue from the pen of the Right Reverend Bishop of Northampton under the title, "America Leads." We reproduce the article in full. We naturally count on appreciation at home, but it is particularly gratifying to be appreciated abroad.

AMERICA LEADS

By the Bishop of Northampton (England)

Like Columbus, every visitor to the United States expects his daily discovery as regular as his daily meals. Dr. Shields was one of our most interesting discoveries. True, all America had discovered him long before. But that is the common lot of discoverers.

Thomas Edward Shields began his thinking rather late in life. Up to the age of sixteen he was a "dullard." Then, being the despair of his teachers, he began to do his own thinking and has gone on thinking for himself ever since. Thus he has become a Ph.D., an LL.D., and is the Professor of Psychology and Education in the Catholic University of America. He is the editor of "The Catholic University Pedagogical Series" (the Catholic Education Press, Washington, D. C.), which includes text-books, teachers' manuals, and popular treatises on the various aspects of Catholic education. He is also the author of many volumes of the series, his first and most appetising, on account of its personal reference, being entitled "On the Making and Unmaking of a Dullard."

How many of us were aware that we possessed, not only a Catholic pedagogical explorer of unique capacity, but also a whole pedagogical library, in our own tongue, adapted to our own circumstances, and as indisputably scientific as it is frankly Catholic? But that has always been the way with the Atlantic—its Catholic

right hand never knows what its Catholic left hand is about! Meanwhile, our teachers, and through them our children, are being poisoned by pedagogical nostrums, mostly concocted in infidel Germany, and "dumped" wholesale on our gullible English educationists.

Dr. Shields is something of an iconoclast. In his *Manual of Primary Methods* he dismisses with equal contempt "phonics" and "word-drills" as scientific methods of teaching a child to read. Words must be learnt, he says, but only as means to an end. The thought is more important to the child than the word. Therefore, instead of leading the beginner from word to word, as in the stereotyped systems, Dr. Shields would lead him from thought to word, by what he calls the "context" system. His Readers, drawn up to illustrate his theory, are quite fascinating in contents and appearance.

Religion finds its right place in this system, not as an "extra" subject, but as the goal to which all the child's cogitations must be guided. Five fundamental instincts constitute the child's mentality: (1) reliance on his parents for love; (2) reliance on his parents for nourishment; (3) reliance on his parents for protection; (4) reliance on his parents for remedy; (5) reliance on his parents for the models of his imitative activity. "Acting under the impulses of these five instincts, the child demands everything and gives nothing . . . so far as he is shaped by instinct he is absolutely selfish." The pundits of materialistic education ask nothing better; they recognise self-interest as the supreme motive; they plume themselves on developing character along native lines; they aim at the production of a splendid animal equipped, like the ape and the tiger, with all offensive weapons for the struggle for existence. "The deliberate purpose of the Catholic teacher, on the other hand, should be the transformation of these tendencies into their opposites." He must teach the child to love as well as to demand love; to give as well as to take; to protect the weak; to help the needy; to edify others by leading an upright life." Such virtues do not come "naturally" to a child. They are promoted by love of nature, by love of country, by love of the beautiful and heroic; but only the love of God is really able to work the transformation desired (p. 104).

Experience has proved the theory. Horace Mann, the Father of the American Creedless School, like W. E. Forster, the author

of our own, had none of the French anti-clerical animosity towards the denominational school. He frankly confessed "that Greece fell when her gods became allegories; that Rome grew rotten when her people lost faith; that, in every one of the dead nations, faith was the soul of the people, and putrefaction followed its departure." He cherished the delusion that the home and the Sunday School could fill the gap he was creating. But his good intentions were powerless to hinder the consequences of his mistaken scheme. "Half a century has sufficed to empty the churches, to undermine the home, to destroy marriage, to produce an unprecedented increase in juvenile crime, and, what is perhaps more menacing to society than any of these, to place in the highest positions in our school system men who openly teach that religion is founded upon fable, and that the normal result of its teaching is slavery and mental paralysis" (p. 98).

But friend as well as foe comes in for some of the doctor's strictures. Ourselves for instance. After fighting strenuously for the full recognition of Catholic schools supported by government grants, Bishop Hughes, of New York, offered the same compromise that we have accepted in our schools, viz., the exclusion of dogmatic religious teaching from the curriculum during regular school hours. Dr. Shields regards the defeat of that compromise in his country as "the over-ruling of an All-Wise Providence" and denounces as "a fatuous policy" the adoption of a "dechristianised programme" of instruction, with half-an-hour's religious instruction appended. "It can hardly fail," he says, "to destroy effectively the roots of the Catholic faith in the hearts of the children." "Religion, to be effectively taught, must be interwoven with every item of knowledge presented to the child, and it must be the animating principle of every precept which he is taught to obey. Without thorough correlation with the other subjects of the curriculum, religion can never take its proper place in the developing life of the child. Without this, it remains a mere garment to be donned on Sunday and laid aside on Monday morning when the real business of life is taken up" (p. 101). We are thankful to be able to bear witness that the practical results have not been quite so bad. But it is well to be reminded that the divorce between secular and religious instruction needs to be countered by very special precautions. Our "leakage" points to the danger.

Another rather startling feature in Dr. Shields' system is the total abolition of the Catechism in infant classes. He protests against the overloading of the child's memory with "theological jargon" which must necessarily be meaningless to him, containing as it does few of the words with which his other lessons have made him familiar. How beautifully the author himself contrives to convey the great truths can only be appreciated by reference to his text-books, where each dogma is carefully correlated to some natural phenomenon or story, and is explained in the very same vocabulary that the child is using for all his subjects. As specimens of painstaking and skilful pedagogy, these text-books are beyond praise.

This is not a "puff for Pelmanism," though it may look like it. We are only "booming" our discovery in the interests of Catholic education and educators.

STANDARDS OR TESTS BY WHICH THE SUPERINTENDENT MAY JUDGE OF THE EFFICIENCY OF HIS SCHOOLS¹

BY BROTHER JOHN WALDRON, S. M.

When this paper was assigned to me, I was asked to discuss the standards and tests by which the superintendent may judge of the efficiency of his schools. You will note that this differs slightly from the title set down in our program, which calls for standards and tests by which efficiency of schools may be measured. This title generalizes the discussion. The other localizes and particularizes the testing.

I have preferred to take the superintendent as the basis of my paper. His testing is a continuous one. All others must necessarily be occasional and exceptional. He is a part of the system he is testing, and therefore he will be testing himself as well as the rest of the system. Other testing agencies must approach their work, more or less as strangers. They must test from the outside. A discussion of testing by the superintendent can be made concrete and definite. It can be based on actualities and known conditions. A general testing for efficiency would call for additions to my paper that would enlarge it to the proportions of a thesis and would call for the discussion of factors and features that really belong to separate papers. If you will keep in mind these limitations which I have set for myself, the contents of my paper may perhaps prove more satisfactory.

The Church devotes money without stint, the best talents of her gifted children, nay, even the life-long energies of thousands of her consecrated sons and daughters to education. The machinery she has set up to obtain the results she expects to secure from education is the best that her wisest leaders have been able to construct after centuries of study and experience.

In the industries every machine is rated according to its ability to transform the power that drives it into productive results, with a minimum waste of power. The successful manufacturer is continually testing his machinery to detect loss of power and needless depreciation and to discover possibilities of securing greater efficiency.

¹Read at the meeting of the Superintendents Section of the Catholic Educational Association.

Those charged with the responsibility of securing maximum results in Catholic education would be recreant to their trust if they too did not assure themselves that the whole educational system is yielding the results which the Church is entitled to expect from it. Testing for efficiency is therefore one of the ordinary duties of the head of a system. In most of our dioceses the superintendent is the general manager of its educational machinery. On him therefore devolves the obligation to test for efficiency. The desire to recognize correct tests and to apply them with unfailing accuracy has prompted the committee on programs to select this topic of "Testing for Efficiency" for our study and discussion today.

At the very outset we are logically confronted with the question, "In what does efficiency consist?" or, to put it in a better form, "When does a Catholic school meet legitimate demands for Catholic Efficiency?" The reply is that a Catholic school is efficient when it responds to the purposes and aims of Catholic education. From many definitions of the purposes and aims of Catholic education I will submit this one—that it endeavors to train the child, within the measure of its limitations and opportunities, and as far as the aptitude of the pupil admits, to live completely and fully his religious, physical, intellectual, social and economic life within the Church of God as a preparation for his future life in eternity.

Note well the two restrictive clauses I have used for modifying my definition of efficiency. The one holds in mind the variations in aptitudes of the children of even the same grade and is intended to prevent the application of procrustean tests and absolute standards in the appreciation of a school's efficiency. The other is founded on the truth often lost sight of—that final educational results, especially in the grades, are a resultant of varying forces and influences, many of them beyond the command or control of superintendent, principal or teacher. Along with those of the school we have the reactions and influences of the family with its possibilities of hereditary disease and poverty, or the parental indulgence of the will to do, the temptations and vulgarities of the street, the propaganda and exploitations of the press, the allurements and impress of the movies. Every one of these influences works upon the plastic mind and character of the child—some beneficially, others injuriously. Evidently it would be unfair to expect the school to counteract all these evil influences or to hold it alone

responsible for the final results in grade or even high school education.

Since the aptitudes of children as well as the influences reacting on them are such variable quantities, it follows that educational efficiency is essentially relative. Considering the conditions confronting it, one school might with justice be classed as eminently efficient, while another more favorably situated might barely be entitled to the claims of mediocrity. The relativity of efficiency must therefore not be lost sight of if our estimate of a school is to be just and equitable.

It will be evident on reflection that the correctness, the justice, the completeness of tests for the efficiency of a school may have subjective factors residing in the tester as well as the objective ones which confront him when he visits a class or school. I consider these subjective factors so essential to the thoroughness of our study that I will be pardoned for beginning with the superintendent and giving him the honor of first rank among the factors necessary for an accurate test.

The superintendent is the eye and the arm of the bishop in the educational activities of the diocese. His functions are repertorial to the bishop and priests of the diocese. They are also administrative, they are organizing, they are even prophetic because he, of all the diocese, must look into the future and forecast coming events. But when I go further and state that his functions demand of him the qualities of a pathologist, a diagnostician, a therapeutic expert, you will agree with me that I am not very wrong in beginning with the superintendent.

To conduct a test, free from the possibility of error, the superintendent must know himself, such as he is in his ideals, as he is in his limitations. To judge accurately of the diocesan system the superintendent must know the history, the traditions, and the economic conditions of Catholic and secular education in America, in his state, but especially in the diocese and its various schools. He must be able to sum up the factors in the diocese that will help, likewise those that are likely to hamper and obstruct the work. Recognizing the importance of sanitary housing and equipment in modern school management, he will extend his knowledge of the educational situation to embrace all that pertains to conditions in his own diocese as well as to the best and sanest practices in secular schools, buildings and their equipment.

He is in daily intercourse with the teachers of his system. United in a singleness of purpose, he finds a diversity of communities in the diocese, each with definite traits and characteristics of its own, each holding fast to religious traditions and aims that are the very essence of its particular existence. He recognizes the Catholicity of the Church and is broad-minded enough to accept this diversity of his colaborers, because he knows he can use their unity of purpose and disinterested zeal to build up an educational fighting machine that will be most efficient in the battles of the Church.

He is no autocrat. His whole training in the seminary, as well as his experience in pastoral work, has made him a student of human nature, and so he readily catches the viewpoint of the teacher, the child, the parent and the pastor. He is not likely, therefore, to err along the lines of partiality and one-sidedness in his tests. In his dealings with his teachers he recognizes the dangers of snap judgment and the possibilities of injustice from hasty conclusions and *ex parte* presentations. He knows that while the sunflower gives results in a season, the oak cries for decades, and yet both are perfection in their way. Similarly he knows when to expect quick results and when to await, patiently, normal growth and development, or even convalescence and cure, and he will apply this knowledge of what to expect, to the test he is making.

In his relations with his teachers he will have a proper conception of his special relations with them. He will endeavor to get and to sympathize with their viewpoints. He will recognize that the life of a religious teacher is peculiarly one of thought and reflection, of daily judgment on right and wrong in themselves and their children, that they are continually weighing actions in a moral scale to determine the justice, the charity, the correctness of the act; and he will use this aspect of their mentality to understand them better, to sympathize with them and, if needs be, to protect them from blame for situations and conditions beyond their control, especially such as are injurious to the extent that they discourage and harm the teacher. Indeed it is essential for the superintendent to visualize for himself the daily time-table of the teacher calling for an never-ending demand for religious exercises, class preparations, teaching hours, surveillance, community occupations, and so-called free hours, devoted to class reports, ques-

tionnaires and personal studies. Finally dealing with himself he must know his own mentality, temperament, capacity for patience, perseverance, courage under disappointments, for he realizes how important these are as factors in his success.

You may ask why I have made out such a formidable list of requirements for the superintendent and what connection there is between these requirements and the test or survey he wishes to make. Because it is fundamentally necessary for the superintendent to remember that educational tests cannot be made with weights and measures. They are essentially mental operations, judging processes in which most of the elements are spiritual, intellectual and moral. In such processes the mentality and professional equipment of the tester are vital factors in the conclusions.

When you analyze any one of these qualifications or requirements you will find that its possession is essentially necessary for a correct attitude of mind toward the complex phases of teaching which he is about to investigate.

These requirements sum up the personal equation of the individual who is to sit in judgment on the operations and personnel of his educational system. Who would claim that a judge on the bench may ignore or lose sight of the high qualities that are so essential for the proper exercise of his high office. The judge, the superintendent, acting as a judge, each knows the qualifications needed for his office. Knowing also his own limitations as well as the value and tendencies of his personal equation, each will fortify himself against their irregularities and be able to protect himself against their possibilities for error in his final estimates.

Appreciation or evaluation of efficiency in education must be based on comparisons, and comparisons call for standards of measurement. Because so much of education is intellectual and spiritual there is greater difficulty in establishing standards which will serve as safe guides. The history of education is replete with standards and rules of measurement that have failed to stand the test of experience. In recent years we have had no end of surveys of schools and educational systems. Many of these have been conducted by so-called experts. Often these are really theorists who have had no practical experience in the educational organization, administration, and teaching methods

which they undertake to survey and pass judgment on. Their standards are frequently based on fallacies that destroy the value of their findings. For instance, they contend that education, the rate of progress, mental development, the value of influences on character can be correctly gauged and determined by graphs, percentage lists and other arbitrary and artificial standards—that marking can be based on analyses taken from the industrial and mercantile world. Again they start out with questionnaires that make bookkeepers of the teachers and lead nowhere in the tests for efficiency. At times the criticisms of merchants, factory foremen and corporation managers are accepted as tests or rather proofs of inefficiency. Generally these criticisms of merchants are manifestly unfair because each critic is his own standard of expectations. The weakness of such criticism is laid bare when the suggestion is made that the emphasis and stress of program and teaching should be based solely and entirely on the views of any one of these critics. His standards and conclusions would be rejected by all the other critics. You may have the expert who is called in to survey a system with the definite purpose to help along a school bond issue or to popularize some new feature that is wanted in the school system. Necessarily his survey will be biased by the purposes he has in mind. Added to all these you may have the expert who starts his survey with two assumptions—first, that everything is wrong in the system or school, that teaching methods are antiquated and that everything needs an overhauling. His second assumption is that he alone has the cure-all and that his tests furnish certain and absolute indications of efficiency or waste, that his conclusions and suggestions must be accepted and carried out under penalty of failure and professional disgrace of those who disagree with him.

Fortunately our system has been saved from such surveys and standards. They are mentioned here not so much to serve us as a caution against their use as to call attention to the danger that may be involved in the use of these reports of educational surveys in the propaganda for educational legislation that may prove hostile to Catholic interests.

The success of the superintendent's survey or test will depend largely upon his recognition of existing facts, conditions and problems. Thus the changing conditions obtaining in schools,

serving rural life, mining districts, factory towns, water front sections, and business quarters will have a direct and varying influence on such problems as attendance, tardiness, home-work, sodality meetings, daily communions, Sunday schools, library facilities, sanitation, etc. A knowledge and understanding of these facts and conditions cannot be obtained in a day or from casual observations. The superintendent must recognize and accept the fact that, because there are a multitude of complex factors at work, he will need to see them all in operation, and this will require time and repeated observations before he may be able to appreciate their relative influences and final resultant.

Frequently situations exist that create real handicaps on the efficiency of a class or school. Where these are found in aggravated forms or quantity, the superintendent is justified in using them as a negative test proving the impossibility of complete efficiency. Such negative tests are furnished by grossly overcrowded classrooms, by teachers overburdened with work foreign to class work, such as the care of a sacristy, of a choir, janitor's duties, multiplied disturbances caused by excessive demands on the children's services during class hours to help along various parish activities, by the proximity of the school to noises that deafen the ears and rack the nerves of teacher and pupils. Schools near elevated and surface lines, railroad terminals, boiler shops and factories will surely furnish such negative tests.

In general, I would include in these negative tests, all physical conditions that divide and distract the teacher's attention, that destroy peace of mind, that kill enthusiasm, that injure health, that sap the strength and vitality of the teacher, that increase worry, that disturb the quiet atmosphere so essential to successful teaching—such schools are working under abnormal conditions and cannot achieve any measure of success that will compensate the effort and zeal expended by the teacher.

If the handicaps just mentioned furnish the superintendent with negative tests, there are also at his disposal certain positive tests that will enable him, in advance, to credit the teacher or school with presumptive guarantees of efficient work. Naturally if you find a teacher working in an atmosphere and with surroundings entirely the reverse of the dismal handicaps just mentioned, it is self-evident that he is bound to do more effective work, and the superintendent may properly place these advantages to the credit of the school.

But greater and more important than these physical tests are those that have to do with the training, skill and ability of the teaching staff. No survey or series of tests made by the superintendent can be considered final or complete unless he has taken into consideration the Normal School administration of the communities teaching in his diocese.

When you come in contact with a community that is well organized and well administered for thorough educational work, that has an excellent Normal School directed and taught by a strong staff of specially trained teachers, that devotes sufficient time to the training of its pupils—teachers, that follows up the work of the Normal School with proper direction in the classroom and with generous opportunities for further study and improvement, that has adequate provision for control and supervision of its teaching forces, that has a well-planned system of studies leading to certificates and degrees, you have one of the strongest guarantees for the success of almost every teacher sent out by the community. There may be individual failures, but the presumption evidently is that these failures are rare exceptions. Schools conducted by such communities may be reasonably credited with a certain degree of presumptive efficiency. Likewise, where the lack of such thorough professional training is glaringly made evident by the absence of proper organization and administration of a community's Normal School, the superintendent is justified in placing a large interrogation mark behind the work of its schools, until complete proofs are at hand that an educational miracle has been wrought.

We may now proceed to apply our tests to both school and classroom or, better, to the staff and to the individual teachers. The answers to the following questions will throw many sidelights and often direct illumination on the work under observation:

1. To what extent does the staff or the individual teacher succeed in elevating the children to higher ideals and, through them, the parents?

2. What is the attitude and practice of the staff or the teacher in relation to the religious activities of the school as shown by daily or frequent communion, novenas, devotions, sodalities, the spirit of faith, sacrifice and generosity finding their impression in Peter's Pence, foreign and home missions, parish collections, etc.?

How many vocations has the school to its credit for the priesthood, brotherhoods, sisterhoods?

What evidence is there that the teachers foster higher ideals, the spirit of apostleship—Catholic sympathy and cooperation?

In the seventh and eighth grades, especially, to what extent is the sympathetic knowledge of the financial life of the parish cultivated?

What is the knowledge and understanding of the purposes and utility in parish life of the various parish activities, such as sodalities, social clubs, charitable associations, missions, laymen's retreats, triduums?

What knowledge have they of parish organization and administration, of Catholic activities in the diocese and nation?

To what extent is Catholic reading cultivated, as shown in the list of Catholic periodicals received into the homes as well as the school?

What estimates do the pastor and his assistants make of the religious spirit among the children?

To what extent is there cooperation with the health authorities, with public or civic movements that have been commended by bishop or pastor?

What is the general discipline of the school as displayed in the movement of the classes in and out of the building, good order and control in the recreations and toilet rooms, prompt response to signals and orders.? How far does disciplinary control extend to good behavior on the street?

These are comprehensive and searching questions, no doubt, but the answers are necessary before the superintendent can give a proper rating for religious zeal and teaching efficiency to teacher or staff. There need be no unusual difficulty for a tactful superintendent to obtain accurate and plentiful answers to all of these questions. Evidently it would not be safe to accept as final, his first harvest of replies. Each succeeding year will mature and, if needs be, correct his previous judgments.

It is when the superintendent enters the classroom that the most interesting and effective tests of a teacher can be made. There are several methods for inspecting a class. I believe the most satisfactory results are obtained when the visitor is able to observe the class in action, after it has regained its natural poise, which has been more or less disturbed by his entrance. Only when the teacher and pupils feel themselves free from the restraint of critical observation can they carry on the work of the class natur-

ally and quietly. When the class begins to operate under such favorable conditions it will not be long before the visitor can ascertain to what extent the teacher is possessed of initiative and strong personality, of patience and self-restraint, of skill in methods, of the attention of the children and control of discipline. In a thousand ways, when the teacher and pupils have lost their sense of self consciousness, the qualities of the teacher will come to light. The superintendent will look for the signs that indicate an atmosphere of joy and sunshine and friendly relationship between teacher and pupil. If corporal punishment and cruel treatment have driven fear into the pupil, that, too, will come to the surface. When silently, but pleasantly and sympathetically, the superintendent is observing the class, he is in a position to establish comparisons between this class and the others he is visiting and to analyze, if needs be, the causes of greater success or failure as the case may be.

While a knowledge of the best teaching methods should be in evidence in the classroom, it is well to bear in mind that good teaching methods do not furnish the conclusive tests of class efficiency that is often claimed for them. Method is not a final test of efficiency. Sarcastic words, harsh looks, cruel acts can destroy all value of fine methods. In spite of more or less wasteful methods a well-loved teacher often obtains better results than other more methodical but repellent collaborators.

A superintendent may be said to have completed his survey when, besides his personal visits of inspection, he, in consultation with his advisers from the teaching staff, is able to establish adequate tests by which the pupils of a class and school will be made to show what they know, what they can do, whether they are acquiring school habits, habits of reflection on their daily work. These tests will demonstrate whether they are gaining the rudiments of knowledge, whether the eye is being trained to accuracy, the hand to skill, the mind to the ready acceptance of ideas and ideals. If these tests take the form of examinations, the advice and cooperation of the community advisers will serve to rob them of all the obnoxious features that have been charged against the old-time, nerve-racking competitive examinations, of which one purpose, indefensible at its best, was to establish an eliminating list of promotions; at its best, it seldom failed to discourage teacher and pupils. But there is also another sort that

is welcome to teacher and pupil, that is stimulating without being humiliating, that can be made a fair index of knowledge acquired. Then, too, we must remember that examinations furnish standards to the teacher as well as tests of knowledge acquired; a program may call for common or decimal fractions, denominate numbers, or applications of percentage. The extent to which such a program should be developed is almost certain to obtain a wide range of interpretation from various teachers. Give them a comprehensive set of questions that has been approved by an advisory committee, and each teacher will have a practical guide for the limitations of the program.

You know that there is a vast amount of educational literature treating of educational tests in the various branches, such as Courtis in Arithmetic, Ayres Scale in Spelling, Writing and Reading, Binet-Simon in Mentality, etc.

I have here a bibliography of such tests, covering several pages. I am not recommending the use of these tests to busy, practical superintendents. Not that I do not recognize any value in them, but because I do not believe that they have been sufficiently matured, nor have they stood the test of practical experience. In their present state of development most of them are too expensive, too cumbersome to be of practical utility to a busy superintendent. Often trained psychologists are needed to use these tests. An expert having leisure and facilities to devote to such research work may elaborate for himself a set of tests which enable him to arrive at more or less correct conclusions. Such experts devote all their time and energies to one phase of education—testing for results. They are not organizers. They have nothing to do with administration. When they make their tests more frequently than not they require the regular routine of class work to be broken up to allow their tests to be carried on under conditions most favorable for their purpose. The superintendent is not working in similar conditions. He is an organizer and an administrator. His tests must be, at least in our present conditions of Catholic education, based on judicial appreciations rather than on absolute and largely mechanical standards of measurements. It would require a separate paper to go into a profitable analysis of the merits, as well as the pitfalls, of these modern tests.

I have submitted a variety of tests all of which help to pass judgment on a teacher or school. There is another one that is,

after all, the final test, though it may not be always immediately available. When available, it will serve to correct or even confirm the appreciation which has been made of an old teacher who perhaps does not seem to measure up to the present-day notions of progressive teaching. This test reaches out to the products of the school—to its old pupils, who have arrived at man's estate and who may use maturity of manhood to help them in their estimates of their old teachers. Applying this test, I would hesitate to mark down and sorry to lose an old teacher whose former pupils hold him in grateful affection and reverence, who are happy to give testimony to the benefits they have received from him, who are anxious that their own children should come under the influence and be trained by the teachers to whom they owe so much. We have gospel testimony that by their fruits you shall know them.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Continued)

If it be borne in mind, with the scholastics, that a faculty is not a part of the soul, or an independent separate agent, or a group of conscious states of a particular kind, but that it is simply a special mode through which the mind acts—that it is the soul itself operating in a certain, peculiar way—there is little room for quibble. The denial of the faculty theory is largely based on a metaphysical assumption, namely the denial of the existence of the soul as a unitary agent working in and through the whole psychic mechanism and related thereto as form is related to matter, and the substitution of a notion of the mind as an aggregate or succession of conscious processes. The new psychology which studies mental functions and has no room for mental structures, would naturally deny the existence of faculties, no matter how they might be understood.

But whether we hold the faculty theory or not, we cannot disregard the facts concerning the transfer of training. Long before the relation between psychology and education had been worked out, the common opinion of mankind subscribed to the notion of formal discipline. Locke, for example, is hailed as the father of the theory, yet Locke was among the first to question the faculty hypothesis. The traditional arguments in favor of the doctrine were based not on psychological grounds, but on experience. Later on when the doctrine was attacked its proponents invoked the faculty argument. Colvin insists that the faculty hypothesis is not basal to belief in transfer. "Naturally when the doctrine was first formulated it was stated in terms of the psychology then current. It could be stated in terms of the up-to-date functional psychology almost as well. This seems to be the common mistake that the opponents of transfer generally make, namely, the assumption that because the doctrine of formal discipline first appeared in the setting of the faculty psychology, it must of

necessity be invalidated with the passing of that psychology. With equal justification from logic, one might argue that because the belief in heaven was originally coupled with the old Ptolemaic conception of the universe, this belief was destroyed when the Copernican system superseded the old cosmological ideas."¹⁷⁹

What then is the present status of the doctrine of formal discipline? First, the arguments alleged against it from the standpoint of the faculty hypothesis are invalid. Secondly, experimental evidence, far from discrediting it, seems to confirm it. The question then is still an open one, and in the absence of more conclusive data, it would be foolhardy to rule it out of court. All great thinkers of the past have assumed it without question, and though their assumption may have lacked scientific finality, it was based on observation of the evident facts of life. Culture is a phenomenon that cannot be overlooked, and the relation between culture and certain kinds of mental activity is evident. There is a narrowness of mind that is consequent upon failure to receive a broad training. Practical efficiency only too often goes hand in hand with purblind intelligence. Familiarity with things that transcend daily experience, with pure science, history, literature and the fine arts, puts its stamp upon the mind. Unless we are willing to admit that the culture we find in life is entirely due to inherited dispositions, we must agree that there can be such a thing as general education, which is another name for formal discipline.

Of course, no man would deny that great educational crimes have been and are committed in the name of discipline and culture. If the emphasis today is upon content as against form, upon object as against subject, upon things learned as against the learning, it is because of the ill effects of over-emphasis in the other direction. School programs have been cluttered with no end of formal material to the exclusion of practical elements that are absolutely in demand. If the classics are attacked today, if pure science is in bad repute and pure mathematics deemed a waste of time, it is largely because of the formalism that has dominated the teaching of these subjects and the failure to work out their practical implications. For if a subject is properly taught, be it ever so abstract and cultural, it will yield practical advantage. By the same token, no matter how utilitarian a

¹⁷⁹ Colvin, Stephen S., *The Learning Process*, p. 236.

branch may be, it may be made to serve the ends of culture. The maxim should not be, "Teach so that the subject may be learned and turned to practical advantage;" nor "Teach so that spiritual power may be increased, developed and enlarged." Rather it should be, "Teach so that while the matter is learned and turned to practical advantage, the powers of the mind are developed, refined and brought to the highest possible degree of culture."¹⁸⁰

This brings us face to face with the necessity of defining culture. Culture is not mere grace, a superficial manner that comes of acquaintance with the finer things of life and familiarity with art and literature. It is more than ease in conversation and poise in absolving social obligations. It is not the exclusive heritage of those who command the resources to enjoy an undisturbed leisure. It does not disdain toil and labor and may be as much at home in the heart of the artisan as in the soul of the debutante. It is not solely intellectual, consisting of a wide range of information; it is not merely emotional, a matter of *savoir faire*. In a word, culture is not a mere embellishment of life.

Culture is power born of the symmetrical development of all the faculties of the individual. It is the habitual tendency to do not the nice thing, but the right thing. It is the expression of Christian charity. Though its primary function is the improvement of self, it is of necessity altruistic; for true culture is only possible where there is the readiness to subordinate selfish impulse to the common good. It does not need the setting of the drawing room to display its glory; it is as beautiful in the workshop. Dewey defines it as "the capacity for constantly expanding in range and accuracy, one's perception of meanings."¹⁸¹ If we understand this definition rightly, we see how culture implies on the one hand, an openness and plasticity of mind that preclude narrowness and prejudice, and on the other a growing and deepening knowledge of men and things, of facts and relations, both of which operate to produce a fulness of life, spent not in the interests of self, of ambition, of wealth, but for the glory of God and the good of fellow-man.

Culture includes a two-fold element, the one receptive, the other conative. First of all there must be a broad and comprehensive

¹⁸⁰ Willmann, Otto, *Didaktik*, Vol. II, p. 59.

¹⁸¹ Dewey, John, *Democracy and Education*, p. 145.

knowledge of the general and basic facts of human experience. It should include the present as well as the past. It must not be superficial or confined to just certain lines of thought. The cultured man may be a specialist, but he must have enough general knowledge to emancipate him from the thralldom of his specialty. He must be able to view life broadly and not have his vision distorted by narrow, specific interests.¹⁸²

Nor dare this knowledge be superficial, of a chatty, informational character. Mere information makes for conceit. It is carried along in the memory and does not function in life; it becomes a means of vain display. True knowledge, on the other hand, is knowledge that has been assimilated, that has become part and parcel of one's very being. Newman says, "A man may hear a thousand lectures and read a thousand volumes and be at the end very much as he was as regards knowledge. Something more than admitting it in a negative way into the mind is necessary, if it is to remain there. It must not be passively received, but actively entered into, embraced, mastered. The mind must go half way to meet what comes from without."¹⁸³

The power over information and experience that we call knowledge demands coordination. Meanings can only be "expanded in range and accuracy" if they are seen in their proper perspective. The quality of unrelated knowledge is always evident. It stamps the bore and the prig, the man whose memory is overloaded with facts over which he seems to have no control and who as a consequence has no judgment of the fitness of things. Says Dr. Shields: "The mind must be able to turn instantly from subject to subject as the necessity of the social situation demands. The cultured man is keenly sensitive to the play of thought and feeling in the social group in which he moves and he responds to it without apparent effort. However indispensable concentrated attention may be in order to reach the solution of any problem of present interest, culture demands the added power of shifting the attention with ease and grace from topic to topic so as to meet the social situation and yield pleasure and profit to the group."¹⁸⁴

¹⁸² Cooley, Chas. H., "A Primary Culture for Democracy." *Publications of the American Sociological Society*, Vol. XIII, p. 1.

¹⁸³ Newman, John Henry, *The Idea of a University*, p. 489.

¹⁸⁴ Shields, Thomas E., *Philosophy of Education*, p. 249.

The proper control of knowledge calls for the cultivation of the imagination. Practical people sometimes regard the imagination a bit askance because they feel that it is the source of idleness and empty dreaming. This may be true in some cases; even the reason may be abused. The fact that the imagination may be open to abuse only proves the necessity of educating it properly. For the imagination plays a very important rôle in human life. It is the basis of love, because it is the basis of sympathy. It enables us to enter into the thoughts and feelings of others, of enjoying vicarious experience. It shows us the possible effect upon others of the things we say or do and makes us cautious of the manner in which we advance our opinions. It helps us to place the best interpretation on the actions of our neighbor. Many a good thought has proven unfruitful because there was lacking enough imagination to foresee that unless skilfully advanced, it would provoke antagonism rather than sympathy. Many an unjust condemnation has been passed, because there was lack of vision broad and deep enough to discover hidden motives.

So much for the cognitive side of culture. Were culture this and nothing more it might well result in pride and hardness of heart, for knowledge has a way of puffing up. The cultured man must not only know, he must feel. His knowledge must be shot through with right emotion. True sympathy requires imagination; but it likewise demands reaction to imagination. Feeling is the great motive power of human life, the source of all energy. Without it knowledge is barren and culture impossible.

Emotion may easily become an enemy of the mind. It may result in sentimentalism, an appreciation of values without any concern for the price of their acquisition. Hence emotion must be controlled. This control is effected partly by knowledge and partly by the building up of the proper habits, attitudes and appreciations. Moral philosophy lists the passions among the possible impediments to the free action of the will. They are the well-springs of human action and unless they are effectually subordinated to reason and controlled by habit, they become a source of disaster to the individual and the group.

The virtue of obedience is fundamental to true culture. It in turn implies humility, and Christian asceticism, the best system of character formation ever devised, postulates humility as the first requisite to growth in holiness. The first thing that a cul-

tured man must realize is his own place in the essential order of things and the duties of service that are incumbent on him. He must be disposed to accept the guidance of authority and bring his soul captive to higher powers. This implies discipline, self-control, self-direction and often self-sacrifice. Humility, docility, obedience are functions of the will; they are the evidences of purposive action.¹⁸⁵

The effect of culture on the individual is the development of true character, which implies knowledge raised to the dignity of the ideal by reason of proper emotional reaction and of habits built up in conformity with these ideals. The result is power, the ability to so control the desires, impulses and feelings, that the will may enjoy the largest measure of freedom.

True culture is not an affair of higher education. Its seed must be planted deep down in the heart of the developing child at the very time that his conscious powers are awakening. Culture is as much a concern of the elementary school as of the high school. Hence all the elements which enter into the constitution of true culture should be fostered from the primary grades up. This is impossible where the function of the elementary school is interpreted narrowly, where it is regarded as an institution for training in the school arts and in the rules of conventional politeness.¹⁸⁶ The "capacity to expand in range and accuracy one's perception of meanings," must be developed from the beginning if it is to be developed at all.

In this discussion of the relation between subject-matter and the individual, we have attempted to show that the choice of subject-matter should be dictated by individual as well as social needs, that discipline or general education is possible, that culture consists of certain definite elements. But it would be a mistake to think that there is some automatic and mysterious process whereby subject-matter effects the desired differences in the mind of the child. Educational science has proven that there are laws underlying the process of learning and these laws must be sought out and obeyed. They form the foundation of method, and subject-matter without method is bound to be an ineffective instrument. Now the studies of transfer of training have demonstrated that there are certain conditions which, when placed, will

¹⁸⁵ Bagley, William C., "Duty and Discipline in Education." *Teachers College Record*, Vol. XIX, No. 5, p. 419.

¹⁸⁶ Shields, Thomas E., *Philosophy of Education*, p. 254.

facilitate "spread." One of these is that the elements to be transferred should be made conscious.¹⁸⁷ The child may acquire habits of close observation from nature study, for example, only if the teacher takes care to point out and insist upon the general advantages of such observation. There must be an ideal which transcends the task at hand and which aids the child to see the work he is doing in its broad perspective. Motivation will thus be given to an effort which otherwise might well be distasteful and unproductive of any lasting results. This ideal will then function in other situations, even though the subject-matter be quite different and the specific aim of an entirely different nature.¹⁸⁸

Secondly, the method and technique of learning should be made explicit and conscious. Better habits of attention, improved methods of memorizing, divesting the work of non-essential elements, were some of the factors that the investigators mentioned as aiding in transfer.¹⁸⁹ There is no reason why children should not be instructed in the technique of learning. They would thus acquire correct habits of study that would enable them to work independently and solve their own problems, whether in school or in later life. Much is being written and attempted nowadays by way of teaching children to study.¹⁹⁰ The importance of this phase of education cannot be over-emphasized. It is one of the best ways of securing lasting results.

Thirdly, Thorndyke and Woodworth have insisted that transfer is only possible where there are identical elements.¹⁹¹ Now whether we agree with them or not, when they account for all transfer on this basis, we must admit that where there are identical elements, the odds in favor of transfer are greatly improved. By identical elements, we may mean identity of procedure. This was sufficiently indicated in the foregoing paragraph. Or we may mean objective identity, or identity of matter. Thus, for example, there are common elements in arithmetic and nature study, in drawing and manual training, in history and geography. Again grammar and arithmetic are alike in that they require abstraction and reasoning; there are common elements in the various phases

¹⁸⁷ *Vide supra*, experiments of Bagley, Ruediger, Judd, etc.

¹⁸⁸ Bagley, William C., *Educational Values*, p. 190.

¹⁸⁹ *Vide supra*, the experiments of Coover and Angell, Ebert and Meumann, etc.

¹⁹⁰ Earhart, Lida B., *Types of Teaching*. Boston, 1915, p. 192.

¹⁹¹ *Vide supra*, the experiments of Thorndyke and Woodworth.

of arithmetic, as in addition and multiplication, fractions and divisions, etc. All of these should be brought out, and they can be brought out if the work is properly correlated. Correlation of subject-matter is absolutely necessary for thorough and economical learning. It makes for that coordination of knowledge which was mentioned as one of the essentials of culture.

But what of the effort which we have always been told is the only royal road to education? It is still required, but it has become intelligent. The mere fact that a task is hard does not mean that it is educative. Effort is necessary for the building up of character, but it should have some relation to reality. Motivation is indispensable in any true scheme of education. Merely to tell children that they must do this thing which is difficult and distasteful, because thereby they are to become strong-willed men of character, is not a rational method of procedure. It discourages and dissipates attention as often as it inspires and makes for concentration. On the other hand, school work that is rightly motivated is not necessarily easy. It demands real effort and this is as it should be. All things worth having in life are hedged round with difficulty, and no victory is possible without a struggle. Initiative we need, and originality, power of independent thought and resourcefulness, but these should grow out of obedience and docility. Thoroughness is a prime requisite; race experience needs to be mastered, not desultorily consulted. But the while we seek for thoroughness, for the ability to apply oneself to set tasks, we must not forget that there is a place for interest and motive and that things are best done and virtues best acquired when they are done and acquired rationally.

We may add that no subject should be retained in the elementary curriculum for purely disciplinary reasons. Although discipline is possible and the culture of the individual is the first great aim of education, the period of elementary education is so short and there are so many specific ends to be consulted, that any direct attempts at general training are out of place. Let it be remembered that any subject, no matter how practical, may be so taught that it will yield discipline. Transfer is largely a matter of method, and even such cultural subjects as pure science or the ancient languages will fail utterly of their purpose if they are not properly presented. Ziller remarks: "The proper kind of practical knowledge, presented in the proper way, will also yield the right

kind of formal discipline."¹⁹² Other things being equal, the practical reasons should prevail over the cultural in the choice of elementary subject-matter.

Finally, it is obvious that no matter how well chosen and organized a course of study may be, it can never take the place of a good teacher. It is the teacher who must interpret it, apply it and make it productive of results. Hence the universal cry for good teachers, men and women of real culture, who understand the possibilities and limitations of subject-matter, who know the psychology of the branches they teach, who can effect that compromise between the child and the curriculum which will never sacrifice the former in the interests of the latter, but who will use the curriculum as it is intended to be used, as an epitome of the Truth that shall make men free.

(To be continued)

¹⁹² Ackermann, Edward, *Die Formale Bildung*, p. 89.

THE TEACHER OF ENGLISH

ALAS, POOR SHAKESPEARE

On the last day of 1919 the Associated Press carried the following dispatch:

NEW YORK, December 30.—A resolution demanding the elimination of Shakespeare's *Macbeth* from school curricula on the ground that it was a libel on the Scotch in its "misrepresentation in presenting King Macbeth as a traitor and murderer" was adopted here last night by the League of Scottish Veterans of the World War. The resolution was addressed to the Newark, N. J., board of education, which recently barred *The Merchant of Venice* from the schools because of the alleged slander to the Jewish race.

The resolution was signed by Ian McTavish, captain of the Gordon Highlanders; Malcolm MacPherson, captain, of the Black Watch, and Donald Vailey, lieutenant, of the Royal Scotch Fusiliers. "If they have banned *Shylock*, I see no reason why they should not ban *Macbeth*," said Captain MacTavish. "If the Jewish gabardine is to be cleaned, they should also remove the stain from the Scottish kilt."

Immediately upon receipt of the news, the Sons of Italy held excited meetings in various cities and adopted resolutions condemning Shakespeare wholesale because of his exaggerated and altogether untruthful depiction of life in Italy during the later Middle Ages. "*Romeo and Juliet*" was exempted from the general condemnation, until a member of the Grocery Clerk's Union who was present at Paterson, N. J., objected that Friar Lawrence's interest in vegetables was an unwarranted interference by the clergy in the rights of labor. After a heated discussion the motion to exclude "*Romeo and Juliet*" from condemnation was tabled.

The Minister from Denmark called at the State Department at Washington on January 6, and his colleague the Minister from Denmark to the British government called at Downing Street the same day, to protest against further presentations of "*Hamlet*," because of its slanderous references to the Danish former royal family. Both the State Department and Downing Street are reserving their decision. It is rumored that the French Ambassador at Washington is also considering making representations concerning certain passages in "*Henry V.*"

Alarmed at the indifference with which the general public was receiving these various attempts to censor Shakespeare's plays, a

mass meeting was held by the pupils of Public School 295 in New York City to decide what steps could be taken to further the agitation. It was the sense of the meeting that an appeal to all the school children of New York City to gather at Carnegie Hall the following Sunday and voice their protests as a unit, was the best method of getting the school child's side of the case into the newspapers and before the public. This meeting was called for January 25, and police reserves were necessary to turn back the throngs who tried to gain admittance long after the fire marshal had closed the doors of the hall. Amid an uproar of approval the following motion was passed and adopted as the slogan of the school child's thought about Shakespeare:

"Resolved, that Shakespeare be forever hereafter excluded from our schools as a subject for final examinations."

There was one dissenting vote. It was ascertained later that it was cast by a little boy from Boston.

"The beauty of this resolution," said Isidore Winklereid, president of the School Pupils' Organization at School 295, to a representative of the Associated Press after the meeting, "is that it causes both schools and teachers to lose interest in having Shakespeare on the program. Why teach anything you don't have to give a final examination in?"

T. Q. B.

NOTES

The teaching of English is not an occupation. It is an opportunity!

We all wince when some one asks, "What is art?" Which is to say, of course, that we wince most definitely when a thing so old, but so fundamentally essential, as definitions is brought up. Definitions do affect art. Doesn't a man's definition of himself constantly affect his conduct and his influence? When he corrects his definition he corrects himself. It seems to me to make a great difference whether the artist as well as those who watch him separates the man, the ideas, and the art, and whether he fuses these three successfully in what they call art. If we began by saying that art is the expression of ideas we might be reminded that art is not ideas. It is no more ideas than theology is religion, the compass is direction, or the watch is time. If we remembered that it is simply the expression, the vehicle of the

idea, we might be more critical of the ideas it carried. A great admiral once assured me that a battleship is not, strictly speaking, a boat, but a floating gun carriage. Art is the gun carriage of the idea. The pretty boat is not the final essential. What we are shooting and whither we are shooting are immensely important.—*Alexander Black.*

Bliss Perry, now Professor of English in Harvard University, formerly editor of *The Atlantic Monthly*, and author of many important volumes, has undertaken, at the request of the family of the late Major Henry L. Higginson, to prepare his biography and would be very glad to receive from any of his friends and correspondents letters or other material which they would be willing to place at his disposal for this purpose. Professor Perry will make copies of all such material and return the originals to their owners. They may be sent to him at 5 Clement Circle, Cambridge, Mass.

The National Motion Picture League, which is attempting to encourage "a better class of pictures," chiefly by stimulating a demand for them through its local branches throughout the country, has made a move in a direction somewhat new to it by addressing a letter to producers, calling upon them to make the kind of motion pictures that will entertain children without injuring them. Adele F. Woodard, president of the league, who signs the letter, promises the assistance of the league to any producer who will undertake the production of the films recommended.

The letter calls upon the producers to "be courageous enough to forget the theatre and 'its maddening throng' and remember only the wholesome entertainment for children." Some pictures for children are made, it says, "but their producers are not alert to the necessity of wholesomeness in every detail. They inject all sorts of evil suggestion, attempting to smother out the evil effect of these details with a moral tacked on at the end or a severe spanking for the offender." It adds that "another serious mistake is the inane picture, which children call 'goody-good,'" and it insists that "clever, wholesome pictures artistically produced are in demand and will succeed."

The letter continues: "The child realm in motion pictures

has never been touched. It is a wonderfully productive field. It is open to those who have the ability to do it with intelligence. It will take a person of genius to recognize and gather about him the type of persons suited to this work. I am inclosing a list of kindergarten stories, suggested by kindergartners in various parts of the country, sent to us in response to an appeal from the *Kindergarten and First Grade Magazine* a few weeks ago. Motion picture versions of such pictures must be softened in certain details because the motion picture is more intense in treatment than the verbal telling of the story. All gruesomeness and otherwise evil suggestions must be omitted. Although the details must be given authentically, yet the treatment must be different from that which the storyteller adopts. I have seen some of these same stories produced as melodrama and slapstick. Of course they received no support and found their way to the ash heap where they belonged."

The letter cites as "one definite demand" for good children's pictures "the plan of the National Kindergarten Association to give one entertainment for young people and children each week," adding that "the beautiful entertainments" at the Hotel Plaza New York City, "could be repeated in every city in the country if there were enough artistically wholesome pictures." Hundreds of pictures have been rejected "because they are not wholesome in detail."

The list of stories recommended by the children for production in picture form included "Peter Pan," "Three Billy Goats Gruff," "Three Bears," "Elves and The Shoemaker," "The Little Red Hen," "The Ginger-Bread Boy," "Epaminondas" and "Red Riding Hood."

According to Conrad Aiken, the poet, every poet now writing in this country is determined to make himself heard, and for this reason is deeply concerned as to the comparative standing of his publisher and as to the authority and influence of those periodicals that review his books favorably.

That this is true of a great many poets every book reviewer knows. But only with modifications can it be said to be true of all of them. Certainly no poet is indifferent to his destiny. But poets have varying ideas as to how their own best interests can be served. Some poets prefer to spend a large amount of time in the

work of securing an audience. These get a hearing in their own day, often at great cost in dignity or in efficiency, truly. Others, even in this country today, prefer to put the larger part of their energy into the perfecting of their work. They are willing to have their reputations grow more slowly—but more certainly. And many of the accused who give lectures and write reviews would be in this latter class if it were not for the necessity of earning a living.

The new school of American humorists has discovered and applied the mechanics of satire, but have they discovered satire? They know the technique of wit, but are they witty? They know the psychology of mirth, but do they know mirth in the Meredithian sense?

Satire, wit, and mirth are the highest functions of the civilized brain. They are the civilizers par excellence. It may be laid down as a dogma that where there is no satire there is no civilization. It shatters all the glasses of our passing fashions and melts in its cold rays all the molds of manners. It is the sweet bells jangled and always out of tune with those who wave the batons of seriousness over the orchestra of our pre-ordained and case-hardened reactions.

Great satire is a serious matter—as serious as the seriousness it wars against. In the mouth of a Juvenal or an Isaiah it is prophetic, militant, and almost apocalyptic. In the mouth of a Cervantes it is psychological dynamite, describing a tragedy in terms of a comedy. In the mouth of a Voltaire it is subtly seditious and subversive. In the mouth of a Swift or a Schopenhauer or a Nietzsche it is anarchistic and corrodes the very pillars of the Temple of the Ideal. Out of the mouth of Victor Hugo it came like lightning and swarms of asps. Mark Twain in “The Mysterious Stranger” and Ambrose Bierce used it with deadly effect. Poe’s satire was purely literary—a poisoned poignard that he dipped in an inkwell.

With Bierce the last of the great American satirists disappeared, if we except James Branch Cabell, whose “Jurgen,” I believe, must be numbered among the great products of the English language.

Now come the technicians and mechanicians of satire—the light-fingered gentry of the profession; the sentimentalists and the harmless playboys, the gamins of the “column,” those who smile

and smile and are very short of being intellectual villains. America is slapstick, after all. It neither has time for enormous crimes nor for enormous Rabelaisian guffaws. Our humorists are "try-outs." The play is not tragic enough as yet for a Voltaire or an Octave Mirabeau.—*Benjamin De Casseres.*

The University of Virginia is the first of the old universities to recognize the importance of biography as a method of literary expression. It has arranged for a course of three lectures on "The Art of Biography," to be delivered this spring by William Roscoe Thayer, who has proved himself to be one of the most skilled of American practitioners of this form of literary art.

QUERY

Q. "Is the contraction *sha'n't* permissible in correct speaking? 'Are not' is spoken as 'ar'n't.' Can 'shall not' be called 'sha'n't'? Is *ain't* ever allowable?

A. *Sha'n't* or *shan't* is colloquial for *shall not*. *Ain't* is a contracted form of *are not*, which is occasionally used also for *am not* and *is not*. Its use for *is not* and *have not*, though common, is illiterate. As a dialectal verb *aint* was used by Frances Burney in her novel "Evelina," published in 1778; also by Charles Lamb, in his "Life and Letters" in 1829. It is to be found frequently in Dickens's works. However, its use should be avoided by persons of culture. The Anglicism, frequently printed "Aren't I?" for "Am I not?" should be printed "An't I?"

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

The Sad Years, by Dora Sigerson, with a tribute by Katharine Tynan. New York: George H. Doran Co., 1918. Pp. xvi+106.

All the poems in this little volume were written after the beginning of the war. They were arranged for publication by the author shortly before her death, which took place on the 6th of January, 1918. This gifted author, born and raised in Ireland, spent most of her mature years in England. Her earlier writings were of a strongly personal bend (but, says C. P. Curran) "when, in recent years, affairs in Ireland grew more critical, her great-hearted personality emerged more clearly and shone the more brightly as the situation grew more dangerous. Love of Ireland was with her a passion.

"The events of Easter week moved her profoundly. She spent herself regally on behalf of her people with brain, pen and fortune and at the expense of her vitality. The best of the English weeklies said that 'the rebellion killed her almost as surely as if she had stood with the rebels in O'Connell Street. Henceforth she could think of little else; of what had died with it and what might live.' That is no less than the truth." This volume of poems will hold intense interest for everyone in whose veins flows warm Irish blood, but their interest will not be confined to those who mourn with her the sad events of recent years.

The State—Elements of historical and practical politics, by Woodrow Wilson. Special edition, revised to December, 1918, by Edward Elliott. Boston: D. C. Heath & Co., 1918. Pp. 554.

"The present edition of 'The State' has been prepared for use by the Students' Army Training Corps in the study of the governments of the principal belligerent powers. To meet the needs of the course the chapters dealing with ancient Greece, Rome, Norway and Sweden have been omitted. and new chapters on Italy, Belgium, Serbia, Roumania, Bulgaria, Modern Greece, Russia, Turkey, and Japan have been added, as has a chapter on After the War. The original chapters on

England, France, United States, Switzerland, Germany, and Austria have been revised.

Solid Geometry, with Problems and Applications. Revised Edition by H. E. Slaught, Ph.D., Sc.D., Professor of Mathematics in the University of Chicago, and N. J. Lennes, Ph.D., Professor of Mathematics in the University of Montana. Boston: Allyn, Bacon & Co., 1919. Pp. vi+211.

New Modern Illustrative Bookkeeping. Introductory course by Charles F. Rittenhouse, C. P. A., Professor of Accounting and Head of Accounting Department, College of Business Administration, Boston University. New York: American Book Co., 1918.

Essentials of Expert Typewriting—A short course in Touch Typewriting, by Rose L. Fritz and Edward H. Eldridge, Ph.D., assisted by Gertrude W. Craig. New York: American Book Co., 1919. Pp. 49.

La Muela Del Rey Farfan, Zarzuela Infantil, Comico-Fantastica. Serafin y Joaquín Alvarez Quintero. With notes, exercises for conversation, and vocabulary. By Aurelio M. Espinosa, Ph.D., Associate Professor of Spanish, Leland Stanford Junior University. Yonkers-on-Hudson: World Book Co., 1919.

Essentials of Spelling, by Henry Carr Pearson, Principal of the Horace Mann School, and Henry Suzzallo, President of the University of Washington. New York: American Book Co., 1919. Pp. xii+196.

Verse for Patriots to encourage good citizenship. Compiled by Jean Broadhurst, A. M., Ph.D., Assistant Professor of Biology, and Clara Lawton Rhodes. Philadelphia: J. B. Lippincott & Co., 1919. Pp. xi+367.

"A large part of this present volume consists of verse describing the thrilling deeds of individual heroes and the great achievements of men of all times, on land and sea. No better means of releasing the imagination can be devised than the stirring narratives and moving songs written in commemora-

tion of heroic deeds. The man who feels such embodied ideals as worthy of his imitation has gone a long way on the road to patriotism."

Great Wives and Mothers, by Rev. Hugh Francis Blunt. New York: Devin-Adair Co., 1917. Pp. 424.

The brief prefatory note to this volume sets forth its scope as follows: "The following popular biographies were prepared originally for various societies of women. It has been the experience of the author that it is difficult year after year to get fresh topics for addresses to sodalities. In offering these papers to the public he has in mind first of all his brother clergy, hoping that they will find herein some suggestions for a series of interesting talks. More than that, he desires that the life of each of these great wives and mothers be known to all. One of the greatest glories of the Church is her noble womanhood. And today especially, when the world in many different ways is seeking to turn our women from the pursuit of Christian ideals in wifehood and motherhood, there is need, surely, of recalling the inspiring story of these women who sought first of all the kingdom of God." The volume contains the following biographies: St. Monica, The Queen of Saints, St. Elizabeth of Hungary, St. Rita, the Royal Ladies, Isabella the Catholic, Margaret Roper, Margaret Clitherow, Anna Maria Taigi, Elizabeth Seton, Jerusha Barber, Mary O'Connell, Lady Georgiana Fullerton, Margaret of Hungary, Pauline Craven, together with three chapters on Mothers and Martyrs, Matrons of the Early Church, and Some Literary Wives and Mothers.

Days of Discovery, by Bertram Smith. New York: E. P. Dutton Co, 1917. Pp. 222.

This is a delightful volume of Child Study. The author recounts many of the escapades of his boyhood and describes mental attitudes of the immature boy toward his playmates, towards his elders, and towards the world in general. The author apparently believes in the recapitulation theory, but this does not seem in any way to vitiate his narrative of the


sayings and doings of the child. He leaves the reader to supply his own speculative reasons for the causes which he portrays as active in shaping the boy's conduct. "I am told—I had myself forgotten it; it is the sort of thing one does forget—that I was presented at an early age to a fellow pupil for the first time. We shook hands, under pressure, and as soon as we were left alone, 'I'm bigger than you,' said I. 'Yes,' said he, 'but I can knock you down'—which he did. That is essentially a pre-historic form of introduction. We could not have been expected to settle down to any friendly relation until it had been demonstrated which of us was the better man."

It is sometimes difficult for the teacher to put herself, in imagination, in the child's position and to understand fully the motive which underlies his action. Nevertheless, until she does this, she is not competent to lead the child in the right pathway. "Days of Discovery" should prove helpful to all teachers, but in particular to the teacher in the elementary grades, who will glean from the book not only the detailed facts set forth, but suggestions which will prove of still greater value to her in her endeavor to enter into the Kingdom of Make Believe and dwell there for a time with the little ones.

THOMAS EDWARD SHIELDS.

Heaven Open to Souls. Love for God above all things and perfect contrition, easy and common in souls resolved to avoid mortal sin. By Rev. Churchill S. Semple, S.J. New York: Benzinger Bros., 1916. Pp. 567.

The twenty chapters of this book form the subjects of twenty papers originally read and discussed in the diocesan Theological Conferences. They are presented in this volume in the hope that the discussions may reach and benefit the lay Catholic as well as the priest.

Christ's Life in Pictures, by the Rev. George A. Keith, S.J. Chicago: Extension Press, 1918. 

This volume consists of ninety-three well-known pictures of New Testament scenes, with an appropriate biblical text under each. The pictures are in sepia on good paper.

The Psychology and Pedagogy of Anger, by Roy Franklin Richardson, Professor of Education, University of Maine. Baltimore: Warwick and York, 1918. Pp. 106.

"The importance of the study of the emotions in relation to human conduct is well understood. Just how consciousness behaves under the influence of the fundamental human emotions, like fear and anger, is one of vital interest to the psychologist and educator. It has always been difficult to study the structural side of our emotions because of an inability to control voluntarily our emotions for purposes of introspection. The structure of emotions is primarily important in so far as structure may allow an interpretation of function. The study of the emotions has for the most part been limited to theoretical discussions based on the observations of normal and abnormal persons and on the casual introspection of individual authors. This work is an attempt to study systematically the emotion of anger in relation to the behavior of consciousness, the ideas and feelings associated in the development of anger, the reactive side of consciousness under the influence of anger, individual differences in behavior, manner of the disappearance and diminution of anger, devices used in the control and facilitation of the emotion, and the conscious after-effects including the inter-relation of anger and other feelings, emotions and attitudes which follow. The education of the emotions was first voiced by Aristotle, who indicated that one of the aims of education should be to teach men to be angry aright."

School Training of Defective Children, by Henry H. Goddard; Director of the Department of Research of the Training School for Feeble-Minded Children, Vineland, N. J. Yonkers-on-Hudson: World Book Co., 1915. Pp. xii+97.

This volume forms one of the school efficiency series edited by Dr. Paul Hanus. It "consists of Dr. Goddard's report, with some additions on the 'ungraded classes' of the New York City public school system, which, as a specialist in charge of the educational aspects of the New York City school inquiry, I asked Dr. Goddard to undertake. Like the other

volumes of the school efficiency series it is therefore in large part a portion of the report submitted by me to the committee on school inquiry of the Board of Estimate and Apportionment of the City of New York, in July, 1912." Dr. Hanus adds further in his preface a warning against the popular supposition that all that is needed by the defective children in the public school is a little special attention from the teacher. Even where the children are assembled in a special ungraded room the teacher who would remedy the defects must be specially trained for her task.

The Heavenly Road, by Rosalie Marie Levy. Washington, D. C., 1918. Published by the author, 39 K Street, N. W. Pp. x+101; 12mo, paper.

The author of this little volume is a convert from Judaism. She has taken the Old Testament citations from the Holy Scriptures as published by the Jewish Publication Society, A. D. 1917. Where this version has seemed not to convey the original text with accuracy, the present writer has translated from the Hebrew. Such literal translations are acknowledged in footnotes. Father Walter Drum, S.J., in a brief preface, indorses her viewpoint of the history of religion.

The Exceptional Child, by Maximilian P. E. Groszman, Ph.D., Educational Director of the National Association for the Study and Education of Exceptional Children, containing a medical symposium with contributions from a number of eminent specialists. New York: Charles Scribner's Sons, 1917. Pp. xxxiii+764.

This volume is filled with facts and scientific data of the highest importance to all who are interested in backward and abnormal children. The discussions are conducted in non-technical language, which should make the book accessible to parents and teachers. The purpose of the volume is thus stated by the author: "The purpose of the book is to give a perspective of the entire situation, and to suggest ways and means of coping with the problem in its various aspects. It is plain that the problem is one which presents more than one feature.

It is concerned with educational procedure indeed. But the character of the human material which is to be educated plays a fundamental part. Thus, questions of heredity and family history, of environment and social-economic conditions, of child hygiene and public-sanitation, of medical inspection and clinical work, of psychologic and psychopathic investigation, and other elements too numerous to state enter into the discussion. Our investigations will take us into the juvenile court and into the hovels of crime and prostitution; into the almshouses and charity bureaus, and wherever humanity's woes and shortcomings are studied and methods of relief are considered."

Problems in State High School Finance, by Julian Edward Butterworth, Ph.D., Professor of Secondary Education, University of Wyoming, with an introduction by Paul Monroe. Yonkers-on-Hudson: The World Book Co., 1918. Pp. x+214. Paper, 12mo.

The financial aspects of our public education are far from satisfactory to the taxpayer, and they are still more unsatisfactory to the educator. We need some definite principle which will govern the proportion of taxes that should be devoted to the public schools and to determine what percentage of the budget should go to the several classes of schools. The author attempts, in this little volume of the school efficiency monographs, to add something to the growing consciousness of our need in this respect and something toward the knowledge of the principles which should govern our procedure.

Education of Defectives in the Public Schools, by Meta L. Anderson, Supervisor of Classes for Defectives, Newark, N. J., and Lecturer on Methods of Teaching Defectives in New York University, with an introduction by Henry H. Goddard. Yonkers-on-Hudson: World Book Co., 1917. Pp. xvii+104. 12mo.

Dr. Goddard, in a very interesting introduction to this little volume, says that 2 per cent of the school population is a conservative estimate of the number of mentally defective children at present attending our public schools. That these

children ought to receive special care is to be denied by no one familiar with the situation, but we have still a long way to go before the general public will understand that these children need anything more than an extra application of some coercive means of securing more intense application. Under the circumstances, we must, of course, seek to do everything possible for these children in the public schools while they remain in the public schools, and we should also do what we can to hasten the day when these children will receive the kind of training which their condition demands, not for the welfare of the backward child alone, but for the best of social and economic reasons. The backward child in the regular classroom is a detriment to the other children, and, after he graduates from the school in which his needs were not adequately met, he will very frequently be found in the ranks of the criminal or the dependent population, where he will continue throughout his life to be a detriment to society and a burden upon it.

Rural Education and the Consolidated School, by Julius Bernhard Arp, Superintendent of Schools, Jackson County, Minn. Yonker-on-Hudson: World Book Co., 1918. Pp. x+212. Paper, 12mo.

The one-room country school is not only still in existence, but it is the school still found in over 90 per cent of the rural districts. The verdict of the present author is that "the one-room school must go. It cannot provide the education to which country boys and girls are entitled and which the welfare of the country demands. Contrary to some excellent authorities on rural schools who have given the matter careful consideration, but who have overrated the obstacles to consolidation, it is quite probable that at least 80 per cent of all the country schools can be reconstructed to meet the new demands and that all but 20 per cent of the one-room schools can be merged into high-class graded consolidated schools. Abundant proof is available in every state today, showing that supposed obstacles to this revolutionary change have existed largely in the minds of the rural people." Public attention

has been turning more and more during recent years to the rural school. It is generally assumed that the rural school should give an education which fits exclusively for rural life, yet this attitude might be reasonably questioned, since it is a well-known fact that the life in the city is constantly being recruited from the country and a very large percentage of our leaders in every walk of life spent their boyhood days on a farm. Facts along this line should be borne in mind when criticising the rural school of the past and when planning for its future development.

The Junior High School, by G. Vernon Bennett. Baltimore: Warwick and York, 1919. Pp. xi+224.

This little volume does not pretend to give a complete history of the Junior High School movement, nor yet to present an adequate discussion of our needs in this respect and of its capacity to meet the needs of the situation, but it does present in concise form a great deal of interesting matter for the consideration of students of the problem. His chapters deal with: The Problem and Its Solution; History of the Movement; Objections to Junior High School Answered; Effect of the Junior High School Movement Upon the Elementary Grades; Courses of Study; Principal and Teacher; Teaching in the Junior High School; Administration of the Junior High School; Relation to Senior High and Junior College; An Ideal Junior High School.

Education for Character, Moral Training in the High School and the Home, by Frank Chapman Sharp, Ph.D., Professor of Philosophy, the University of Wisconsin. Indianapolis: The Bobbs-Merrill Co., 1917. Pp. xv+453.

The author of this volume tells us that his treatment of the subject grew out of a series of lectures on Moral Education delivered in the University of Wisconsin, from 1899 to 1902 and from 1911 to the present. The teaching of morality in the public schools is an exceedingly difficult task because the resources of religion are practically excluded and Christian morality is not to be attained if the mental and emotional life

of the child cannot be reached by the vivifying influences of religion. However, our public school teachers must do everything in their power toward the production of fine moral character, and what they cannot do they should not be blamed for. Their failure is the fault of the system, not of the teacher.

Letters to Teachers, and other Papers of the Hour, by Hartley Burr Alexander, Professor of Philosophy, University of Nebraska. Chicago: The Open Court Publishing Co., 1919. Pp. vii+253.

The author begins his preface with this remarkable admission: "It is, doubtless, needless to say that the papers here collected are frankly journalistic, frankly propaganda. They were written during war times, and while directed to the internal condition rather than the external affairs of our nation, they are influenced and inspired by the omnipresent fact of the international catastrophe. The problem with which they deal is the problem of reconstruction where it is most fundamental, and that is in the education of the American citizen; for the economic and social difficulties which today we face can find no lasting solution except it be in a state of mind, a national state of mind, which shall unite our citizenship in a unified purpose; and this it is the business of education to define and achieve."

Propaganda on the journalism of war-time seem rather strange counselors for the education that is to permanently shape the future of a nation. Somehow many of us have come to associate propaganda and war journalism with very loose methods of handling the truth, and surely this is anything but the right frame of mind in which to approach the study of a question of such fundamental and permanent importance as education. Here, if anywhere, we should crave to be free from the din of the propaganda and the excitement and sensationalism of journalism. However, there are those who like noise and smoke and who need the big headlines and scare-heads of the propagandists to arouse them to any action, I will not say to any thinking, because such din is more likely to smother all thought than to generate it.

T. E. SHIELDS.

The Text-book of the History of Sculpture, by Allan Marquand, Ph.D., L. H. D., Professor of Archaeology and the History of Art in Princeton University, and Arthur Frothingham, Jr., Ph.D. New York: Longmans, Green & Co., 1919. Pp. xxii+297.

This edition is substantially the same as the edition which has been before the public since 1896. That it still continues in favor is evidenced by the numerous reprints and revisions which it has received.

An Introduction to Psychology, by James Rowland Angell, Head of the Department of Psychology in the University of Chicago. New York: Henry Holt & Co., 1918. Pp. viii+281.

Teachers throughout the country have long been familiar with a psychology by Professor Angell which appeared fifteen years ago. The present volume is, in the main, along the lines of the former book, but it is much briefer and more elementary in its presentation. It stresses less the distinction between structural and functional psychology and takes into account the modern behaviorist movement. The author says: "I have come in recent years to assign more importance than I formerly did to the function of subconscious processes in our behavior. I do not for a moment accept the prurient implications of much of the Freudian Doctrine, nor have I been greatly influenced by any of its contentions; but on other ground I have come to believe that there is a large element of intrinsically intelligent control in many newer processes which escape our direct conscious control."

Course of Study, Baltimore County, Maryland, Public Schools. Grades I to VIII. Prepared by Lida Lee Tall and Isobel Davidson under the direction of Albert S. Cook, Superintendent. Baltimore: Warwick and York, 1910. Pp. viii+698.

"This outline of study is published by order of the Board of School Commissioners of Baltimore County and in accordance with the by-laws of the State Board of Education. It shows

more or less in detail the subject matter by topics to be covered in each of the eight elementary grades, as well as the text-books, supplementary books and teachers desk and reference books to be used. It also indicates aims and, to a certain extent, suggests methods of teaching."

The American Language, a preliminary inquiry into the development of English in the United States, by H. L. Mencken. New York: Alfred A. Knopf, 1919. Pp. x+374.

Everyone amongst us who has come in contact with cultured people from England or has read much of the current literature published in England notices the differences, sometimes very pronounced, between the language of England and the language of America. These differences extend from punctuation and inflection to differences in spelling and differences in the vocabulary used. Nevertheless we have been without an adequate study of these differences. The present author goes a long way toward meeting this demand. Writers and teachers of English will find it both interesting and helpful.

Applied Economic Botany, based upon actual agricultural and gardening projects, by Melville Thurston Cook, Ph.D., Rutgers College. Philadelphia: J. B. Lippincott Co., 1919. Pp. x+261.

This volume forms one of the farm-life text series. It is well illustrated and provided with a good glossary and index and with a workable bibliography. The treatment throughout is scientific, while excessive use of technical terminology is avoided as far as possible.

Por Tierras Mejicanas, by Manuel Uribe-Troncoso, some time Professor in the University of Mexico. Yonkers-on-Hudson: World Book Co., 1919. Pp. 19+179.

This volume is intended as an elementary Spanish reader suitable for students in the second year's work. It is a brief, complete and well-organized history of Mexico. It is provided with a good vocabulary.

The Catholic Educational Review

APRIL, 1920

PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES

The Archbishops and Bishops of the United States in Conference assembled, to their Clergy and faithful people—Grace unto you and peace from God our Father and from the Lord Jesus Christ.

VENERABLE BRETHREN OF THE CLERGY, BELOVED CHILDREN OF
THE LAITY:

Thirty-five years have elapsed since the Fathers of the Third Plenary Council of Baltimore addressed their Pastoral Letter to the faithful of their charge. In it they expressed their deliberate thought upon the state of religion at the time, upon its needs and its abundant resources. Surveying the growth of the Church during a century, they saw with thankfulness the evident design of God in behalf of our country; and turning to the future, they beheld the promise of a still more fruitful development. With wise enactment and admonition they imparted new vigor to our Catholic life. With a foresight which we can now appreciate, they prepared the Church in America to meet, on the solid ground of faith and discipline, the changing conditions of our earthly existence. As Pope Leo XIII of happy memory declared: "The event has proven, and still does prove, that the decrees of Baltimore were wholesome and timely. Experience has demonstrated their value for the maintenance of discipline, for stimulating the intelligence and zeal of the clergy, for protecting and developing the Catholic education of youth" (*Encyc. Longinqua oceani spatia*, Jan. 6, 1895).

The framers of that legislation were men of power, shewing forth in their wisdom the dignity of prophets and instructing the people with holy words. They are gone, nearly all, to their rest and reward; but their godly deeds have not failed. They have left us a sacred inheritance; their labors are held in remembrance and their names in benediction forever.

Following the example of our predecessors, and like them trusting in the guidance of the Holy Spirit, we lately took counsel together for the welfare of the Church and of our country. The whole Hierarchy of the United States assembled in Washington, to consider the problems, the needs and the possibilities for good which invite us to new undertakings. In the record of the last three decades, we found much to console and inspire us. We also knew well that you with whom and for whom we have labored, would rejoice in considering how abundantly God has blessed our endeavors. And we therefore determined, for His glory and for your comfort, to point out the significant phases in our progress, and to set forth the truths which contain the solution of the world's great problems.

This course we adopted the more hopefully because of the approval and encouragement given us by our Holy Father, Pope Benedict XV, in the Letter which he sent us last April. Knowing how deeply the Sovereign Pontiff is concerned for the restoration of all things in Christ, and how confidently he looks at this time to the Church in America, we felt that by uniting our thought and our effort we should cooperate, in the measure of our opportunity, toward his beneficent purpose. In his name, and in our own, we greet you, dear brethren, as children of the Holy Catholic Church and as citizens of the Republic on whose preservation the future of humanity so largely depends. We exhort you, as of one mind and heart, to ponder well the significance of recent events, so that each of you, as circumstance requires, may rightly fulfil his share of our common obligation.

First of all, it is our bounden duty to offer up praise and thanksgiving to Almighty God who in His gracious Providence, has restored the nations to peace. He has shown us His mercy, and the light of His countenance is shining upon us, that we may know His way upon earth, which is the way of salvation for all the peoples. Now that the storm is subsiding, we can see the true meaning of its causes. We can review more calmly the changes and movements which brought it about; and we can discern more surely their import for our various human interests.

PROGRESS OF THE CHURCH

In the spiritual order, there has been a steady advance. The issue between truth and error with regard to all that religion implies, is now quite clearly drawn. As human devices, intended to

replace the Gospel, have gradually broken down, Christianity, by contrast, appears distinct and firm in its true position. The Church indeed has suffered because it would not sanction the vagaries of thought and policy which were leading the world to disaster. And yet the very opposition which it encountered, an opposition which would have destroyed the work of man, has given the Church occasion for new manifestations of life. With larger freedom from external interference, it has developed more fully the power from on high with which the Holy Spirit endued it. Far from being weakened by the failure of outward support, its activity is seen as the expression of its inner vitality. Its vigor is shown in its ready adaptation to the varying conditions of the world, an adaptation which means no supine yielding and no surrender of principle, but rather the exertion of power in supplying as they arise, the needs of humanity. Because it maintains inviolate the deposit of Christian faith and the law of Christian morality, the Church can profit by every item of truth and every means for the betterment of man which genuine progress affords. It thrives wherever freedom really lives, and it furnishes the only basis on which freedom can be secure.

ACTION OF THE HOLY SEE

The inner vitality of the Church has been shown and enhanced by the action of the Holy See in giving fresh impetus to the minds and hearts of the faithful; in stimulating philosophical, historical and biblical studies; in creating institutions of learning; in revising the forms of liturgical prayer; in quickening devotion, and in reducing to a compact body of law the manifold enactments of canonical legislation. At the same time, the Sovereign Pontiffs have promoted the welfare of all mankind by insisting on the principles which should govern our social, industrial and political relations; by deepening respect for civil authority; by enjoining upon Catholics everywhere the duty of allegiance to the State and the discharge of patriotic obligation. They have condemned the errors which planned to betray humanity and to undermine our civilization. Again and again, the charity of Christ constraining them, they have sought out the peoples which sat in darkness and the shadow of death; and they have urged all Christians who are yet "as children tossed to and fro and carried about with every wind of doctrine," to enter the haven of the Church and anchor

upon the confession of "one Lord, one faith, one baptism" (Eph. IV, 14, 5).

THE HOLY SEE AND THE CHURCH IN AMERICA

From these salutary measures the Church in America has derived in full its share of benefit. But it has also received, to its great advantage, especial marks of pontifical favor. To Pope Leo XIII we are indebted for the establishment of the Apostolic Delegation, whereby we are brought into closer union with the Holy See. The presence in our midst of the representative of the Holy Father has invigorated our ecclesiastical life, and facilitated to a marked degree the administration of our spiritual affairs, in keeping with our rapid development.

Though its organization had extended to every part of the United States, the Church, until 1908, was still on a missionary basis, as it had been from the beginning. By the action of Pope Pius X, it was advanced to full canonical status and ranked with the older Churches of Europe. It now observes the same laws and enjoys the same relations with the Apostolic See.

From the beginning of his pontificate, Pope Benedict XV, though burdened with sorrow and trial, has given his children in America continual proof of his fatherly care. He has guided us with his counsel, encouraged us with his approbation, and rejoiced in our prosperity. Recognizing the importance of America for the world's restoration, he sees from his exalted position the broader range of opportunity which now is given the Church in our country. By word, and yet more by example, he shows how effectually the Catholic spirit can renew the face of the earth.

NEEDS OF THE HOLY SEE

It is a source of happiness for us that the Catholics of America have appreciated the evidences of paternal affection bestowed on them by the Vicar of Christ. For we can truly say that no people is more loyal to the Holy See, none more diligent in providing for its needs. Our assistance at the present time will give the Holy Father special consolation, owing to the fact that the faithful in so many countries are no longer able to share with him their scanty means. It is to the Pope, on the contrary, that they, in their destitution, are looking for aid. And it is in their behalf that he has more than once appealed. Touching, indeed, are the words with which he implores all Christians throughout the world, and

"all who have a sense of humanity," for the love of the Infant Saviour, to help him in rescuing from hunger and death the children of Europe. In the same Encyclical Letter (*Paterno iam diu*, Nov. 24, 1919), he commends most highly the Bishops and the faithful of the United States for their prompt and generous response to his earlier appeal, and he offers their action as an example to all other Catholics. Let us continue to deserve his approval. It is sufficient for us to know that the Holy Father, with numberless demands upon him, is in need.

THE CHURCH IN OUR COUNTRY

The growth of the Church in America was fittingly brought to view at the celebration, in 1889, of the first centenary of the Hierarchy. Within a hundred years, the number of dioceses had risen from one to seventy-five. During the last three decades, the same rate of progress has been maintained, with the result that at present one-sixth of the citizens of the United States are members of the Catholic Church, in a hundred flourishing dioceses.

But what we regard as far more important is the growth and manifestation of an active religious spirit in every diocese and parish. "We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you toward each other aboundeth" (II Thess. I, 3). You have not contented yourselves with bearing the Catholic name or professing your faith in words: you have shown your faith by your works: by the performance of your religious duties, by obedience to the laws of the Church and by co-operation in furthering the kingdom of God. For thus "the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity" (Eph. IV, 16).

With you, dear brethren of the clergy, we rejoice in the fruits of your zeal, your loyalty and your concern for the welfare of the souls entrusted to your care. You have learned by a happy experience how much can be accomplished through your daily ministration, your immediate contact with the people, your words of advice and instruction, above all, through your priestly example. To you we gladly attribute the provision of the material means which are needed for the worship of God and for the countless forms of

charity. You "have loved the beauty of His house and the place where His glory dwelleth" (Ps. XXV, 8). What is yet more essential, you have builded in the souls of your people, and especially in the little ones of Christ, the temple of the living God. In the work of our Catholic schools, you have both the honor and the responsibility of laying the first foundation. We know that you have laid it with care, and that the whole structure of Catholic education is securely based upon Jesus Christ, the chief cornerstone: "in whom all the building being fitted together, groweth up into an holy temple in the Lord . . . an habitation of God in the Spirit" (Eph. II, 21).

You, likewise, beloved children of the laity, we heartily commend for your willingness, your correspondence with the intent of your pastors, your support so cheerfully given to the cause of religion. When we consider that every church and school, every convent, asylum and hospital represents the voluntary offering brought by you, out of your plenty and more often out of your want, we cannot but marvel and glorify God who has made you "worthy of His vocation and fulfilled in you all the good pleasure of His goodness and the work of faith in power" (II Thess. I, 11). For as faith is expressed in deeds, so, conversely, is it strengthened by doing: "by works faith is made perfect" (James II, 22). And since the bond of perfection is charity, we look upon your generosity both as an evidence of your good will toward the whole of God's Church and as a token of His heavenly favor. "Wherefore brethren, labor the more that by good works you may make sure your calling and election" (II Peter I, 10).

FAITH

We would have you bear always in mind that your faith is your most precious possession and the foundation of your spiritual life, since "without faith, it is impossible to please God" (Heb. XI, 6). Without faith, the outward forms of worship avail us nothing, the sacraments are beyond our reach, the whole plan and effect of redemption is made void. It behooves us, then, to guard with jealous care the treasure of faith by thankfulness to God for so great a gift and by loyalty to "the Church of the living God, the pillar and ground of the truth" (I Tim. III, 15). The fact that unbelief is so common, that firm and definite teaching of Christian truth is so often replaced by vague uncertain statements, and that

even these are left to individual preference for acceptance or rejection—the fact, in a word, that by many faith is no longer regarded as of vital consequence in religion, should the more determine us to “watch, stand fast in the faith, do manfully and be strengthened” (I Cor. XVI, 13). While we must needs look with sorrow upon the decay of positive belief, let us recognize, with gratitude, the wisdom of Him who, being the “author and finisher of our faith,” established in His Church a living authority to “teach all nations, teaching them to observe all things whatsoever I have commanded you” (Matth. XXVIII, 20). Let us also consider the splendid courage with which that mission has been accomplished through the centuries, by the witness of martyrs, the constancy of faithful peoples, the zeal of preachers and pastors, the firmness of Pontiffs who, amid the storms of error and the assaults of worldly power, stood fast in the faith upon the assurance given them by Christ: “the gates of hell shall not prevail” (Matth. XVI, 18).

The Catholic who appreciates the blessing of faith and the sacrifices which generous men and women in all ages have made to preserve it, will take heed to himself and beware of the things whereby some “have made shipwreck concerning the faith” (I Tim. I, 19). For this disaster is usually the end and culmination of other evils, of sinful habits, of neglect of prayer and the sacraments, of cowardice in the face of hostility to one’s belief, of weakness in yielding to the wishes of kindred or friends, of social ambition and the hope of advantage in business or public career. More subtle are the dangers arising from an atmosphere in which unbelief is mingled with culture and gentle refinement, or in which the fallacy spreads that faith is hopelessly at variance with scientific truth. To counteract these influences, it is necessary that they who love the truth of Christ, should “the more and more abound in knowledge and in all understanding” (Phil. I, 9). As they advance in years, they should lay firmer hold upon the teachings of religion and be prepared to explain and defend it. They will thus “continue in faith, grounded and settled and immovable from the hope of the Gospel” (Coloss. I, 23), ready always to give “a reason of that hope that is in them” (I Peter III, 15), and, if needs be, to “contend earnestly for the faith once delivered to the saints” (Jude, 3).

THE SCRIPTURES

To the Church which is taught all truth by the Holy Spirit, Christ entrusted the whole deposit of divine revelation. To the watchful care of the Church we owe the preservation of that Book from which Christians in every age have derived instruction and strength. How needful was the warning of the Apostle that "no prophecy of Scripture is made by private interpretation" (II Peter I, 20), appears in the history of those movements which began by leaving each individual to take his own meaning from the sacred text, and now, after four centuries, have ended in rejecting its divine authority. The Church, on the contrary, with true reverence for the Bible and solicitude for the spiritual welfare of its readers, has guarded both it and them against the dangers of false interpretation. In the same spirit, dear brethren, we exhort you to acquire a loving familiarity with the written word: "for what things soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope" (Romans XV, 4). This intimate knowledge of Holy Writ will bring you close to the person and life of our Saviour and to the labors of His Apostles. It will renew in your hearts the joy with which the first Christians received the tidings of salvation. And it will deepen in you the conviction that the Scriptures are indeed the word of God, "which can instruct you unto salvation by the faith which is in Christ Jesus" (II Tim. III, 15),—a conviction which cannot be shaken either by the disputations of the learned who "stumble at the word," or by the errors of the unlearned and unstable who wrest the Scriptures "to their own destruction" (II Peter III, 16).

THE CATHOLIC SPIRIT

The knowledge of our holy religion will enkindle in you a love of the Church, which Christ so loved that He gave Himself for it, purchasing it with His blood. It is the Church not of one race or of one nation, but of all those who truly believe in His name. The more you dwell upon its teaching, its practice and its history, the stronger will be your sense of unity with the multitude of believers throughout the world. You will clearly understand that the true interests of each part, of each diocese and parish, are the interests of the Church Universal. "You are the body of Christ and members of member. And if one member suffer anything, all the mem-

bers suffer with it; or, if one member glory, all the members rejoice with it" (I Cor. XII, 26-27). This is the practical meaning of Catholicity and its saving strength as opposed to the weakness of localism. The really Catholic mind is careful not only for the needs which affect its immediate surroundings, but for those also which press upon the Church in less prosperous sections, or which, in far countries, hinder the spread of religion. Such was the mind of those Christians to whom St. Paul appealed in behalf of their distant brethren: "In this present time, let your abundance supply their want; that their abundance also may supply your want, that there may be an equality" (II Cor. VIII, 14).

Your Catholic sense will also enable you to see how tireless the Church has been in providing both for the souls of men and for their temporal needs: how much of what is best in modern civilization, how much that we value in the way of liberty and law, of art and industry, of science, education and charity, is due to the Catholic spirit. Like its Founder, the Church has gone about the world doing good to all men; and with Him the Church can say: "the works that I do in the name of my Father, they give testimony of me . . . though you will not believe me, believe the works" (John X, 25, 38). And this ministry of love the Church will continue. It will adopt all agencies and means that may render its service of better effect; it will quicken them all with the fervor of charity lest they harden to mechanical form; and it will take utmost care that they be employed to draw men nearer to Christ.

The spirit that made Vincent de Paul a Saint and a hero of charity, lives on in his followers. According to the pattern which he gave, they minister to those who are in any distress, quietly and effectually. Of late they have notably increased their power for good. Through the Conference of Catholic Charities, a "great door and evident" is opened upon a wider range of usefulness. To all who are joined together in this holy undertaking we say with the Apostle: "May the Lord multiply you and make you abound in charity one toward another and toward all men; as we do also toward you" (I Thess. III, 12).

PRAYER

Be instant, therefore, dear brethren, in helping those who suffer or want; but take heed also to your own spiritual life, that in

thought and purpose and motive, as well as in outward deed, you may be acceptable in the sight of God. From the teaching of the Church and from your own experience, you know that without the divine assistance you cannot walk in the footsteps of Christ. And you need not be reminded that the principal means of grace are prayer and the sacraments.

Through prayer we lift up our hearts to God, and He in turn enlightens our minds, kindles our affections, gives power to our wills. For whether we adore His majesty or praise Him for His wonderful works, whether we render Him thanks for His goodness, or beseech Him for pardon, or beg Him to help and defend us, our prayer is pleasing to Him: it goes up as incense before Him, as the voice of His children to the Father who loves them, who pursues them with mercy and offers them speedy forgiveness. Wherefore, in joy and in sorrow, in adversity and in prosperity, "in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God" (Phil. IV, 6).

We are certain that amid the trials of the last few years, you have prayed without ceasing—for those who had gone from you to the post of duty and danger, for your country, for the untold millions who fell in the struggle. Many of you surely have found that it is "a holy and wholesome thought to pray for the dead that they may be loosed from sins" (II Mach. XII, 46). This doctrine and practice, to fully according with the impulse of human affection, appeals to us now with singular force. For those who mourn, it is a source of comfort; for all, it is the exercise of purest charity. And no petition could be more pleasing to the Father of mercies than that which implores Him to grant our departed brethren everlasting rest in a place of refreshment, light and peace. The remembrance of those who are gone before us with the token of faith, will raise up our hearts above worldly desires; and whereas we are saddened by the certain prospect of death, yet shall we be comforted with the promise of immortal life, knowing that "if our earthly house of this habitation be dissolved, we have a building of God, a house not made with hands, eternal in heaven" (II Cor. V, 1).

We heartily commend the beautiful practice of family prayer. "Where there are two or three gathered together in My name, there am I in the midst of them" (Matth. XVIII, 20). If this is true of the faithful in general, it applies with particular meaning to those who are members of the same household. The presence of Jesus

will surely be a source of blessing to the home where parents and children unite to offer up prayer in common. The spirit of piety which this custom develops, will sanctify the bonds of family love and ward off the dangers which so often bring sorrow and shame. We appeal in this matter with special earnestness to young fathers and mothers, who have it in their power to mould the hearts of their children and train them betimes in the habit of prayer.

THE SACRIFICE AND THE SACRAMENTS

This will also inspire them with love for the public services of the Church and, above all, for the central act of Catholic worship, the Holy Sacrifice of the Mass. For the truly Catholic heart, there should be no need of insisting on the duty which the Church enjoins of hearing Mass on Sundays and festivals of obligation. We have only to stir up the faith that is in us, and consider that on the altar is offered the same clean oblation whereby the world was redeemed on the Cross; and as today no Christian can stand unmoved on Calvary, or pass with indifference along the road which Jesus trod, so is it inconceivable that any who believe in the word of Christ and His Church, should allow household cares, or business pursuits, or the love of pleasure and ease to keep them away from Mass. Negligence in respect of this duty may often result from lack of proper instruction; and we therefore desire to impress upon parents, teachers and pastors the importance and the necessity of explaining to those in their charge, the origin, nature and value of the Holy Sacrifice, the meaning of the sacred rites with which it is offered, and the order of the liturgy as it advances from season to season. There is so much beauty in the worship of the Church, so much power to fill the mind with great thoughts and lift up the heart to heavenly things, that one who hears Mass with intelligent devotion cannot but feel in his soul an impulse to holier living. Such is the experience of those especially who begin each day by attending at Mass, and we rejoice to know that their number is increasing. They will grow in faith and fervor, and their piety will be for all a source of edification.

It is likewise consoling to see in our time a revival of the spirit which, in primitive ages, led the Christian to receive each day "the Bread that came down from heaven." In the Holy Eucharist, the love of Jesus Christ for men passes all understanding. "He that eateth My flesh and drinketh My blood, abideth in Me and I

in him" (John VI, 57). A worthy communion unites us with our Saviour, and even transforms our spiritual being, so that we may say with the Apostle: "I live, now not I; but Christ liveth in me" (Gal. II, 20). As by His continual abiding within it, the Church is holy and without blemish, so does the presence of Christ in each soul purify it even as He is pure, and give it power to do all things in Him who strengthens it.

The sense of our unworthiness may incline us to draw back from the Holy Table; but, as St. Paul tells us: "Let a man prove himself and so let him eat of that bread and drink of the chalice" (I Cor. XI, 28). Only sin can separate us from the love of God which is in Christ Jesus our Lord, and for sin He has provided a remedy in the sacrament of His mercy. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity" (I John I, 9). Through these two sacraments, the one given for the healing of our souls, the other for their nourishment, we are established in the life of grace and are "filled unto all the fullness of God" (Eph. III, 19).

MARY THE MOTHER OF CHRIST

What grace can accomplish in His creatures, God has shown in the person of her whom He chose to be His mother, preserving her from all stain and endowing her with such pureness of heart that she is truly "full of grace" and "blessed among women." The unique privilege of Mary as cooperating in the Incarnation, entitles her to reverence and honor; but in the Catholic mind it is love that prompts veneration for the Mother of Christ. It is indeed beyond comprehension that any who sincerely love Jesus, should be cold or indifferent in regard to His mother. No honor that we may pay her can ever equal that which God himself has conferred, and much less can it detract from the honor that is due to Him.

In keeping with her singular dignity is the power of Mary's intercession. If the prayers of holy men avail to obtain the divine assistance, the petitions of Mary in our behalf must be far more efficacious. With good reason, then, does the Church encourage the faithful to cultivate a tender devotion for the Blessed Virgin. But if all generations should call her blessed, and if the peoples of earth should glory in her protection, we in the United States have a particular duty to honor Mary Immaculate as the heavenly

Patroness of our country. Let her blessed influence preserve our Catholic homes from all contagion of evil, and keep our children in pureness of heart. Let us also pay her the tribute of public honor in a way that will lead all our people to a fuller appreciation of Mary, the perfect woman and the surpassing model of motherhood. As Pope Benedict has declared, it is eminently fitting that the devotion of American Catholics to the Mother of God should find expression in a temple worthy of our Celestial Patroness. May the day soon dawn when we shall rejoice at the completion of so grand an undertaking; for, as the Holy Father says in commending the project of the National Shrine of the Immaculate Conception, "our human society has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind" (Letter to the Hierarchy, April 10, 1919).

(To be continued)

FEDERAL CONTROL OF EDUCATION

Some of the vicious tendencies of the Smith-Towner Bill were pointed out in the REVIEW last June. The danger of legislation of this character lies quite as much in the methods generally adopted to secure its passage as in the trend of the measures themselves. The spirit of propaganda seems to be still with us. Truth is still discounted in favor of passion and prejudice. The public is organized, and pressure is brought to bear on legislators to secure the enactment of measures that meet the wishes of certain groups of citizens instead of endeavoring to secure the enlightened judgment of the people who are vitally concerned in the issues at stake. An active propaganda in favor of the Smith-Towner and the Smith-Hughes bills has been conducted and is being conducted by the National Educational Association. The proposal that the national government contribute \$50,000,000 per annum to increase the teachers' salaries on condition that the several states contribute a like amount naturally makes a strong appeal to the under-paid teachers of the country. The proposal that education should be represented by a Secretary in the President's Cabinet is made to seem an enhancement of the dignity of the teaching profession, and this also has its weight with the 750,000 teachers of our public schools. The propaganda is so conducted as to conceal from the teachers, as far as possible, the dark side of the picture and the many evils that prudent foresight discerns in thus shifting responsibility from the several states to the federal government and depriving the local communities of one of their most sacred and cherished rights, namely, to exert a reasonable control over the education of their children. Under the circumstances, it is encouraging to find an educator with the standing of Dean Burris, of the University of Cincinnati, fearlessly exposing the vicious trend of these centralizing measures. We commend to all of our readers a careful study of the letter which Dean Burris addressed to the Committee on Education of the Sixty-sixth Congress and the abstract of an address delivered by him before the Department of Superintendence of the N. E. A. at Cleveland, Ohio, February 26, 1920.

*To the Committee on Education,
Sixty-sixth Congress:*

Permit me to offer a few suggestions with regard to the Smith-Towner Bill. I take this means of doing so because no other

opportunity has presented itself. On one occasion, at a meeting of the Society of College Teachers of Education, held at Chicago last February, a committee on resolutions submitted a report which endorsed this bill in the form in which it existed at that time, and I objected to action upon the report of this committee until after an opportunity for discussion was given. Such an opportunity was denied, however, and this society, many of whose members are fond of talking about crises, emergencies, and making the world safe for democracy, thus furnished one more of the many endorsements of this proposed federal legislation.

I have mentioned this incident because it is typical of the procedure in which many, if not most, of the unqualified endorsements of this measure have been secured. Chairmen of societies, associations, and conventions have been "lined-up" for the "N. E. A. Programme," and by the simple expedient of carefully selected committees on resolutions, which submit reports that are usually adopted as a matter of routine, these various bodies have given to the measure the appearance of an overwhelming endorsement. Indeed I do not know of a single body which has given this matter that intelligent and thorough-going discussion which is demanded before any action, entitled to serious consideration, has been taken.

It is true that advocates of the measure have spoken in favor of it on numerous occasions, but their hearers have been influenced largely by specious arguments which are not entitled to weight in reaching a verdict. Examples of these are found in the hearings before the committees of Congress and in the letters of endorsement these committees have received. For illustration, consider the oft-repeated argument that education is as important as agriculture; therefore we must have a Secretary of Education in the President's Cabinet. Consider also the argument that certain European countries have ministers of education; therefore we must have one or we will be behind the times. Even misstatements of facts have been placed before you, as in the testimony to the effect that the Fisher Bill passed by the English Parliament in 1918 created a minister of education for England.

The learned gentlemen of the commission on the national emergency in education and the programme for readjustment during and after the war did not tell you that not a single European country mentioned by them has changed its machinery for the administration of education as a result of the war. They did not tell you how radically different the administration of education in England is as compared with that proposed in the Smith-Towner Bill in its present form; that the central power in the administration of English education is a Board of Education which is advised by a consultative committee composed of persons representing universities and other educational interests; that the president of the Board of Education in England is *ex officio* a

member of a cabinet which is constituted in a far different manner from what obtains in our country; and that this has been the situation in England since 1902. They did not tell you that the ministry for education in France is an inheritance from the Napoleonic regime, and that some years ago a French minister of education exposed himself to all manner of ridicule by boasting that he could sit in his office at any hour of the day and tell what was going on in any school in France. They did not tell you that the best European illustration of ministerial oversight for education was to be found in Germany. They did not tell you that our country established a Department of Education in 1867 and that a year later, for reasons which are still valid, changed this Department of Education to a Bureau of Education in the Department of the Interior.

These and many other important considerations were not brought to your attention; and if any further evidence be needed to sustain my contention that this matter has not had a fair, intelligent, and thoroughgoing consideration, one other omission alone supplies it. I refer to the utter disregard of the lesson of experience during the past twenty-five years in the administration of certain city and state systems of education. Instead of proposing a plan for the administration of federal educational affairs which has been found the most efficient of any of the many possible forms for securing better schools and for safe-guarding them from political, ecclesiastical, and other partisan influences, the advocates of what is now known as the Smith-Towner Bill have clung from the first to a plan which no city would tolerate and which all states will sooner or later repudiate.

The plain lessons of experience have clearly shown that city school systems are best administered through expert executive officers chosen by small non-partisan boards of education elected by the people or appointed by mayors. It is true that city school systems have their troubles some times, especially in cities with boards of education appointed by mayors who are not chosen with care, but no city would be willing to make education a department of its civil government and have its mayor appoint the superintendent of schools as a member of his cabinet. Experience has also shown that state systems of education are best administered through executive officers chosen by non-partisan state boards of education, sometimes called state boards of regents, appointed by governors. Contrast the type of chief executive officer for education in such states, New York for example, with those usually elected in a political campaign or appointed by the successful party candidate for the governorship. Where is the educator of first rank who will consent to become the candidate of a political party or who wishes to have it said that he owes his selection, whether by election or appointment, to the fact that he is a republican or a democrat rather than an educator? And

would New York city be willing to have the mayor appoint her superintendent of schools, or New York state consent to the appointment of her commissioner of education by the governor, these appointees to be succeeded by others whenever a rival political party is triumphant at the polls?

Here, then, gentlemen of the committee, is the real emergency—an emergency in which are forgotten the bitter experiences which always attend any form of educational administration which is not separated from all forms of partisan influence.

The manner in which nearly all of our most important cities have found an escape from such influences is well known, and has already been indicated. Reform in the administration of state systems is proceeding slowly, but surely, along the same lines. Most of the states still cling to political nomination and the popular election of residents of a state who are willing to enter politics to secure the office of state superintendent of public instruction. Under this system such states rarely have a chance to vote for the best qualified person, for such persons will not, as a rule, take chances with the wheel of politics. As a result, the educational systems in such states are usually without expert administration and leadership. Moreover, owing to frequent changes in office, such states are without continuity in the development of well-considered educational policies. The same is true, with only a few exceptions, in states where the governor appoints the chief state educational officer. It all depends upon the kind of governor, and there is always the possibility that a weak or ambitious governor will yield to the temptation to put the educational system of a state into politics. Of this there are notable examples. But even when a governor does choose a real expert for the administration of a state school system, he has neither the time nor training to oversee the work of such an officer, hold him strictly accountable for results, and protect him in the discharge of his duties against unjust criticism. And thus, so far as the choice of a state officer for education is concerned, we are reduced to one of two alternatives; election by the legislature or appointment by a state board of education. The first of these has every disadvantage of appointment by the governor and many more. So obviously is this the case that no state makes use of such a method. We have left, therefore, the method of appointment by a properly constituted board of education, as a means of safeguarding a state's educational interests,—a method which is thoroughly vindicated by the results in states where it has been tried, and in smaller units of educational administration to be found everywhere, notably in most of our large cities. To this method the leadership of Massachusetts in educational progress since the days of Horace Mann has been largely due, and mainly because all of the nine different persons who have been appointed chief executive officer of education in that state, with

an average term of eight years of service, have been educational leaders of a high order.

With regard to the best manner of constituting a state board of education, little need be said here. For obvious reasons the *ex officio* board is undesirable. So, also, is the method of selecting such boards by popular election or election by state legislatures. The best method is by gubernatorial appointment. The term should be long and the board should not be too large. Seven or nine members, appointed at the beginning so that they shall retire in rotation, one each year, their successors thereafter to serve seven or nine years, according to the number, seems the most desirable arrangement, both in theory and practice. The long term prevents personal and political control of a governor, and the responsibility for bad appointments is so clear that he is constrained to make good ones. The possibility of abuse, however, during a governor's term of office when this arrangement first goes into effect, suggests the desirability of a confirmation of his appointments by the state supreme court. With this added safeguard, the purpose in mind is definitely assured.

It is truly remarkable, in view of the fact that there is well-nigh unanimous agreement on these things among experienced, thoughtful, and conscientious school administrators and students of educational administration, that a similar plan of administration for federal educational affairs has not been considered. It is not because I think education of less importance than agriculture that I am opposed to a Secretary of Education in the President's cabinet. But because education is not the same sort of thing, and because it is of vastly greater importance than agriculture, I am opposed to a plan of administration for federal education which will expose it to all of the dangers and disasters which attend this plan in state systems of education. The plan proposed in the Smith-Towner Bill means that we would have a Democrat for Secretary of Education whenever we have a Democrat for President; a Republican for Secretary of Education whenever we have a Republican in the President's chair; and so on. This means lack of continuity in the development of well-thought-out educational policies; it means patronage in the appointment of a vast number of assistants in the department; it means, in a word, that the federal government would perpetuate on a national scale a type of educational administration which has been weighed in the balances and found wanting and from which, after an arduous struggle, counties, cities, and states are successfully working toward complete emancipation.

In view of such considerations, may I suggest the amendment of the Smith-Towner Bill so as to prevent all possibility of these things. This can be done by following rather closely the lines of procedure in our best city and state systems of schools. Let

such amendment provide for a Federal Board of Education to be appointed by the President and consisting of nine members to retire in rotation as indicated above. I do not insist upon confirmation of such appointments by the Supreme Court, although this seems desirable. Confirmation by the Senate is not desirable, and fortunately there is constitutional authority under Art. II, Sec. II, 2, whereby Congress may vest such appointments without such confirmation. Let it be further provided that the President in making such appointments shall not be influenced by any considerations besides merit and fitness, and that the appointments shall be made without reference to residence, occupation, party affiliation, religion, race, or sex. Let there also be the usual provisions for removal of members of boards on grounds of immorality, malfeasance in office, incompetency, or gross neglect of duty. Let this Federal Board of Education, thus constituted, choose as its chief executive officer a Commissioner of Education and such assistant commissioners of education and other agents as may be necessary for the efficient administration of the educational interests committed to the supervisory oversight of this federal board acting in conjunction with or through their executive officers, following the best practice of city and state boards of education. In making appointments the board shall be free from all restrictions as to the party affiliations, religion, race, or sex of the persons appointed, and their qualifications, tenure and compensation shall be as provided by the board itself. (It may be noted, incidentally, that the Smith-Towner Bill as now drawn inevitably fixes the salary of the proposed Secretary of Education in conformity with that paid to all cabinet officers. The amendment here proposed furnishes a means of escape from this and removes a possible barrier to securing the expert service contemplated.) Finally, let the general powers and duties of this federal board be carefully defined in the act, and when all educational work of the federal government has been placed under this board, you have, in brief outline, what I conceive to be the most essential features of the federal legislation necessary to accomplish most successfully the laudable purposes which the framers of the act have in mind.

May I suggest, therefore, that hearings upon the bill be continued, and that you invite all who care to be heard upon this particular phase of the matter. This statement, in connection with my article on "The Federal Government and Education," copy of which is enclosed, will indicate not only my own views upon this subject, but also those of numerous others with whom I have discussed this question. I submit it in the hope that you will consider my suggestion worth while.

Respectfully,

W. P. BURRIS.

A FEDERAL DEPARTMENT OF EDUCATION¹

I am in favor of a Federal Department of Education for the better administration of all educational work which properly belongs to the Federal Government, as such, including the work now conducted by the Bureau of Education, but I am opposed to the administration of such a department by a Secretary of Education to be appointed by the President as a member of his Cabinet.

The principles which have dominated the organization and traditions of the President's Cabinet are so well known that it is hardly necessary to mention them or to call them in question. The President's Cabinet is his official family, the members of which are selected with political purposes uppermost in his mind. Members of this cabinet retain office only so long as they serve the political purposes of the President, and the exceptions to this are rare and inconsequential. This practice is so thoroughly established that no one disputes either its existence or its propriety. It is right and proper for the President to have as his official family the men whom he personally selects, and their terms of office should be at his pleasure. Why anyone should suppose that it would or should be otherwise with a Secretary of Education appointed by the President as a member of his Cabinet is an unwarranted supposition, and if he is to be deprived of all power, as the advocates of the Smith-Towner Bill now insist is the case in its amended form, of what political use can he be? Ours is a government by parties, and the instances in which cabinet officers use their offices for party ends are so numerous that we dare not subject our educational interests to this hazard of party politics.

For the administration of a Federal Department of Education I favor an independent administrative Federal Board of Education, acting through executive officers whom they select. I have shown elsewhere how such a board can be constituted according to principles which are now well known and recognized in the best examples of efficient educational administration. However unsatisfactory such independent administrative boards may be for the administration of other matters, education calls for just such a board. It is a form of administration consistent with the nature of educational work and the relations of such work to government. To this, experience in our best city and state systems of education, and in the administration of colleges and universities bear eloquent testimony. And just because education should make government instead of government making education, the relation of education to government should everywhere be one of relative independence. The very nature of education, particularly in

¹ Abstract of an address by Dean W. P. Burris, University of Cincinnati, before the Department of Superintendence, N. E. A., at Cleveland, Ohio, February 26, 1920.

democracies, makes it a privileged institution with a large degree of autonomy in administration. For this reason we should once for all recognize the important principle that the administration of education should be as completely separated as possible from the administration of other affairs. It is especially important that we should do this in a country where we have government by parties, and it is no more proper for the President to appoint the chief executive officer for education in the Federal Government than for governors and mayors to appoint such officers for the smaller units of government. No city would tolerate the practice, and all states where it persists are trying to free themselves from it.

I am opposed to any form of federal control, direct or indirect, over any kind of educational work undertaken by the states, hence I am in favor of an amendment to the Smith-Hughes law under which the Federal Government now practically dominates the conditions under which agriculture and home economics shall be taught in high schools everywhere.

I am opposed to federal control over any form of education undertaken by the states, not only on account of its unconstitutionality but also on account of its undesirability. Such control, whether direct or indirect, calls for the exercise of power by the Federal Government which has not been committed to that government by the people of the United States in their Constitution, but has been reserved to the several states. It is equally clear that no such power ought to be committed to the Federal Government, because it would be absolutely inconsistent with one of the two primary purposes of our system of government, that is to say, preservation of the right of local self-government in the states, at the same time with the maintenance of national power.

The unconstitutionality of federal control over education in the states has everywhere been conceded, even by the advocates of the Smith-Towner Bill. They declare in the most emphatic way that this bill has no such control. They appeal for its passage on this ground. They flood us with propaganda in its behalf. They harvest unnumbered resolutions of endorsement by means of camp-meeting oratory. And yet I am not convinced.

Federal control, large federal control, is there in spite of all efforts to disguise it. No national program for education of such magnitude as that contemplated in this bill can be carried out without a large measure of federal control, both direct and indirect, and, as I have pointed out, if it is to be administered by a Cabinet officer, this control is inevitably exposed to partisan influences. How, for example, can the Federal Government equalize educational opportunity within the various states without control? And is it reasonable, indeed, to expect the Federal Government to make large appropriations without exercising

control over the expenditures in some form, when such appropriations are conditioned upon the willingness of the states to match the money, "fifty-fifty," as provided in this bill? For in order to say that federal funds have been properly used it is necessary to ascertain whether or not each state has matched the federal appropriation and has used the money according to the intention of the federal law. This in itself gives to the Federal Government indirect authority over state appropriations, and it means that state money must be expended under the conditions of the federal act. In other words, by relying upon the patronage of the Federal Government whose money is, after all, collected from the people, the states actually submit to the control of the Federal Government in spending their own money. That is exactly what we now have under the Smith-Hughes law governing vocational education.

It must be remembered, also, that the passage of the Smith-Towner Bill is but the beginning of a national program in education by those now in control of the organization which is chief sponsor for this bill. The second part of this program, as indicated in a set of resolutions passed at the Milwaukee meeting of the N. E. A., last summer, calls for "An act providing for a year of compulsory civic, physical and vocational training under the proposed Department of Education." And yet we are reassured, in the same number of the official bulletin of this organization where this program is announced, that it is unconstitutional for the Federal Government to have control over education.

Let us not deceive ourselves into thinking that federal encouragement of anything does or should or really can exist without federal control in some form whenever appropriations are made upon definitely specified conditions. Let us frankly acknowledge that this is inevitably the case and address ourselves to the task of considering what is the best form in which this control shall be exercised. Cabinet officers do have control, and Senator Kenyon, himself a member of the Educational Committee of the present congress, has recently declared that because of the great powers which Cabinet officers have developed in the government, he would endeavor to have a plank inserted in the platform of the Republican party requiring the presidential nominee to make public his proposed Cabinet appointments thirty days before the election.

It is true that the Federal Constitution can be amended. The several states can surrender their constitutional birthright for a mess of federal pottage if the people of the states so will. That is the American way. We can then have federal control over education to whatever extent such constitutional amendment may designate. We can then have an independent administrative Federal Board of Education vested with this control,

for this is the American plan for the administration of educational affairs. And since Americanization is one of the purposes of the Smith-Towner Bill, let us first Americanize the bill itself by the American procedure which I have indicated.

The late war has left with us many evils and it will require zeal and energy on the part of all lovers of truth and freedom to purify the nation from the poison thus injected into its veins. During the war a nation-wide effort was made by the public press and by every sort of news agency to fan the flames of hatred of the enemy. To tell the truth, if it happened to be in favor of the enemy, was regarded as treason, and it brought upon any man who had the courage of his convictions a torrent of abuse. Hatred is a disintegrating element and its spread has sapped the foundations of social cohesion and threatens the perpetuity of all our institutions. It is high time that we awakened to our danger before the general unrest brings upon us nation-wide disaster. We can do no greater service to our country than to give the widest possible publicity to the counsels of Our Holy Father recently addressed to the students of the Catholic University of Fribourg:

The distinguished manifestations of devotion and homage which, on the occasion of their Thanksgiving Day celebration, the American students of "The Columbia" Society, at Fribourg, Switzerland, have shown Us, in a collective letter, We have received with gladdened heart; indeed with so much more gladness of heart, since We have learned from their letter how much they are inflamed with the bright fire of Christian charity. Now, since nothing is more excellent, and nothing also more pleasing to Us than this divine charity, We first of all must attend to this work of charity. It is necessary then, and this more now than ever before, that this charity be widely encouraged, to the end that, having entirely extinguished hatred among peoples, peace will at length be happily established in the whole world, to remain there through the Reign of Our Lord Jesus Christ. Therefore, whilst we thank the members of the "Columbia" for their devoted homage, and whilst we impart to them Our Apostolic Benediction, we pray that as many as possible, following their example, will labor actively in promoting everywhere the spirit of charity; and furthermore we pray that, according to their wishes, preachers will, during the Lenten season, touch upon the law of charity as often as they preach, and commend it most zealously. In this wise all those who assist at these sermons

will seem to hear St. John, who when approached in his old age by his disciples with the complaining question why he preached only on charity, answered in words so worthy of him: "Because it is the command of the Lord, and if it alone is observed, it suffices."

A second of the evils resulting from the war is scarcely less dangerous than the propaganda of hatred: This is the centralization of control in the National Government. The committing to a few men the destinies of an entire people; robbing the sovereign states of their rights, assuming their duties and depriving the rank and file of the people of the nation of the freedom which was bequeathed to them by the Fathers of our country. However wise or unwise the centralization of authority may have been in the stress and strain of war, it is nothing less than unmitigated calamity in times of peace, destroying as it does the sense of responsibility of the individual. In this wise, from being the maker and the enforcer of the law under which he lives, the citizen rapidly degenerates into the subject who feels no shame in disobeying the law and who seeks to avoid its penalties. All of this is portentous enough when it deals with commerce and finance, but when it reaches its evil hand and touches the education of our children, the life of the nation is endangered and every man worthy of the name of citizen should spring to the defense.

THOMAS EDWARD SHIELDS.

THE CORRELATION OF RELIGION WITH ELEMENTARY PLANE GEOMETRY *

BY SISTER M. CALLEXTA, C.D.P.

(Continued)

PHILOSOPHICAL BASIS

Book I in Geometry usually commences with the theorem on vertical angles. The figure used is one of the Monograms of our Saviour's Name, used by the early Christians.⁹⁷ The letter X lying on its side is the figure referred to, and was used in the earliest centuries. Combined with I it also occurs and stands for Jesus Christ. It is very frequently combined with the Greek letter P.

The triangle has been used symbolically from very early times. St. Augustine⁹⁸ finds in the equilateral triangle a picture of justice, and Cardinal Nikolaus of Cusa⁹⁹ uses the infinite triangle as a symbol of the ever Blessed Trinity. The equilateral triangle is indeed one of the earliest and one of the most appropriate representations of the triune God. In the one figure there are three sides, each distinct yet all equal. The Athanasian Creed formulates the Catholic belief which the ever-recurring triangle constantly brought to the minds of the believing people. Examples of the equilateral triangle, sometimes containing within it the Monogram of the Name of Christ, are found in the Catacombs.¹⁰⁰ The equilateral triangle for a window was used to represent the doctrine of the Blessed Trinity, "whether plain, of which there are many examples, or with the toothed ornament, as in the famous example at York Minster."¹⁰¹ "One of the most apposite illustrations in *corbels*, consists in three fishes intertwined in an equilateral triangle; and thus typifying our regeneration in the Three Persons of the Ever Blessed Trinity, for it need not be said, that

* A thesis submitted to the Catholic University in partial fulfillment of the requirements for the degree Master of Arts.

⁹⁷ Cath. Encyl., Vol. x, p. 488.

⁹⁸ Cf. Migne, t. 32, Col. 1042-1043.

⁹⁹ Cf. Phil. Jahrb., 1895, p. 314.

¹⁰⁰ Cf. Twining L.: Symbols and Emb. of Early and M. Ch. Art. London (1852, p. 68).

¹⁰¹ Introduction to Durandus Rationale. London, 1843, p. lxli.

the fish is the emblem of the Christian, as being born again of water".¹⁰²

"The south transept of Chichester Cathedral is a glorious specimen of decorated symbolism. In the gable is a *marygold*, containing two intersecting equilateral triangles; the *six* apices of these are *sex* foiled; the interior *hexagon* is beautifully worked in *six* leaves. The lower window seven lights; in the head is an equilateral spherical *triangle*, containing a large *tre*-foil, intersected by a smaller *tre*-foil. Here we have the Holy Trinity, the Divine Attributes, the perfection of the Deity."¹⁰³

In the Bishop of Winchester's palace was a wheel window containing two "intersecting equilateral triangles; around them were *six sex*-foiled triangles, the hexagon in the center containing a star of *six* great and *six* smaller rays. Here, of course, the Blessed Trinity and the Divine and Human Natures were set forth."¹⁰⁴

The theological virtue of faith was represented by a triangle or tripod when the principal content of faith was regarded.¹⁰⁵

Among the many ways in which the church has been represented is a woman holding on an ivory base a *tre*-foil, as is sometimes the case for the virtue of faith.¹⁰⁶ Illustrations of this kind could easily be multiplied, for the triangle has been used very much "sometimes clearly displayed, more often obscurely. It performs the function of uniting and coordinating the various parts of a design."¹⁰⁷ In a manner analogous to that in which the triune God unites and coordinates the various parts of the Universe.

Other polygons besides the triangle have received symbolical interpretation. The squared stones in the walls of the Church, Durandus¹⁰⁸ tells us, are placed on the outside and at the angles of the building. They represent men of holier life than others, and by their merits and prayers they retain the weaker brethren in the church. The Corner Stone is Jesus Christ. Again he says, "All the stones are polished and square,—that is, holy and pure, and are built by the hands of the Great Workman into an

¹⁰² *Ibid.*, p. lxxxii.

¹⁰³ *Ibid.*, p. lxlii.

¹⁰⁴ *Ibid.*, p. lxliv.

¹⁰⁵ Cf. Sauer J.: *Symbolik d. Kirchengeb.* Freiburg, 1902, p. 240.

¹⁰⁶ Cf. *Ibid.*, p. 240.

¹⁰⁷ Bragdon, C., in *Six Lectures on Architecture* by Cram & Bragdon. Chicago, 1915, p. 152.

¹⁰⁸ Durandus W. *Rationale*, p. 22.

abiding place in the Church; whereof some are borne, and bear nothing, as the weaker members; some are both borne and bear, as those of moderate strength; and some bear, and are borne of none save Christ, the Corner Stone, as they that are perfect. All are bound together by one spirit of charity, as though fastened with cement; and those living stones are knit together in the bond of peace."¹⁰⁹ St. Augustine¹¹⁰ recognizes justice in the square, or the possession of the four cardinal virtues.

The number six represented the Attributes of God,¹¹¹ and the corresponding figure is the hexagon. Here, too, we may call attention to the cell built by the bee-geometrician. The hexagonal form eliminates all waste of space, and the bee, by an instinct placed within its organism by the Creator, regularly builds its cell in that form; "in some mysterious way each bee puts its contribution almost exactly where it is to remain. The cells which are built up are hexagonal in shape and of various sizes. . . . Careful measurements have shown that the cells are seldom perfectly symmetrical, although in many cases they appear so to our eyes."¹¹²

The octagon, so frequently used for the baptistry or font, symbolizes regeneration, "on the ground that this initiation into the supernatural order of grace completed the work of creation,"¹¹³ which was accomplished in seven days.

Again turning to God's work in nature, we find many beautiful crystals, polygonal in shape. Each substance crystallizes by an inner force, and according to an inner ideal determined by God. "By permitting alum to crystallize in this slow way we obtain these perfect octahedrons," said Tyndall,¹¹⁴ "by allowing carbonate of lime to crystallize, nature produces these beautiful rhomboids; when silica crystallizes, we have formed these hexagonal prisms capped at the end by pyramids; by allowing saltpeter to crystallize we have these prismatic masses, and when carbon crystallizes we have the diamond." On another occasion, in view of the wonderful work done in a snowstorm by the process of crystallization, Tyndall says, "how imperfect seem the pro-

¹⁰⁹ *Ibid.*, p. 23.

¹¹⁰ Cf. Enarr in Psalm 39, Migne, t. 36 Col. 433.

¹¹¹ Durandus Rationale. Introduction, p. xxviii.

¹¹² Hegner R.: College Zoology. N. Y., 1912, pp. 325-326.

¹¹³ Cath. Encycl., Vol. xiv, p. 376.

¹¹⁴ Tyndall J.: "Fragments of Science." N. Y., 1898, pp. 305-306.

ductions of human minds and hands when compared with those formed by the blind forces of nature!"¹¹⁵ Blind forces of nature, yes, with the Infinite Intelligence of God behind them.

The circle, too, has been regarded symbolically. It is the figure of eternity, for it has neither beginning nor end. Moreover, the circumference of the circle is incommensurable with its diameter, i. e., its measure; so, too, are eternity and time incommensurable. Because of its symbolical meaning, the circle is the form adopted for the Sacred Host in the Latin Rite. "From the earliest days the hosts in the Latin Church were of a circular form. Pope St. Zephyrinus calls the host '*corona sive oblata sphericae figurae*.' This form was adopted both because the hosts could be more easily handled and because the circle, being the most perfect figure and a symbol of infinity, most suitably represents the presence of Him who, by His eternity, immensity, love, and the merits of His sacrifice, is infinite."¹¹⁶ Sauer, speaking of the form of the Sacred Hosts, says: "Sie haben die runde Gestalt eines Zehners und erinnern dadurch an die Wahrheit, dass Gott anfangs—und endlos ist, dass ihm die Erde gehört und ihre Fülle, der Erdkreis und alle, die auf ihm wohnen (Ps. 23, 1); dass alles vom Ewigen kommt und zu ihm Zurückkehrt, so wie der Lauf eines Ringes es anzeigt; sie erinnern weiterhin aber auch an den Denar, die Münze in der Heilsgeschichte, die sowohl dem Verräter des Herrn wie den Arbeitern im Weinberge ausbezahlt wurde."¹¹⁷

The center of the circle which was made by Cardinal Nikolaus of Cusa to symbolize God as the efficient cause of the universe is indivisible and simple. It has no parts, no composition. But "God's perfect simplicity does not consist merely in His indivisibility (i. e., the absence of parts) . . . but primarily in the simultaneous plenitude of God's positive perfections of being."¹¹⁸ St. Augustine, too, referred to the potentialities of the point, as was seen above. This point in the center of the circle governs each individual point on the circumference, holding all points in harmonious and symmetrical relationship to one another and to the center. It is the point of equilibrium, the center of gravity

¹¹⁵ "The Forms of Water." New York, 1898, p. 31.

¹¹⁶ Cath. Encycl., Vol. vii, p. 494.

¹¹⁷ Symbolik d. Kirchengebäudes, p. 196.

¹¹⁸ See p. 20.

¹¹⁹ Pohle-Preuss: "God," p. 205.

where all forces acting on the circle seem to be concentrated. If all man's forces and all the outside forces acting on man are focused on his true and only legitimate center, God his Creator, his life, too, will be one of balance and poise in adversity as well as in prosperity. The vicissitudes of life will all be seen in the light of God's Providence, and will be held in harmonious relationship with God and His neighbors. Strength and beauty of character, an equality of mind and evenness of temper as smooth, as far as the eye can see, as the smooth curve of the circumference, will be the result. "It is precisely this trait (poise) that renders it so hard to define or describe the Christian character, because it rounds it off to such an extent that at first sight nothing remains that is characteristic." Such was the character of Jesus Christ who gave us the example of making the Will of God our guiding principle whether it leads us to Thabor or Calvary.

The circular form of the Paten can also remind us of the perfection of good works, for one of the meanings of the paten is the Christian heart overflowing with love.¹²⁰ In the rich symbolism of the censer, the meaning of the ring is given by Sauer as follows: "Der Reif, an dem die Kettchen festgemacht sind, bezeichnet die anfangs—und endlose Gottheit, von der alles gehlaten und gewirkt wird."¹²¹

The virtue of faith has been represented in various ways according to the characteristic specially to be emphasized; "auf die Eigenschaft der Treue und Zuverlässigkeit weisen hin der Ring (Anulus est signaculum fidei, ' Rab. Maurus), der Schlüssel und der Hund."¹²²

The use of variables and constants enters into geometrical calculations, and these concepts have their application in every life. In the ever-changing conditions and circumstances of life, it is a constant that the soul of man needs. Law, natural and supernatural law, offers him this constant whereby to guide his life amid the rush and change of circumstances. He that is "wise and well instructed in spirit stands above all these changes."¹²³ As in geometry we have quantities that may vary within certain limits—for instance, inscribed polygons—

¹²⁰ Cf. Sauer, *Symbolik*. D. Kirchengesch., p. 199.

¹²¹ *Op. cit.*, p. 206.

¹²² *Op. cit.*, p. 240.

¹²³ "Imitation of Christ," Bk. iii, Ch. 33.

so, too, man's spiritual life may vary within the limits of the spiritual law. Stepping beyond the limit, in either case, disfigures and mutilates.

In treating this section on limits, it is customary to distinguish those variables which actually reach their limits from those which can only approach them. We may regard a quantity as decreasing towards its limit, or increasing towards it. It does not require any great stretch of the imagination to see in the limit an ideal. All life is but a striving after ideals, and if these be unworthy we decrease towards them, while if they be noble and exalted we increase towards them. A chord may actually attain its limit—the diameter—and still remain a chord; but an inscribed polygon can never reach its limit—a circle—and still remain a polygon. Life offers the same phenomena. Ideals are not constant but grow with each approach of the variable, what was an ideal yesterday may be an actuality today; but the ultimate ideal ever infinitely outdistances every approach and eternity will not suffice to fill the gap, for the finite can never equal the Infinite Eternal Being symbolized by the circle, any more than a polygon can equal its circumscribed circle. Similarly, the sides of an isoscles triangle may be lengthened continuously to overtake the flying ideal in the heavens as did the spires of a Gothic cathedral, and the higher they extend the more nearly are the angles at the base equal to right angles, but they can never actually become right angles until the two sides are severed at the vertex and the triangle is transformed into another figure. And so, too, the aspirations of man's soul, for the union with God for which he was created, cannot be satisfied until the two elements, soul and body, be severed in death and this corruptible body puts on incorruption, and the mortal body puts on immortality. "And when this mortal hath put on immortality then shall come to pass the saying that is written: "Death is swallowed up in victory."¹²⁴

The concept of function finds wider scope in algebra than in geometry, yet it is not lacking altogether in the latter. It is the mathematical expression of the universal law of interdependence. No man is sufficient for himself, no man is independent of his surroundings, even in the natural sphere, much less so in the supernatural.

¹²⁴ I. Cor. xv

The principle of continuity, so beautifully illustrated by the proposition that formulates the measurement of angles whose sides cut or touch a circle, is illustrative of the grand continuity that runs through all existing things and enables man to admire and extol the Wisdom of the Creator who established this unity and harmony.

Proportion is another of those concepts that should find constant application in life. In nature it is one of the fundamental principles of beauty. It is one of the two requisite conditions for similarity. In the case of a shadow, "the light is the center of similitude."¹²⁵ In the case of the human race, God is the center of similitude.

"In what measure you shall mete it shall be measured to you again."¹²⁶ "Judge not, that you may not be judged. For with what judgment you judge, you shall be judged."¹²⁷ "Forgive and you shall be forgiven."¹²⁸ These are expressions of proportion used by our Divine Saviour Himself, and the golden rule of charity laid down by him is no less an application of the mathematical law of proportion.

A final suggestion for a way of correlating religion with geometry is drawn from the history of geometry. A mere mentioning of the long list of Catholic names in this subject is one sort of correlation, and the selection of incidents in the lives of some of the greatest mathematicians, Catholic and non-Catholic, that show a religious spirit, is another and perhaps better way. The names of Beethius, Cassiodorus, Alcuin, Gerbert, Leonardo of Pisa, Jordanus Neomarius, John Hollywood, Roger Bacon, Thomas Bradwardine, Nicholas Oresmus, represent not only the three Great Religious Orders—Benedictines, Dominicans and Franciscans—but also the highest positions in the government of the Church. In latter centuries we can draw from the lives of Regiomontanus, Purbach, Nicholas of Cusa, Paciola or Fra Luca Di Borgo Sancti Sepulchri, Leonardo da Vinci and Vieta; Kepler, Descartes, the Jesuit Father Cavalieri, Pascal, Newton, Father Marsenne, Leibnitz, all offer opportunities to the geometry teacher

¹²⁵ Smith, E. "The Teaching of Geometry." N. Y., 1911, p. 233.

¹²⁶ St. Mark. iv, 24.

¹²⁷ St. Matt. vii, 1-2.

¹²⁸ St. Luke vi, 37.

of making her class realize the power of religion.¹²⁹ Leonardo da Vinci has, indeed, a greater reputation as an artist than as a mathematician. But behind his artistic forms and arrangements are geometrical forms and arrangements; and a geometrical study of Leonardo's "Last Supper" will serve not only to illustrate one more application of geometry but also to correlate it with religious thought. Of this great work of art, Bragdon says: "It has *unity*: it poignantly portrays a dramatic moment in the life of the Saviour of mankind. The various parts are fused by the creative fire in the soul of the artist into one memorable impression. *Duality* is achieved by the time-honored device of placing the figures in an architectural setting; the long horizontal of the table, the vertical panels of the walls, are what the accompaniment is to the air. *Trinity* appears in the three openings in the background, the arrangement of the twelve disciples in four groups of three figures each, and in the inclosure of the central figure of Christ in an equilateral triangle. By the law of *consonance* this triangle is echoed, as it were, in the triangular supports of the table and in the triangular synopses to which the groups of figures variously submit themselves. The great drama is broken up into a number of individual dramas, portrayed on the faces of the disciples as the Master utters the fateful words, 'One of you shall betray me.' *Rhythmic diminution* as illustrated in the diminishing lengths and sizes of the wall panels and the ceiling beams; and *radiation*, by reason of the fact that the point of sight of the whole composition, to which all the horizontal lines vanish, is in the figure of Christ."¹³⁰

Geometry can, therefore, we believe, help the pupil to understand and appreciate the beauty of the works of art created by man to express his highest ideas and ideals, and also the beauty of the universe ordered by God "in measure, and number, and weight,"¹³¹ to express His own eternal self-thinking.

(Concluded)

¹²⁹ Cf. Cantor, M.: "Geschichte d. Mathematik. Vols. 4. Ball, W. A.: "A Short Account of the History of Mathematics." Stamper, A.: "A History of the Teaching of Geometry." N. Y., 1909.

¹³⁰ Six Lectures on Architecture, pp. 156-157. Cath. Encycl.

¹³¹ Wisdom xi, 21.

THE STUDY OF CHURCH MUSIC IN THE SEMINARIES

It is indeed refreshing to an old and cranky musician and priest like me to note that our American Catholic reviews seem to be taking up in real earnest the question of church music "ad mentem" Motu proprio of Pope Pius X. I do not speak of the quarterly *Catholic Choirmaster*, the official organ of the Society of St. Gregory of America, which has been enthusiastic in the work ever since its foundation, and which still keeps vivid before the clergy and the public at large this much-abused topic. But, here and there, and frequently enough, articles of real musical as well as liturgical value make their appearance in other reviews also, showing unmistakably that, after all, the question is by no means dead and buried, as some would have us believe who prophesied that such would be the case within ten years from the publication of the famous Roman document on church music.

The fact also that in June a Gregorian convention will be held in New York under the auspices of the Auxiliary Committee to the Pontifical High School of church music in Rome, with the co-operation of the Society of St. Gregory of America, is a real encouragement to those few pioneers of the movement who have for a number of years been working "in terra deserta et iniquosa," hoping against hope that, in their own good time, truth, right and perseverance would triumph over prejudice and ignorance.

That the convention promises to be a huge success can be inferred from this other fact that it will be held under the high patronage, and possibly with the presence, of both eminent Cardinals, Gibbons of Baltimore and O'Connell of Boston, with a score or more of Ordinaries acting as patrons, and with the assistance of two of the most famous plain chantists of the world, Dom Mocquereau and Dom Gatard of Solesmes. The convention will have a special interest for priests, seminarians, Sisters and school teachers, lay or religious, as there will be practical demonstrations of how Plainchant and church music can be successfully made a part of the curriculum of studies in seminaries and parochial schools.

The lack of training our children and seminarians in the rendition of liturgical music, in the past,—has ever been the stumbling block in the way of all our efforts to bring about the desired restoration of true and dignified church music.

Indeed it is very strange and lamentable that even priests should have, in the past, neglected the study of Plainchant, the music which the Catholic Church claims as her own, to the extent of often allowing themselves to give, before whole congregations, so poor an exhibit of their musical and vocal efficiency as to make the faithful conclude that they have hardly been prepared for the duty of singing the parts allotted to them by the sacred liturgy in ecclesiastical functions.

Unfortunately it is a fact that few priests do sing the simple cadences of the Epistle, Gospel and Oremus correctly and according to approved sources. *A fortiori* do they slight any attempt at singing the "Ite Missa Est" and the intonations of the Gloria and Credo, according to rubrics, which prescribe different melodies for the various feasts of the ecclesiastical calendar. When these are sung at all, it is but one and the same tune which makes the round of all first and second class, major and minor feasts. Still fewer are the priests who know how to render the Passio, the "Exultet" and the "Libera Me," while the rendition of that celestial melody of the Preface, which seems to have been composed rather for the singing of the angels than of men, oftentimes amounts to a musical mess. Again, one has but to attend a priest's funeral to be convinced that, of the many confrères who pay the deceased the tribute of their fraternal charity in singing the Office of the Dead, the majority are utterly unable to carry the psalm recitation and cadences in a proper, intelligent and artistic manner. I shall not speak of other pieces, the more elaborate, of the Gregorian repertory at large, nor even of the more common and simple as the "Ave Verum," "O Salutaris," "Tantum Ergo," etc., which every parish priest should know by heart and which have enlivened the devotion of Christians in the ages of faith because they were sung in common by priests and congregation at church functions. Why, nowadays, it is almost easier to find priests who can tell all about the new popular love-song and rag-time, the "hit" of the musical market, that will create a "furore" at the next parochial entertainment, than priests who can tell the difference between any of the common Gregorian chants, even between the two different tunes, solemn and ferial, of the Preface and "Pater Noster."

If such are the results of the emphasis accorded, in the past, to the teaching of ecclesiastical music in the seminaries, it must be confessed that it has been greatly neglected if not entirely disregarded.

It is true, some argue, that seminarians must equip themselves with so much Philosophy, Theology and Sacred Scripture that they cannot be allowed much time for the study of the art of singing even in the Chant of the Church. There is some truth in that contention, but it must not be forgotten that church music, and Gregorian especially, is an integral part of the liturgy and, as such, should be given the full consideration that its rendition in church functions requires and deserves. The seminary educators do not as a rule, favor the omission, or even the curtailment, of Greek and mathematics in the curriculum of the young seminarian, although these branches have nothing whatever to do with liturgy. Yet, while priests are called upon to sing a Preface at least decently, they are never called, by vocation, to give lectures on algebra or geometry, or even to read, in the original tongue, any homily of the Greek Fathers of the Church. Nor are any of them supposed to have stronger inclinations towards any secular branch of learning than towards ecclesiastical music. While aspirants to the priesthood, however, are forced to study Greek and mathematics, according to the most approved processes of learning, they are, in many, too many, places left entirely ignorant of the alphabet of the Chant so directly connected with the sacred functions of which they are soon to have full charge. Not that the Gregorian is not, in a nominal way, part of the seminary program, but the study of it has been left optional and the students called to learn it by ear, that is, unintelligently, in a parrot-like manner, with results that we all know. I wonder if any seminary teacher would be much gratified at having to expound his philosophical or theological questions before a body of students who had yet to learn the spelling and reading of the language in which such branches of ecclesiastical learning are to be imparted. Yet that is what the teacher of Plainchant, in the major seminaries, has been expected to do in the past.

The students of St. Mary's Seminary, Baltimore, Md., who, ever since the study of church music has been made a compulsory part of the curriculum, have learnt to read Gregorian notes, are now aware that it can be done in a comparatively short time, and those who are now in the ministry realize that the satisfaction of rendering in an intelligent and decent manner the parts allotted the priest at the altar is worth the giving it a little time, patience and good will. No amount of learning by ear or rote will, in

fact, ever do away with that sense of uneasiness which pervades the priest's mind when he has to sing before a large congregation and depend upon mere luck for making it even a decent affair. "I prefer to preach," said a priest, "even without immediate preparation, for I can always draw, from the various studies stored away during the seminary years, enough material to interest our good Catholic people. But when I have to go to the altar and sing High Mass or a Requiem, and I know that I cannot read a note of the Preface and the 'Pater Noster,' I feel like going to martyrdom. Yet the notes are right there before my eyes, but they seem to mock my ignorance."

There is a way of reading Gregorian notation by means of plain numerals, which makes it by half easier than with the names of the notes as known to musicians. The difficulty in reading music has always been in the learning of the various intervals between one note, one pitch, and the following of a melody. Now the knowledge that one has from childhood of the exact relations and differences between numerals is a guarantee that musical intervals, computed through known figures, will be immediately grasped to their full extent. The method is spreading steadily of late. Mrs. Justine Ward's recent publications—*Music Years*—which are based on this method, are now admitted in quite a number of parochial schools. I have been teaching it for over seventeen years, and began at the time when nobody ever thought of such a simple and efficient process of teaching Plainchant.

In other Catholic institutions, such as parochial schools, academies, convents and colleges, which, otherwise, have much at heart the Catholic education of our children, no church music or Plainchant is ever taught, even by rote or ear, or by any means which might show that it is not entirely disregarded. One cannot call church music the cheaply sentimental, theatrical and sugar-plum style of the so-called sacred hymns, in the vernacular, that hold sway in the chapels of those institutions. St. Basil's Hymnal, old and new edition, is proof of it. Yet secular music is taught, in some of these places according to all the latest dictates of pedagogical proficiency, and nobody, it seems, wonders at such a calamitous discrimination.

But has not the lack of interest shown by the clergy in church music matters brought other lamentable consequences? Let us see.

When Plainchant is given so little consideration, is it not usually the case that it is supplanted, in the ceremonies of the Church, by figured, secular and operatic music? Indeed, very few pieces of the Gregorian repertory are ever heard. Moreover, even the liturgical parts of the Mass, because not to be found set to figured music, are left out entirely or curtailed a great deal, as, for instance, the Proper parts. That this is a general condition, nobody will deny. In many a parish church, priests and choir do not seem to have any knowledge of the existence of such things as Proper parts of Mass and Vespers as essential portions of the liturgical service. In other places, where this knowledge is not entirely faulty, the Proper parts are recited on a monotone, *rectotono*, or on a psalm tune. But then that is just evading the law by a hairbreadth. The concession, granted by the Congregation of Rites, allowing any of the Ordinary and Proper parts to be read aloud instead of sung, is not to be interpreted as an authorization for slothfulness or inclination to shorten services. It is not within the province of any priest, even a pastor, to make a Catholic function shorter than the liturgy calls for. The Council of Trent is very explicit on the matter. Physical impossibility, and not moral deficiency, will alone excuse from complying with the law of singing the Proper, as well as the Ordinary, parts of the liturgical service.

The late H. G. Worth, a member of the Vatican Commission on Plainchant, had this to say of the Proper parts, especially of the Graduale, Alleluia and Tractus: "The fact is that people do not realize the importance of the Gradual; it is by far the most essential of all the portions of the Mass; it is the only piece that is intended to be listened to, in the same way as the Epistle and the Gospel. Other sung pieces are used to fill up the time, while some action is performed. The Gradual is a feature in itself; it is one of the oldest parts of the Mass and should be treated with the respect it deserves."

Priests having ceased to take an active part in the singing, not only the Gregorian music but also the choir of clerics has disappeared, and laymen, *ad hoc non ordinati*, are now exclusively entrusted with the office of singing the praises of God. It is, by no means, within either the spirit or the apostolic tradition of the liturgy that laymen, and still less women, should raise their voices in liturgical functions. Unless it is carried by the congre-

gation itself, any office of the Church is to be performed by clerics who are thereunto ordained, and the *Motu Proprio* on church music clearly states that the office of a singer is a sacred office, which, canonically speaking, ceases to be an office when performed by the whole congregation. Naturally, if clerics are deficient or lacking, laymen have to be employed, but not women, for Our Lord entrusted the ministration of His Church to men alone, and St. Paul speaks accordingly: *Mulier taceat in ecclesia*. Our separated brethren of the Episcopal Church seem to have preserved this apostolic tradition better, since their choirs are made up, for the most part, of men and boys only.

Another consequence. Congregational singing has also unfortunately come into disuse. Both officers and congregation nowadays have become mere listeners, onlookers as in a concert hall, while they alone should be the performers. Sometimes the congregation does not even so much as listen; they engage themselves, during services, in private devotions, which lack that very essential attribute of being an integral part of the solemn worship, actually offered to the Almighty. It stands to reason that if priests officiate in behalf of the congregation, the latter is expected to be *cor unum et anima una* with them by taking an active part in the function. This communion of prayers is so much emphasized in the sacred liturgy that the celebrant is directed by the rubrics to recite aloud or sing certain portions of the ritualistic service, in order that the faithful may hear, follow and join with him, if not vocally at least mentally. He is furthermore directed even to turn towards the assembly, at different intervals, and invite the faithful to be ever present in spirit, as co-offerers of the sacrifice, with the paternal and Christian summons "Dominus Vobiscum," which the congregation itself, not the server, is supposed to answer with the fraternal and beautiful wish "Et Cum Spiritu Tuo." But such does not seem to be the case and practice in this our supposed enlightened age of Christianity. Congregation and priests seem to be perfect strangers to each other in sacred functions, whilst a few mercenaries of the art of singing take upon themselves the sacred charge of representing the congregation to answer the officers. To every "Dominus Vobiscum" of the celebrant, the faithful remain wonderingly silent. To those who have some idea of the symbolism that permeates the Catholic liturgy, it looks like a colloquy forcibly turned into a monologue, from a

failure of one of the parties to answer or understand the other. The sacrifice of the Mass is a spiritual intercourse between the faithful, the priest and God. Anything that breaks this intercourse cannot but be looked upon as an outrage to God and a wrong done the worshippers. Yet such disturbance often occurs. At the very time the officer addresses the congregation, the lay choir is occupying itself, in the most academic manner, with singing music that is not called for by the liturgy, or the organ is loudly playing, to all appearances, for the entertainment of the crowd. A decree of the Cardinal Vicar published, for the province of Rome, by the order of the late Pope Pius X, forbids any music during Low Mass, while the priest is engaged in loud prayers. It is but plain logic. Why should the faithful busy themselves with other prayers, or be entertained with music, while the officer is trying to engage them to unite with him in the one sacrifice offered to God.

Monsignor Thomas writes in the *Baltimore Catholic Review*: "There is power in congregational singing. Such singing was the primitive way the Christians had of conducting their services. It was in the succeeding centuries that gradually the people came to assist only silently in the Divine Sacrifice, by reading or saying to themselves the prayers of the Mass. We can imagine what effect the former custom had on those who assisted at the Mass and other services. For it must have produced in them abundant fervor, strict attention and prayerful attitude. We have been present in places in Europe, in Catholic countries, where the congregation sang the Kyrie, the Gloria, the Offertory, the Sanctus and the Agnus Dei. The effect was fine on observers and was evidently deeper on those who took part. It might take a century, but it would be worth while to bring back a condition when our services and even the Mass would be actively offered by the priest and the whole congregation forming one united worship."

It would not take a century to bring back such a happy condition, if proper means to insure its success were adopted. It would take but a few years, if seminarians in the seminary, Sisters in convents, boys and girls in parochial schools were taught the Chant of the Church in an intelligent and profitable way. But it will surely take more than a score of centuries if priests, and those who are responsible for the maintenance of a Catholic spirit

in church functions, do not take more interest in it than they seem to do at the present time.

But, instead of congregational singing, what have we? The anomaly, almost the scandal, of salaried ladies singing solos from the choir loft, in as true a theatrical fashion as opera singers do from the stage platform—that is, the scandal of our churches being turned into concert halls. The music, that most frequently goes hand in hand with the liturgical text and illustrates its religious and spiritual meaning, is as frivolous in spirit as that of the vaudeville, because it is forcibly and unwisely left to the care of novices in music or professionals of the world, who not only know nothing of the meaning of the sacred liturgy but never fail to bring into the house of God the music of the stage, imposing it upon a helpless clergy and an innocent congregation. They are ignorant of the art of that music which is proper to the Church, as well as of her regulations in the matter. Consequently nearly everywhere they leave aside Plainchant, and, if they try their hand at it, the rendition thereof is a travesty on the graceful and devotional melodies transmitted to us through the ages of faith. Otherwise it is either mumbled by an untrained clergy or never heard at all.

As stated, the Proper parts are steadily disregarded. Vespers often consist in one or two psalms only, often mutilated to accommodate the musical or vocal deficiency of the soloist; no antiphons, no hymns are given. Other liturgical functions, as funerals, are conducted as though liturgy had never regulated them. For instance, the “*De Profundis*,” which should be recited by the priest alone at the house of the deceased or at the church door, is sung to any psalm tune from unapproved sources of the Chant. The “*Subvenite*,” which should be rendered while the corpse is being borne into the church, is omitted most of the time. The “*In Paradisum*” is also an unknown quantity; and, as something has to be sung anyway, any uncalled-for motet, with cheap text in the vernacular and sentimental music adapted to it, will be rendered by some singer of note. Then, as a final touch of theatrical setting, the organ, which, according to ecclesiastical ruling, should be silent in functions for the dead, “*silent organa cum silet cantus*,” will play a bombastic funeral march adapted from a band composition. Do not such performances breathe throughout the spirit of the world rather than that of faith and discipline?

As to the Ordinary parts, which are usually sung in figured music, their style is no different, unless perhaps cheaper, than that of the stage; although common sense would dictate that there must be a special form in church music, such as to differentiate it from the secular style. It is so in all arts, otherwise art lapses into the ludicrous. Music should not be an exception to the rule. It is not enough for art to be fine in itself in order to be correct; it must be fine, and, moreover, answer the purpose for which it is brought into existence. Technique, which is the body of art, is not sufficient to make true art; symbolism, which is its soul, is necessary. Indeed, no matter how perfectly a work of art is wrought in all its details and proportions, it fails in its true scope when it does not convey the idea for which it was created. A comparison will make this clear. When school and church buildings borrow their style of architecture from castles, fortresses, opera houses or concert halls, nobody ranks them as works of art. When they are flanked, as is the tendency today, with massive, short, indented and battlemented towers and pinions, they recall to mind the feudal strife of medieval times and castles from which modern architects have borrowed their ideas; but they do not convey the impression that they were erected to harbor crowds of peaceful students or worshipping faithful. They may display good workmanship, but their symbolism is wrong and out of place. They seem to be created and animated with a wrong soul. The architects of the Middle Ages, who built towers and castles for their princes and kings, did not build, on the same pattern, the famous churches and cathedrals which bear witness to their genius. They knew that one symbolism had nothing to do with the other. They showed, on the contrary, a sense of fitness in erecting those magnificent church edifices which are yet the admiration of the world, precisely because they seem to breathe, through every line of their delicate and embroidered masonry, the airy tracery of their Gothic windows and lofty pinnacles, the very soul of the Catholic faith.

Should it not be thus also with music, destined to clothe the sacred text itself into which the Catholic Church, the spotless bride of Christ, has infused her very love for the divine bridegroom? Should not the liturgy of the Venerable Mother of the Christians be vehicled to the hearts of her children through melodies and a form of musical art that really helps to inspire

them with the same spiritual love? To use melodies designed after the fashion of the songs of earthly love, trashy and passionate rhythms that savor the frivolity of the vaudeville, crashing harmonies like those that tickle the ears of the opera-goers, betrays a lack of artistic perception. It is, to say the least, a blow to all sense of propriety.

Naturally, *nemo dat quod non habet*. Musicians of the world, who are now masters of the musical situation in church affairs, have received their training, when such is the case, in the ordinary conservatories of music, where the curriculum is unfortunately limited to operatic and concert music, and, sometimes, to a very modernistic style at that. The organ itself, preeminently a church instrument, is taught with a view to concert pieces, while the other theoretical branches of musical education are imparted in the same trend. There is no conservatory of music in this country where provision is made for, and the slightest attention is given to, a comprehensive study of church music. The whole literature of pure vocal polyphony, of which they are completely ignorant, is a closed book to the teachers themselves. One might regard them as on a par with those painters who know nothing, and seemingly wish to know nothing, about the masterpieces of Fra Angelico, Raphael, Titian and other like masters of painting, for they imagine that they know all when they know modern painting. The teaching of music in the conservatories, as exemplified by their programs of studies, is neither melodic nor vocal—it is harmonic and instrumental. Now the Catholic Church thinks that melody and voice are better means to express religious feelings and spirituality than harmony and artificial instruments. She accepts the latter, but they must remain subservient to the former. Consequently, secular musicians are utterly unfit to hold positions as organists and choirmasters in Catholic churches. Furthermore, the studies of Plainchant, to which the attention of church musicians has been engaged now for over half a century, have brought forth a rediscovered theory of musical rhythm in general which is going to revolutionize even modern music. Do the teachers of our conservatories know anything about it? They do not even suspect that there is such a question, for they hold forth to the unscientific and worn-out system of beating rhythm according to bar divisions instead of according to musical designs. Their

teaching, then, cannot but foster a one-sided musical education, and, from a Catholic and liturgical standpoint, it is a nonentity. Yet, strange to say, whereas formerly secular music was patterned after sacred music, the reverse now has taken place—secular music has invaded the sanctuary of God. Such an unhealthy influence for the spiritual life of the Christian nobody will fail to deplore. But is it not our own responsibility? Had church music been taught in an intelligent and proficient way in the seminaries and Catholic schools, we would not be compelled now to admit that we have let it go the way most of human things go, to a state of deterioration and decay, not to say, of outrage to religion and to God.

There is another point that is worth consideration by the seminary educators, I think, in connection with the teaching of ecclesiastical music.

It has always struck me as a very strange fact that, though priests are called by vocation to raise their voice in sacred functions before large congregations and to speak to large audiences, they generally pay little attention, during their stay at the seminary, to the acquisition and requirements of a good singing and speaking voice—to what musicians call tone production. Few indeed give any thought to voice culture. Operatic singers, on the contrary, even when already vocally gifted by nature, seem to be very anxious to improve their voice by studying under competent teachers and by constant practice. They give to the study of it years of painstaking effort; they make sacrifice of money; they even go to the trouble of submitting to diets, in order to preserve their voice quality fresh and pure. For worldly ends, the stage and concert singer works hard, while, for the glory of God, the priest does not interest himself much about how he performs his duties in the matter of singing. Yet how readily a beautiful voice, heard from the altar and the pulpit, can enhance the sacred ceremonies and draw the faithful to higher religious emotions and even convictions! The human voice is, after all, the best of all instruments. Why it should be left untrained for its use in sacred purposes I cannot understand. However, the fact is that often priests, whom nature has denied the gift of a good voice and ear, do attempt to sing in church functions when their doing so is a source of distraction for the congregation. Is not the becomingness of the sacred ceremonies to be considered

a matter of some importance? On the other hand, quite a few priests think and say that they have no voice at all, while really they know very little about it. My experience as a vocal teacher has convinced me that, in a crowd of a hundred men, three or four only can be classed among hopeless vocal cases. The great majority of priests, on the contrary, have enough vocal material to build up and develop a good, pleasant, if not perfect, voice. It is due, no doubt, to their regular habits of life. All that is required is a little training, which, of course, should be received in the seminary first and developed, or perfected if desired, when out of it. Since priests have by vocation, and not by option, to sing in church functions, the seminary curriculum should provide for some voice culture. The fact that there may be a few students, with no voice or vocal ear at all, does not seem to be a sufficient reason for denying the others the benefit of having their vocal organs trained. Naturally, no one would look for a complete course in voice culture from the seminary, but, to be sure, enough of it to enable priests to preserve a certain decorum when performing in public.

Moreover, they also need a good speaking voice. To have vocal organs ruined by putting them to constant and unskilled use is a sad experience with many a priest, who never leaves the pulpit without showing the strain of his vocal efforts in trying to reach large audiences. He has been preaching and lecturing without paying much attention to the requirements that make for an easy, resonant and unstrainable voice. The result is that his voice is failing him and his ministry is hampered. A voice properly trained never fails, when used with discretion, and, as the speaking voice is but a part of the singing voice, since the latter is but the former brought to a higher efficiency of tone, through greater resonance, it follows that the speaking voice is formed when the singing voice has attained the desired efficiency. Indeed, good singers make good preachers.

Edward Landow writes in "Physical Culture:" "In the time of the Greeks, the value of a clear and resonant voice was recognized. Demosthenes, history tells us, fought hard and carried through many experiments to improve his voice. He realized that a great public is held spell-bound by a ringing voice. A great truth said in a faint voice impresses the discerning, thinking public (which is a small fractional part). A great nonsense expounded in

a big, bombastic voice will hypnotize the great part of the assembly. Not that I advocate this course, but why lose the great truth you have to give by expressing it in a faint voice, when a better presentation of it would win present and future gratitude?"

The late Pope Pius X had apparently come to the realization that an intelligent knowledge of church music and voice culture is necessary in the life of a priest when he gave an order in 1912, through his Vicar General, that, in all institutions of ecclesiastical education in Rome, two hours a week should be devoted to the study of church music, without including the time necessary for practical rehearsals. The decree reads in part: "It is the express will of His Holiness, that in all institutions of ecclesiastical education, including those of the Regulars, there be given great importance to the study of the liturgical chant and of sacred music, as to matters of the highest interest for the clergy. Very praiseworthy is the action of those superiors who have introduced for all clerics without distinction a daily lesson of Chant and sacred music, even though it be of brief duration. But for no reason may it be allowed that in any institution, or for any of the students, less than two entire hours a week be employed in a serious and profitable class of sacred music, in which preference is given to Gregorian Chant; nor shall these two hours comprise the time necessary for practical rehearsals."

It is consoling, however, to know that quite a few seminaries and Catholic institutions, although they are far from being the majority, are, of late, giving a closer attention to the study of church music, especially the Gregorian, for it is obvious that such a training must be made a part of priestly education and not merely answer a momentary need in the student life. Leaving it an optional equipment, as it is yet in many places, has proved, from all standpoints, an utter failure.

It must not be expected, however, that the seminarians who will receive such a training may be considered, when the seminary course is completed, finished exponents of the art of church music—no more than they are ever expected to be scholars and finished exponents of theology when just ordained? That is a different proposition altogether. It takes more than two class hours of study a week to make a musician. But they must be so trained that:

1. The principles and practice in the Gregorian and voice culture, imbibed during their stay at the seminary, may enable them

to render the musical portions, allotted them by the liturgy in the Catholic service, in at least a decent and intelligent manner.

2. They may be able to learn by themselves afterwards and sing any piece of the Gregorian repertory or of figured music, especially hymns, in order to teach the faithful and lead congregational singing or to alternate, in antiphonal fashion, with the liturgical choir.

3. They may be qualified, in a general way, for judging and supervising the music rendered by the parish choir and organist.

LEO P. MANZETTI.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Continued)

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL—THE SCOPE

In the preceding chapters we have considered the school as society's means of self-preservation. We have shown how education in every age should reflect the social ideals of the time. The chief characteristics of the modern age were examined with a view of discovering the fundamental facts which must influence contemporary educational procedure. We have indicated the broad lines which Catholic Education must follow if it would keep abreast of the times, and at the same time fulfill its mission of bringing the modern world captive to Christ. We have criticized the current interpretation of the principle that education is adjustment to the environment, and postulated that adjustment, to be adequate and effective, must be an active, not a passive process. The individual is not to be fitted into society as a cog into a machine, but is to be given the power of self-adjustment, the power of individual choice based on character, which will enable him to fulfill the requirements of society and at the same time cooperate in the raising of society to higher planes of truth and justice. This power is the cultural effect of education and can only be realized when education is dominated by broad and general, and not merely narrow, utilitarian ideals. We shall now attempt to reduce all of this to a working basis by showing how it is to be applied in the formulation of a curriculum for the elementary school.

The first thing to be determined is the scope of elementary education in the United States. This nation has made its act of faith in democracy as the best type of social order for the protection of individual rights on one hand, and the maintenance of a duly constituted authority on the other. Now the cornerstone of

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democracy is the notion of equality. The passion for liberty, while logically a development of the insistence upon the inherent value of the individual, is historically a negative development, born of a struggle for the equalization of fundamental rights. The principle that "all men are created free and equal" lies at the foundation of our national institutions. Our Constitution, which is built upon it, is our guarantee of individual liberty. Of course the canon of equality does not deny an aristocracy of natural talent due to native individual differences. But it does condemn any special political or social privilege being accorded such aristocracy or to any other aristocracy based on less worthy considerations, such as wealth or social caste. Leadership there must always be, but such leadership should be the reward of real achievement. No artificial barrier raised by caste, wealth or learning should obstruct the masses in the enjoyment of those things which are fundamental to decent living. Every man, woman and child must possess the right to "life, liberty and the pursuit of happiness."

For elementary education this means that every child that comes into the schools, no matter what his antecedents may have been, no matter likewise what his future social and economic destiny may be, must receive the same general, fundamental education. There is no room in American life for an educational practice such as prevails in the countries of Europe, where the schools are orientated according to the present and future social standing of the children in such manner that higher education is the heritage of birth and money, and the children of the lower class are predestined to the same level of life as their fathers. Such a system is well calculated to perpetuate a society that is founded on stratification, but it is utterly at variance with American ideals. Every American child is the potential heir to all that is best in our national life. If our fathers have labored and fought and died that liberty may thrive among us, that liberty shall be his and he shall be protected from all that might dispossess him. No discrimination, no differentiation may obtain in our "common schools;" there must be the same competence for all.

This competence must include all the fundamental and necessary elements of American living. On the practical side, all the experiences, forms of knowledge, types of behavior, mental attitudes and dispositions that are basic to the majority of the vocations upon which the children will enter in later life, must be

fostered. On the cultural side, there must be provision for all the qualities of mind which are requisite, if the individual is to lead a rich and sanely balanced life, a life valuable to society and at the same time in accord with his own eternal destiny.

This conclusion is further strengthened by the fact that democracy depends upon sanctions that are moral and social, rather than political. Autocratic governments use force to maintain order and keep refractory elements in line by means of physical threat. Democracy makes its appeal to common-sense. The citizen is to be guided by his own sense of fairness and justice to the realization of the necessity of subordinating selfish interest to the common good. Only when individuals show themselves unwilling to co-operate, to respect the rights of the group, or perhaps pathologically unable to do so, is appeal made to force.

But moral sanction presupposes moral character, and if this is not developed in the group, anti-social elements are bound to prevail. Russia today is an example of what happens when there is not sufficient moral character in a people to sustain liberty. Democracy is a perilous venture when there is lacking a citizenship incapable of living up to its ideals.

Opinion in a democracy is not a drawing-room affair; it must be the atmosphere of the market-place. It is the function of the plain man as well as the scholar. Ability to think is a universal requisite. The demagogue is always at hand and he is successful only because his appeal is made to ignorance, which, not having the knowledge or the grasp of ideals necessary to form a critical judgment of his doctrine, follows him blindly. Likewise abuses creep in and sap the vitality of public life, because the people have not been made sensitive to their existence.

The moral sanctions of democracy are dependent upon two elements, intelligent leadership and intelligent following. There are born leaders, men of great mentality and tremendous energy, who direct the course of events and make the history of a whole generation. Yet within certain bounds and in a certain way, every man is at some time or other a leader. It may be only his own family that he dominates, or his social group, but he is none the less a leader and others look to him for guidance. Here again judgment, ideals, character come into play. The leader must know whither he is bound; others must know whether or not to follow him and how far. The two functions are mutually protec-

tive. The follower must be unto the leader a directive force, not hampering him or neutralizing his ability, but preserving him from the perils of leadership, from pride, self-interest and irresponsibility. For human genius like a torrent needs to be guided constantly, lest it destroy where it was destined to create. The leader must be unto his followers a cloud by day and a pillar of fire by night to lead them safely on and help them to avoid the perils and quagmires that beset their path. In a democracy, the people as well as their leaders should be masters of the fundamental ideas that rule their common social and political destiny.¹⁹³

It is these facts and considerations that inspire the current philosophy of elementary education. The function of elementary education in America is to prepare children for life in a democratic society, to make them conscious of their mutual interests, for such consciousness is the basis of social control. In the second place, this sense of solidarity must express itself in cooperation for the common good. In order to achieve these ends the school must represent, in epitomized form, the environment in which the child is to live. It should not be content with constituting a mere segment of life where certain mechanical formulae are mastered, but it should reflect the whole of life. In it the child prepares for life by active participation in the process of living.

But the school, in developing its curriculum according to the above principle, must not forget the child's point of view. The curriculum must respect the mind of the child. The world of the child is narrow and its contacts personal. "Things hardly come within his experience unless they touch intimately and obviously his own well-being or that of his family and friends. His world is a world of persons with their personal interests, rather than a realm of facts and laws."¹⁹⁴ The course of study is intended to enlarge this world, to push its frontiers further and further back, to break down the barriers of time and space and introduce the child step by step into the fulness of human experience. Again the child's life is characterized by its unity. All things are viewed in relation to his present personal interests. He does not analyze and classify and divide life up into categories. "Whatever is uppermost in his mind constitutes to him, for the time being, his

¹⁹³ Aronovici, Carol, "Organized Leisure as a Factor in Conservation." *American Journal of Sociology*, Vol. XXIV, No. 4, p. 382.

¹⁹⁴ Dewey, John, *The Child and the Curriculum*. Chicago, 1902, p. 8.

whole universe." In the school, on the other hand, experience is analyzed and classified. It is reduced to logical form for the sake of economy and because experience can never rightly function unless it is organized.

Now there is danger that the adult point of view dominate the curriculum, with the result that the nature and needs of the child mind will be lost sight of. The adult possesses powers of abstraction that are outside the range of the child mind. He delights in scientific classification that is the fruit of knowledge already mastered. He has reduced life to a series of formulae. Now the attempt to transmit knowledge to children in this final form is futile. Because it does not appeal to present needs it fails to awaken interest; there is no motivation save outside pressure and no stimulation to spontaneous activity. The result is waste of time and uneconomical learning. Thought is not stimulated, because not problems but adult solutions of problems are presented. Prodigious demands are made on the memory, and mere symbols, whose meaning is not understood, are carried along in an unassimilated state. Time and effort are wasted drilling on matter that should be developed, and, as a consequence, thorough drill on form subjects is neglected. It is a mistake to try to impose ready-made knowledge upon children. Organization is necessary, but it should be functional. That is to say, it should come at the end of the process as a kind of summing up, and not be imposed beforehand. In a word this means that the curriculum must respect the laws of child psychology and adapt its material to the mind of the child. The truths of life should be presented in germinal form, to develop as time goes on, gathering more and more detail and taking on exact formulation. In this manner they will become functional, creating permanent interests that will perdure even when school days are over.¹⁰⁶

Whatever administration may finally decree as to the length of the period of elementary education, whether it shall be six or eight years, it is emphatically not the time for specialization. Early specialization turns the mind aside in the direction of one particular set of interests and blinds it as a consequence to other interests. It destroys mental perspective. It is the basis of class distinction and

¹⁰⁶ Shields, Thomas E., *Teachers' Manual of Primary Methods*, Washington, 1912, p. 87.

brings about the condition fostered by the German *Volkschule*. It predestines certain individuals to a definite vocation, long before they are so far developed as to be able to make their own intelligent choice. It makes the child a victim of circumstance, for if, in the course of time, the occupation for which he has been trained ceases to exist, he has not whereunto to turn his hand. The time for specialization is the advent of adolescence, when the things of childhood are being put away, when interest begins to shift from phenomena to general truths and relations seem more important than facts. It is then that individual differences, perhaps more or less clearly foreshadowed in the past, become pronounced. But before this time, the objective should be general growth and development and the imparting of that fundamental information concerning God and man and the world which will later form the basis of mature judgment and reasoning, and which must be the heritage of every citizen of the United States, whether he be laborer or statesman, merchant or savant, soldier or man of peace.¹⁰⁰

The above-outlined theory of elementary education meets with the condemnation of a surprisingly large number of thinking men. They maintain that the function of the elementary school is to train children in the use of the tools of education. The mind of the child is incapable of the thought required in the modern scheme, though it is particularly well fitted, because of its plasticity, for the habit formation required by training in the three R's. If the school renders them skilful in the manipulation of these, it has done its utmost. The following opinion sums up this point of view. "I would say to elementary teachers: Give me a boy at the age of eleven or twelve who writes a good legible hand, who spells correctly, reads with expression, has an accurate knowledge of the Baltimore Catechism and of Bible History, who can do rapid and accurate work in the fundamental operations of arithmetic, who knows fractions and percentage, who can write a short letter in simple and plain English, whose habits of speech are correct and not slangy, whose manners, if not gentle, show at least some thought of others beside himself, and whose life is virtuous, and I will say that this boy has received a good elementary education. With these results we need not care how much or how little information he has acquired, nor need

¹⁰⁰ National Educational Association, Report of Committee of Fifteen, p. 73.

we inquire about methods, nor ask how much the teacher knows about psychology."¹⁹⁷

But schooling of this sort does not constitute preparation for life, unless we are willing to admit that a child is adequately prepared for life, once he has mastered the school elements. Nor can it be argued that, given skill in the use of the tools of education, the rest, the development and further knowledge, can be acquired in the high school. We need only refer to the studies in school elimination made by Thorndyke, Ayres and Strayer, the findings of which are commonplaces in educational circles today, and which bear out a condition that had been universally noted long before.

Professor Thorndyke, of Columbia University, was the first to make a study of this question according to modern statistical methods.¹⁹⁸ This was in 1907. The discussion evoked by this study resulted in a number of other contributions, the most important of which is that published in 1909 by Dr. Leonard P. Ayres,¹⁹⁹ and that published in 1911 by Professor Strayer of Columbia University.²⁰⁰ These investigations, though they differed in method of computation, reached approximately the same conclusion. Of 100 children who enter the first grade of the public schools, practically all reach the end of the fifth grade. But from the end of the fifth grade to the beginning of the first year of high school, from 60 to 67 per cent drop by the wayside, and only from 17 to 25 per cent of the original 100 reach the second year of the high school. Even if we allow for all possible inaccuracies in the computation, we are forced to admit that the percentage of mortality is appalling. No study of this condition has been made in the Catholic system, but if it were, we would expect the average to be even higher, for the reason that our Catholic pupils are largely drawn from the poorer classes and their parents are not always as appreciative of the needs of higher education as we would care to have them. Moreover, we have yet to develop a complete and universal high school system and, pending its advent, we have only our private academies, which are generally conducted on a

¹⁹⁷ Howard, Francis W., "The Problem of the Curriculum." Catholic Educational Association, Report of the Proceedings and Addresses of the Tenth Annual Meeting, 1918, p. 144.

¹⁹⁸ Thorndyke, Edward L., "The Elimination of Pupils from School." United States Bureau of Education Publication, 1907, No. 4.

¹⁹⁹ Ayres, Leonard P., *Laggards in our Schools*. New York, 1909.

²⁰⁰ Strayer, George Drayton, "Age and Grade Census of Schools and Colleges." United States Bureau of Education Publication, 1911, No. 5.

tuition basis, and the public high schools, attendance at which we do not always encourage. Consequently, all of the education that the great majority of our Catholic children receive is received in the elementary school.²⁰¹

It may be argued that for those children who leave school early, life is the great university wherein, with the aid of the tools they have acquired, they may complete their own education. There is the daily contact with life, to be supplemented by books and newspapers. Great public libraries in every city are open to all; lectures are given everywhere and the pulpit is always a force in Catholic life.

Yet as a matter of fact do these agencies benefit the masses of of the people? Interest, if it is to thrive, must first be created. The avidity with which the vulgar and salacious in literature is siezed upon, the wide vogue of the yellow press, the empty seats at lectures that are worth while, give us a clue to the interests of the people. Vulgarity is close to the physical inheritance of man; it appeals to instinctive interests, and will operate infallibly unless the lower man has been transformed by the educative process and higher interests have been built up. Moreover, suggestion plays a strong roll in the lives of those who lack the necessary knowledge and habits to withstand it. We see this in the political world where people accept unquestioningly the word of the politician or the demagogue and become now dumb, driven cattle, now the angry mob. Our Catholic people are not going to be made strong against all the evil influences that are rampant today merely by being taught how to read and write and become expert in the manipulation of fractions.

We subjoin the opinion of three prominent and authoritative educators on this question. Paul H. Hanus, of Harvard University, says: "Eight or nine years spent on the school arts, together with book geography and a little United States history, have left the pupil at fourteen years of age without permanent interest in nature or human institutions and human achievements, whether in the field of literature, science and art, or in the industrial, political and

²⁰¹ McCormick, Patrick J., "Retardation and Elimination of Pupils in our Schools." Catholic Educational Association, Report of the Proceedings and Addresses of the Eighth Annual Meeting, 1911, Vol. VIII, No. 1, p. 326. Dr. McCormick shows how in one diocesan system where the total enrollment is 62,000, there are 92 per cent more children in the first than in the eighth grade. In another system, the number of children in the eighth grade is 8 per cent of the number in the first grade.

commercial life of his time, and, what is worse, without much inclination to acquire such interest by further study."²⁰²

John Dewey, of Columbia University, says: "The notion that the 'essentials' of elementary education are the three R's, mechanically treated, is based upon ignorance of the essentials needed for realization of democratic ideals. Unconsciously it assumes that these ideals are unrealizable; it assumes that in the future as in the past, getting a livelihood, 'making a living,' must signify for most men and women doing things which are not significant, freely chosen, and ennobling to those who do them; doing things which serve ends unrecognized by those engaged in them, carried on under the direction of others for the sake of pecuniary reward. For preparation of large numbers for a life of this sort, and only for this purpose, are mechanical efficiency in reading, writing, spelling and figuring, together with the attainment of a certain amount of muscular dexterity, 'essentials.' Such conditions also infect the education called liberal with illiberality. They imply a somewhat parasitic cultivation bought at the expense of not having the enlightenment and discipline which come from concern with the deepest problems of common humanity. A curriculum which acknowledges the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest."²⁰³

In his recent work, "Catholic Education," Rev. Dr. J. A. Burns, C.S.C., has the following to say on the question: "Many Catholics believe that if more time were devoted in school to the old formal studies, our youth would have a better chance of securing good positions in the business world after they leave school. Such arguments are plausible. They appeal to the practical instinct. Nevertheless, adjustment to one's environment in this narrow utilitarian sense can never wisely be made the dominating principle in any general scheme of education. The reason is simple. Education must aim to develop and train the whole child—all his faculties or powers, all his emotions, senses, capacities. If we accept this view of the function of education, it would seem that the new or 'real studies' are essentially required in the curriculum, inasmuch as they are calculated to develop powers that

²⁰² Hanus, Paul H., *The Modern School*, p. 6.

²⁰³ Dewey, John, *Democracy and Education*, p. 236.

are practically left untouched by the older studies. In elementary education especially, the principle of direct utility must be applied with caution. Superficial results naturally show themselves quickly. A boy who can figure, write and spell better than another may not be nearly so well educated as the latter, and in the long run may fall far behind him in the race of life. The product of the modern educational process may be, as it is claimed, lacking in accuracy, definiteness and precision; but this, if it be true, must result rather from the method than from the subject-matter made use of. Surely, the study of the sciences and drawing must tend to beget habits of accuracy, definiteness and precision not less than does the study of reading, writing, spelling and arithmetic."²⁰⁴

(To be continued)

²⁰⁴ Burns, J. A., *Catholic Education, A Study of Conditions*, New York, 1917. p. 77.

INTERNATIONAL GREGORIAN CONGRESS

His Grace Most Reverend Archbishop Hayes has given his cordial approval and blessing to a projected musical and liturgical event that bids fair to attract the attention of Catholics not only of our own country but of all the other countries of the world. It is an event which will also profoundly interest all non-Catholics who are music lovers and students of musical progress and development. For it may now be definitely announced that all arrangements have been perfected for a great International Gregorian Congress, to be held in St. Patrick's Cathedral, New York, June 1, 2 and 3. Last year's congress was held at Lourdes in France and attracted thousands of music pilgrims to the far-famed Grotto. Other congresses have been held at various European centers with marked success, but it is confidently expected that the one to be held in New York in June will surpass all that have gone before.

The world famous authority on Gregorian Chant, Dom Mocquereau, will come from Quarr Abbey, in England, to be the principal director of the congress; while the equally celebrated organist, Joseph Bonnet, from St. Eustache, Paris, will be the grand organist. These two world figures will dominate the music proceedings of the congress. Among the patrons are Cardinal Gibbons and Cardinal O'Connell; Archbishops Dougherty of Philadelphia, Dowling of St. Paul, Hanna of San Francisco, Harty of Omaha, Keane of Dubuque and Moeller of Cincinnati; Bishops Brossart of Covington, Burke of St. Joseph, Chartrand of Indianapolis, Gibbons of Albany, Hickey of Rochester, Hoban of Scranton, Monaghan of Wilmington, Muldoon of Rockford, McDevitt of Harrisburg, O'Connor of Newark, O'Connell of Richmond, Schrembs of Toledo, Walsh of Trenton and Wehrle of Bismarck, and it is confidently anticipated this list will soon be greatly increased.

There will be Solemn Pontifical Mass each day at 10 a.m., the Archbishop of New York opening the congress on the first day. Vespers at 4:30 and Compline at 7:30 each day will complete the program, as far as the services are concerned. The entire congregation (consisting of children the first day and adults the other two days, 5,000 in number at each service) will sing the ordinary

parts of the Mass, Vespers and Compline, and this great demonstration of public worship will probably be the greatest attraction of the congress. Cathedral and parish church choirs are cordially invited to participate, and all will rehearse on May 30 and 31 under the direction of the general director. The firm of J. Fischer & Brother is preparing the official book, which will contain everything that is to be sung at all the services, and this will be ready before March 1. Every one participating in this great event must be possessed of this publication.

Selected choirs will render the proper parts of each service from the Chancel, and many choirs from a distance have already signified their intention of assisting, either in the Chancel, or as members of the congregation in the Nave. A large contingent from the Baltimore Seminary under Monsignor Manzetti will take part, and this contingent will also give at least one public recital of polyphonic music at the Cathedral Hall, which Archbishop Hayes has formally loaned for such demonstrations. The choir of men and boys from St. Matthew's, Washington, D. C., will also attend, whilst the Rector, the Rt. Rev. Monsignor Lee, will probably be in the choir each day.

In addition to the church services there will be demonstrations of the famous Ward method of singing by large choirs of children, whilst several singing societies have already made tentative arrangements for at least one appearance. Then there will be lectures on "The Liturgy as a Social Force," "The Liturgy as an Educational Force," "The Chant as the People's Musical Medium," "The Place of the Organ in Liturgical Services," "Sacramental Art and the Education of the Symbolic Sense." There will also be exhibitions of church vestments according to the requirements of the Church; altar adornments, church decoration, and architecture. All these attractions will be in the hands of the greatest experts available.

It should be mentioned that at all the services nothing but the Gregorian Chant will be used, but the various recitals will be of polyphony and other permissible forms of music. The Auxiliary Committee (Mr. John Agar, Chairman) to the Pontifical Institute of Sacred Music, and the Society of St. Gregory (the Rev. Dr. Dyer, President) are the sole managers of the affair, the two secretaries respectively being Mrs. Justine Ward and Mr. Nicola A. Montani.

The congress will be brought to a glorious conclusion on June 3 (the Feast of Corpus Christi) with a solemn Pontifical Mass and Procession.

Each mail brings in the names of intending participants, so that by the end of next month every available seat in the cathedral will be reserved for singers. In order to bring about a perfect ensemble the rhythmical principles of Solesmes will be rigidly enforced, but as there are so many experts in this method there will scarcely be any difficulty on this score. Amongst the eminent musicians teaching this method are Monsignor Manzetti, Rev. Dr. Joseph Kelly, Fr. Young, S.J., Fr. Clement Donovan, O.P., Dom Gregory Huegle, O.S.B., Mr. Nicola A. Montani, Mr. Malton Boyce, Mr. John Fehring, Mr. John A. Schehl, Dr. H. B. Gibbs, and many others from all parts of the country.

Some of the letters received from members of the Hierarchy are exceedingly favorable, the following being a few specimens:

Archbishop Moeller writes: "I am in favor of any effort to promote good church music, and I have done my part in the matter." (This prelate was the first to enforce the observance of the *Motu Proprio* of Pius X as his Pastoral of 1907 shows. This document has been circulated far and wide and is doubtless known to all.)

Bishop Brossart: "I am indeed glad that the Society of St. Gregory is considering the holding of an International Gregorian Congress. . . I am of the opinion that nothing will be done until a College of Sacred Music and Liturgy is established in connection with the University at Washington. . . . The Shrine of our Immaculate Mother would grandly afford the place of demonstrating the grandeur of Liturgy and true Church Music. . . . I give my consent most readily to the use of my name as patron."

Bishop Schrembs: "I am delighted to learn of the convening of an International Gregorian Congress. . . . One thing pleases me especially about your announcement, and that is that no other music will be employed except the Church's Own Gregorian."

Bishop Wehrle: "It is with real pleasure that I read your letters. . . . The fact that the Common of the Mass is to be sung by the people proves that much progress has been made in the right direction. . . . I hail with deepest joy every effort towards promoting the Gregorian Chant. The people and the priests need the Gregorian Chant well sung in the spirit of piety and real devotion, in order that they can better taste the spiritual unction of the Holy Liturgy."

Archbishop Harty: "The diffusion of correct church music will always meet a cordial cooperation in the Diocese of Omaha."

The Pontifical Institute of Sacred Music has charge of the arrangements for the congress. The Executive Committee is composed of the following members: Mr. John G. Agar, chairman; Mr. Adrian Iselin, treasurer; Mrs. Justine Ward, secretary; Mr. John T. Dixon, Dr. Harold Beckett Gibbs, Mrs. Herbert D. Robbins, Mr. Michael Williams.

REVIEWS AND NOTICES

Fifteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1918-1919.

Besides embodying statistical data which depict the present condition of the school system of the Diocese of Pittsburgh, this annual report contains enough useful and interesting material to lay claim to the distinction of being a handbook of information and direction on the school questions of the diocese. Its most interesting feature is the report of the superintendent, Rev. R. L. Hayes. From it alone one may learn of the present state of this large diocesan system, the year's increase in schools and teachers, the changes in text-books, the peculiar problems and needs of the system and the aims and plans for the future. In many respects the problems confronting Pittsburgh resemble those of our other great dioceses. One may doubt, however, if they are everywhere as clearly recognized or designated for attack and solution. A conspicuous example is that of the elimination of pupils from the higher grades of the elementary schools. Everywhere it is known that we have an undue loss of pupils in these higher grades; but school reports seldom record how great this is or suggest means for controlling and checking it. The superintendent here shows, for example, that the loss of pupils in the seventh grade for 1919 over the number graduated from grade six was 26 per cent; and the loss in the eighth grade over those who finished the seventh for the same year was nearly 25 per cent. "Adverse circumstances, no doubt," says the superintendent, "force some of the children to conclude their education with the sixth and seventh grades, but that explanation will not account for a loss of 25 per cent. It is the recognized duty of pastors to preach to their people the advantages of a complete Catholic education and to encourage all the pupils to remain in school through the grades and into the high school and college. It would be an interesting and instructive study for one in charge of a particular school to make a survey of his losses from the sixth to the seventh, and from the seventh to the eighth grade, to investigate the causes of those losses, and to provide against their continuance. There is, of course, a natural decrease between these grades; it should not amount to 26 per cent."

The whole problem of elimination can only be handled by the local principals and authorities. Needless to say our schools elsewhere can profit by this digest of a serious situation, and our superintendents contribute much by giving it attention in their respective fields. Perhaps it will be found, as in Pittsburgh, that "less than 20 per cent of the children continue in our parish school from the first through the eighth grade."

The tone of the Report is emphatic and yet moderate, calculated to impress every pastor and teacher who reads it. It presents a reasonable appeal for cooperation in behalf of the changes in the course of study and text-books lately adopted, especially those in Christian Doctrine and Music. The appeal for central Catholic high schools is well supported by facts and figures and makes a convincing argument for an institution that is bound sooner or later to appear. The war work of the Pittsburgh schools, the Americanization plan, a scheme for the diocesan operation of schools in small country parishes will command the attention and interest of all our Catholic educators.

PATRICK J. McCORMICK.

The American Red Cross in the Great War, by Henry P. Davison. New York City: The Macmillan Co., 1919. Cloth, 303 pages. Price, \$3.00 net.

"An eye-witness account of the American Red Cross in action" would be the most accurate description of the contents, spirit, and value of this narrative by the Chairman of the War Council of our National Red Cross.

With becoming modesty the chairman asserts in his Foreword—"it may accurately be said that the book itself is a product of the American Red Cross." Into it has gone the work, the privations, the sacrifices, the ideals, the aspirations of a hundred million people, of whom thirty millions in one way or another took willing and joyous service under the Red Cross flag. The chairman has signed the book, but it is in actuality the testament and bequest to coming generations from our own time in all its weaknesses and strengths, its struggles, failures, and achievements.

The mobilization and the organization of the Red Cross, and the tremendous financing of its enormous undertakings occupy fittingly the first part and first half of the book. It is all a record of which America must everlastingly be proud. Indeed, it

will not be surprising if our times are too close to this huge achievement to appreciate it in its full splendor. It will almost certainly become a legend in another generation.

The work on the western and near-eastern fronts constitutes the second half of the story and furnishes quite half the thrills and inspiration of the narrative. That vast, far-flung enterprise of succor, relief, and cooperation, which took American Red Cross workers to every country and to every battle front, seems, in the retrospect, more like some great Iliad than it does like a simple, bare, almost meager recital of an organized national effort to bring humanity to those to whom humanity had been denied.

It is almost inevitable, as you watch the story of the work unfold, that there should come a time and a chapter in which an international league of Red Cross societies would be the next logical step. Mr. Davison has very modestly withheld any mention of the large and unselfish part which he has played to make this League of Red Cross Societies a reality. He deserves a most generous share of the applause for so admirable and necessary a conception and organization. That it should do much to promote the welfare and happiness of the world is inevitable.

There is a very useful appendix which gives the financial statement of the Red Cross for the period of its management by the War Council, and also a résumé of the more important statistics of operation. The volume is profusely illustrated.

THOMAS QUINN BEESLEY.

Hopes and Fears for Art. Five Lectures by William Morris. Pocket Edition. New York: Longmans, Green & Co., 1919. Pp. 218, 12mo.

These lectures were delivered to various audiences between 1877 and 1880. The first lecture on the Lesser Arts was delivered before the Trades' Guild of Learning. The second lecture on the Art of the People was delivered before the Birmingham Society of Arts and School of Design. The third lecture, the Beauty of Life, was delivered before the same audience a year later. The fourth lecture, Making the Best of It, was delivered before the Trades' Guild of Learning and the Birmingham Society of Art, and the fifth lecture was

delivered at the London Institution. In the forty years that have elapsed since William Morris discussed these themes in England his influence has been felt in many ways throughout England and this country, and it is an influence for which we are all grateful. This little edition will doubtless be gratefully received by the many friends of this gifted soul.

Bible Stories for Children, by a Catholic Teacher, with a Preface by Rev. Augustine F. Hickey, S.T.L. New York: Schwartz, Kirwin and Fauss, 1919. Pp. viii+170.

The Famishing World, by Alfred W. McCann. New York: George Doran & Co., 1918. Pp. 387.

This book is a plea for natural-food products and a protest against food manipulations that would rob the human system of necessary ingredients. Whether we agree with the author in many of his findings or not, there is no room to doubt the importance of giving the widest possible circulation to many fundamental and wholesome truths concerning pure foods and wholesome methods of preparing them for the table.

To the Heart of the Child, by Josephine Van Dyke Brownson, with a Preface by Rev. John J. Wynne, S.J. New York: The Encyclopedia Press, 1918. Pp. xii+193.

This volume will prove interesting to the teacher no less than to the child. It is indeed the teacher that is primarily appealed to. Not indeed that an effort is made to convey new content to the teacher, but there is an equal fascination in the successful imparting of truth. Father Wynne pays a high tribute to the book when he says, "these lessons, like the illustrations, have the crowning merit of all good teaching: they are suggestive. They make the teacher think and the pupil imagine. In this way the teacher and the child communicate with one another. The teacher reaches the heart of the child."

The Catholic Educational Review

MAY, 1920

PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES

(Continued)

CATHOLIC EDUCATION

The nursery of Christian life is the Catholic home; its stronghold, the Catholic school. "In the great coming combat between truth and error, between Faith and Agnosticism, an important part of the fray must be borne by the laity. . . . And if, in the olden days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for higher responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that may devolve upon them."

The timely warning contained in these words from the Pastoral Letter of 1884 shows how clearly our predecessors discerned the need, both present and future, of Christian education. Their forecast has been verified. The combat which they predicted has swept around all the sources of thought, and has centered upon the school. There, especially, the interests of morality and religion are at stake; and there, more than anywhere else, the future of the nation is determined. For that reason, we give most hearty thanks to the Father of Lights who has blessed our Catholic schools and made them to prosper. We invoke His benediction upon the men and women who have consecrated their lives to the service of Christian education. They are wholesome examples of the self-forgetfulness which is necessary in time of peace no less than in crisis and danger. Through their single-

ness of purpose and their sacrifice, the Church expresses the truth that education is indeed a holy work, not merely a service to the individual and society, but a furtherance of God's design for man's salvation. With them we realize more fully than ever before, the necessity of adhering to the principles on which our schools are established. If our present situation is beset with new problems, it is also rich in opportunity; and we are confident that our teachers will exert themselves to the utmost in perfecting their work. Their united counsel in the Catholic Educational Association has already produced many excellent results, and it justifies the hope that our schools may be organized into a system that will combine the utilities of free initiative with the power of unified action. With a common purpose so great and so holy to guide them, and with a growing sense of solidarity, our educators will recognize the advantage which concerted effort implies both for the Catholic system as a whole and for each of the allied institutions.

We deem it necessary at this time to emphasize the value for our people of higher education, and the importance of providing and receiving it under Catholic auspices. "Would that even now, as we trust will surely come to pass in the future, the work of education were so ordered and established that Catholic youth might proceed from our Catholic elementary schools to Catholic schools of higher grade and in these attain the object of their desires" (Third Plenary Council: Acts and Decrees, 208). This wish and ideal of our predecessors, in a gratifying measure, has been realized through the establishment of Catholic high schools and the development of our Catholic colleges. These have more than doubled in number; they have enlarged their facilities and adjusted their courses to modern requirements. We congratulate their directors and teachers, and with them we see in the present condition of their institutions, the possibility and the promise of further achievement in accordance with their own aspirations.

In educational progress, the teacher's qualification is the vital element. This is manifestly true of the Catholic school, in which the teacher's personality contributes so much toward the building of character and the preservation of faith along with the pupil's instruction in knowledge. If, therefore, the aim of our system is to have Catholic youth receive their education in its completeness from Catholic sources, it is equally important, and even more

urgently necessary, that our teachers should be trained under those influences and by those agencies which place the Catholic religion at the heart of instruction, as the vitalizing principle of all knowledge and, in particular, of educational theory and practice. We note with satisfaction that our teachers are eager for such training, and that measures have been taken to provide it through institutes, summer schools and collegiate courses under university direction. We are convinced that this movement will invigorate our education and encourage our people, since the work of teachers who are thoroughly prepared is the best recommendation of the school.

We cannot too highly approve the zeal and liberality of those who, with large amount or small, have aided us in building up our schools. For what we value as significant in their action is not alone the material help which it renders, essential as this has become; but rather and chiefly the evidence which it affords of their spiritual sense and perception. It shows that they appreciate both the necessity of Catholic education and the unselfish devotion of our teachers. At a time, especially, when vast fortunes are so freely lavished upon education in other lines, it is edifying to see our people either dedicating their individual wealth to the cause of religious instruction or, as members of Catholic associations, combining their means for the same noble purpose. They, assuredly, have given an object lesson, teaching all by their example, "to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life" (I Tim. vi, 18-19).

THE CATHOLIC UNIVERSITY

It was the progress of our academies, colleges and seminaries, from colonial days onward, that made the University possible; and it was the demand, created by them, for larger opportunities that made it a necessity. Established, at the instance of the Bishops, by Pope Leo XIII, it represents the joint action of the Holy See and of the American Hierarchy in behalf of higher education. Like the first universities of Europe, it was designed to be the home of all the sciences and the common base of all our educational forces. This twofold purpose has guided its development. As in the Ages of Faith and Enlightenment, the various Religious

Orders gathered at the centers of learning which the Holy See had established, so in our own day, the Orders have grouped their houses of study about the University, in accordance with the express desire of its Founders. "We exhort you all," said the Pontiff, "to affiliate your seminaries, colleges and other Catholic institutions of learning with your University on the terms which its statutes suggest" (Apostolic Letter, *Magni Nobis gaudii*, March 7, 1889). As the process of affiliation is extended to our high schools, it benefits them and also provides a better class of students for our colleges. In keeping, then, with the aims of its Founders, the University exists for the good and the service of all our schools. Through them and through their teachers, it returns with interest the generous support of our clergy and laity.

"By no means surprising or unexpected," said Pope Pius X, "is the steady and vigorous growth of the Catholic University which, located at Washington, the capital City of the American Republic, built up by the offerings of the Catholic people and invested by the Apostolic See with full academic authority, is now become the fruitful parent of knowledge in all the sciences both human and divine. . . . We are fully determined on developing the Catholic University. For we clearly understand how much a Catholic university of high reputation and influence can do toward spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore and to quicken its growth, is, in Our judgment, equivalent to rendering most valuable service to religion and to country alike" (Letter to the Cardinal Chancellor, Jan. 5, 1912).

To the same intent, Pope Benedict XV writes: "We have followed with joy its marvellous progress so closely related to the highest hope of your Churches . . . well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that henceforth you will continue even more actively to support an institution of such great usefulness and promise as is the University" (Letter to the Hierarchy, April 10, 1919).

It is our earnest desire that the University should attain fully the scope of its Founders, and thereby become an educational center worthy of the Church in America, worthy also of the zeal

which our clergy and laity have shown in behalf of education. Its progress and prosperity will make it, as the Holy Father trusts, "the attractive center about which all will gather who love the teachings of our Catholic Faith."

CATHOLIC SOCIETIES

Considering the great good accomplished by our Catholic societies, the Fathers of the Third Plenary Council expressed the desire "to see their number multiplied and their organization perfected." That desire has been fulfilled. The rapid development of our country provides ample occasion, even under normal conditions, for those activities which attain success through organization. Continually, new problems appear and opportunities arise to spread the Faith, to foster piety, to counteract tendencies which bode evil, either openly or under attractive disguise. In response to these demands, our Catholic associations have increased their usefulness by selecting special lines of activity, and by following these out wherever the cause of religion was in need or in peril. Through the hearty cooperation of clergy and laity, these agencies have wrought "good to all men, especially to those who are of the household of the faith" (Gal. vi, 10). They have enlisted our Catholic youth in the interests of faith and charity, provided in numberless ways for the helpless and poor, shielded the weak against temptation, spread sound ideas of social and industrial reform and furthered the public welfare by their patriotic spirit and action. We rejoice in the fruits of their fellowship, and we desire of them that they strive together for the highest and best, "considering one another to provoke unto charity and to good works" (Heb. x, 24).

The tendency on the part of our societies to coalesce in larger organizations, is encouraging. It arises from their consciousness of the Catholic purpose for which each and all are striving; and it holds out the promise of better results, both for the attainment of their several objects and for the promotion of their common cause, the welfare of the Church. The aim which inspired the Federation of our Catholic Societies, and which more recently has led to the Federation of Catholic Alumnae, is worthy of the highest commendation. It manifests a truly Catholic spirit, and it suggests wider possibilities for good which a more thorough organization will enable us to realize.

We regard as specially useful the work of associations like the Church Extension Society and the Missionary Unions, in securing the blessings of religion and the means of worship for those who suffer from poverty or isolation. The sections of our country in which Catholics are few, offer, no less than the populous centers, a field for zealous activity; and we heartily encourage all projects for assisting those who, in spite of adverse circumstances, have preserved the faith, for reclaiming many others who have lost it, and for bringing to our non-Catholic brethren the knowledge of our holy religion.

HOME MISSIONS

As we thus survey the progress of the Church in our country and throughout the world, we cannot but think of the greater good which might result if men of worthy disposition were all united in faith. For we gladly recognize the upright will and generosity of many who are not yet "come to the city of the living God" and "to the Church of the first-born" (Heb. xii, 22). We know that among them are men of judgment, who with spiritual insight are looking to the Catholic Church for the sure way of salvation; and that not a few, with exceptional talent for historical research, have set forth in their scholarly writings the unbroken succession of the Church of Rome from the Apostles, the integrity of its doctrine and the steadfast power of its discipline. To all such earnest inquirers we repeat the invitation given them by Pope Leo XIII: "Let our fervent desire toward you, even more than our words, prevail. To you we appeal, our brethren who for over three centuries have differed from us regarding our Christian faith; and to all of you likewise who in later times, for any reason whatsoever, have turned away from us. Let us all 'meet together in the unity of faith and of the knowledge of the Son of God' (Eph. iv, 13). Suffer that we invite you to the unity which always has existed in the Catholic Church and which never can fail. Lovingly we stretch forth our hands to you; the Church, our mother and yours, calls upon you to return; the Catholics of the whole world await you with brotherly longing, that you together with us may worship God in holiness, with hearts united in perfect charity by the profession of one Gospel, one faith and one hope" (Apostolic Letter, *Praeclara gratulationis*, June 20, 1894).

We give thanks to our Lord Jesus Christ, for His mercy upon

so many who were scattered abroad and in distress even as sheep that have no shepherd. Year by year, "the multitude of men and women who believe in the Lord is more increased" (Acts v, 14). But though conversions are numerous, much remains to be done. "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John x, 16).

Pray fervently, therefore, that light may be given to those who yet are seeking the way, that they may understand the nature of that union and concord so clearly set forth by Christ himself, when He prayed to the Father, not only for His Apostles, "but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John xvii, 20, 21). Now Christ and the Father are one, not by any outward bond of the least possible agreement but by perfect identity in all things.

NEGRO AND INDIAN MISSIONS

In our own country there are fields of missionary labor that call in a special manner for assiduous cultivation. There are races less fortunate in a worldly sense and, for that very reason, more fully dependent on Christian zeal. The lot of the Negro and Indian, though latterly much improved, is far from being what the Church would desire. Both have been hampered by adverse conditions, yet both are responsive to religious ministrations. In the eyes of the Church there is no distinction of race or of nation: there are human souls, and these have all alike been purchased at the same great price, the blood of Jesus Christ.

This is the truth that inspires our Catholic missionaries and enables them to make such constant efforts in behalf of those needy races. We commend their work to the faithful in every part of our country. In the name of justice and charity, we deprecate most earnestly all attempts at stirring up racial hatred; for this while it hinders the progress of all our people, and especially of the Negro, in the sphere of temporal welfare, places serious obstacles to the advance of religion among them. We concur in the belief that education is the practical means of bettering their condition; and we emphasize the need of combining moral and religious training with the instruction that is given

them in other branches of knowledge. Let them learn from the example and word of their teachers the lesson of Christian virtue: it will help them more effectually than any skill in the arts of industry, to solve their problems and to take their part in furthering the general good.

FOREIGN MISSIONS

"The mission which our Lord Jesus Christ, on the eve of His return to the Father, entrusted to His disciples, bidding them 'go into the whole world and preach the Gospel to every creature' (Mark xvi, 15)—that office most high and most holy—was certainly not to end with the life of the Apostles: it was to be continued by their successors even to the consummation of the world, as long, namely, as there should live upon earth men to be freed by the truth" (Apostolic Letter, *Maximum illud*, Nov. 30, 1919).

These words of the Holy Father, addressed, with his characteristic love of souls, to all the Bishops of the Church, have for us in America a peculiar force and significance. The care of our Catholic population, which is constantly increased by the influx of immigrants from other countries, hitherto has fully occupied the energies of our clergy and of our missionary organizations. Until quite recently, the Church in the United States was regarded as a missionary field. As such it has drawn upon Europe for recruits to the priesthood and the religious Orders, and for financial assistance, which it owes so largely to the Society for the Propagation of the Faith.

The time now has come to show our grateful appreciation: "freely have you received, freely give" (Matth. x, 8). Wherever we turn in this whole land, the memory of the pioneers of our Faith confronts us. Let it not appeal in vain. Let it not be said, to our reproach, that American commerce has outstripped American Catholic zeal, or that others have entered in to reap where Catholic hands had planted, perchance where Catholic blood had watered the soil.

"Lift up your eyes, and see the countries, for they are white already to harvest" (John iv, 35). Consider the nations that lie to the south of our own, and in them the manifold needs of religion. Look to the farther east where of old a Francis Xavier spread the light of the Gospel. Think of the peoples in Asia, so long estranged from the Faith which their forefathers received

from the Apostles. In some of these lands, entire populations grow up and pass away without hearing the name of Christ. In others, the seed of God's word has been planted and there is promise of vigorous growth; but there is none to gather the fruit. "The harvest indeed is great, but the laborers are few" (Matth. ix, 37).

"Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest" (*Ibid.*, 38). This, as the Holy Father reminds us, is our first obligation in regard to the missions. However eager the missionaries, they will labor in vain, unless God give the increase. This is also the appropriate object of the Apostleship of Prayer, whose members, to our great joy, are steadily becoming more numerous. Let all the faithful associate themselves with it and thus contribute, by their prayers at least, to the success of the missions.

In the next place, measures must be taken to increase the supply of laborers. They were few before the war; and now they are fewer. Unite with us, therefore, in praying that the special grace and vocation which this holy enterprise demands, may be granted more abundantly. We gladly encourage young men who feel in their souls the prompting and desire for the missionary career. And we bless with cordial approval the efforts of those who, in our colleges and seminaries, develop this apostolic spirit and train up workers for the distant parts of the vineyard.

We appeal, finally, to the generosity of the faithful in behalf of the devoted men who already are bearing the heat of the day and the burden. They have given all. Let us help them at least to overcome the difficulties which the war has occasioned, and to develop the work which they are doing, with inadequate means, in their schools, orphanages and other institutions. So shall we have some part in their labors, and likewise in their reward. For "he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth and he that reapeth, may rejoice together" (John iv, 36).

VOCATIONS

As the departments of Catholic activity multiply, and as each expands to meet an urgent need, the problem of securing competent leaders and workers becomes day by day more serious. The success of a religious enterprise depends to some extent upon the

natural ability and character of those who have it in charge. But if it be truly the work of God, it must be carried on by those whom He selects. To His Apostles the Master said: "You have not chosen me: but I have chosen you, and have appointed you, that you should go and should bring forth fruit; and your fruit should remain" (John xv, 16). Of the priesthood St. Paul declares: "Neither doth any man take the honor to himself, but he that is called of God" (Heb. v, 4). The same applies, in due proportion, to all who would enter the Master's service in any form of the religious state. And since our educational, charitable and missionary undertakings are for the most part conducted by the Priest, the Brother and the Sister, the number of vocations must increase to supply the larger demand.

God, assuredly, in His unfailing providence, has marked for the grace of vocation those who are to serve Him as His chosen instruments. It lies with us to recognize these vessels of election and to set them apart, that they may be duly fashioned and tempered for the uses of their calling. To this end, we charge all those who have the care of souls to note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice. Let parents esteem it a privilege surpassing all worldly advantage, that God should call their sons or daughters to His service. Let teachers also remember that, after the home, the school is the garden in which vocations are fostered. To discern them in time, to hedge them about with careful direction, to strengthen and protect them against worldly allurements, should be our constant aim. •

In our concern and desire for the increase of vocations, we are greatly encouraged as we reflect upon the blessings which the Church has enjoyed in this respect. The generosity of so many parents, the sacrifices which they willingly make that their children may follow the calling of God, and the support so freely given to institutions for the training of priests and religious, are edifying and consoling. For such proofs of zeal, we return most hearty thanks to Him who is pleased to accept from His faithful servants the offering of the gifts which He bestows.

The training of those who are called to the priesthood, is at once a privilege and a grave responsibility. This holiest of all educational duties we entrust to the directors and teachers of our seminaries. Because they perform it faithfully, we look with

confidence to the future, in the assurance that our clergy will be fully prepared for the tasks which await them. "That the man of God may be perfect, furnished to every good work" (II Tim. iii, 17) is the end for which the seminary exists. The model which it holds up is no other than Jesus Christ. Its course of instruction begins with St. Paul's exhortation: "holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus" (Heb. iii, 1); and it ends with the promise: "thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou has attained unto" (I Tim. iv, 6).

THE CATHOLIC PRESS

The functions of the Catholic press are of special value to the Church in our country. To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming sound public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view, is helpful to all our people. It enables them to look at current events and problems in the light of the experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized; and, within the limitations thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our homes, societies and schools.

In order to obtain the larger results and the wider appreciation which their efforts deserve and which we most earnestly desire, steps must be taken to coordinate the various lines of publicity and secure for each a higher degree of usefulness. Each will then offer to those who are properly trained, a better opportunity for service in this important field.

At all times helpful to the cause of religion, a distinctively Catholic literature is the more urgently needed now that, owing to the development of scholarship in our country and the progress of education, there has grown up a taste for reading and, among many of our people, a desire for accurate knowledge of the Church. In recent times, and notably during the past three decades, there has been a gratifying increase in the number of Catholic authors, and their activity has been prolific of good results. By the simple process of telling the truth about our faith and its practice, they have removed, to a considerable extent, those prejudices and erroneous views which so often hinder even fairminded thinkers from understanding our position. As so much had been accomplished by individual writers in this and other countries, it was wisely thought that even greater benefit would accrue from their cooperation. The realization of this idea in the Catholic Encyclopedia has given us a monumental work, and opened to all inquirers a storehouse of information regarding the Church, its history, constitution and doctrine. It has furthermore shown the value and power for good of united effort in behalf of a high common purpose; and we therefore trust that while serving as a means of instruction to our clergy and people, it will give inspiration to other endeavors with similar aim and effect, in every field of Catholic action.

THE OBVIOUS OUTCOME

The progress of the Church which we have reviewed, has been no easy achievement. There have been trials and difficulties; and as Christ predicted, there have been frequent attempts to hamper the Church just where and when it was doing the greatest good for our common humanity.

In the net result, however, the Church has been strengthened, to its own profit and to that of the world at large. In an age that is given to material pursuits, it upholds the ideals of the spiritual life. To minds that see only intellectual values, it teaches the lesson of moral obligation. Amid widespread social confusion, it presents in concrete form the principle of authority as the basis of social order. And it appears as the visible embodiment of faith and hope and charity, at the very time when the need of these is intensified by conditions in the temporal order.

(To be continued)

THE CATHOLIC EDUCATION MUSIC COURSE

In the parish school of the Church of the Annunciation in New York City, conducted by the Religious of the Sacred Heart, the Catholic Education Music Course has been taught for the past three years. The results have been so extraordinary that we feel they should be brought to the attention of the readers of the REVIEW. We print herewith a few specimens of the children's original compositions which will be found musically original and charming. The influence of Gregorian Chant, which the course so ably introduces, is seen in the freedom of the melodic line and in the irregular phrases that make up the periods.

The method by which such remarkable results have been achieved is surely worthy of the attention not only of musicians but of educators in general. Young children in the third grade are here provided with a mode of expression that is generally supposed to be the exclusive privilege of the accomplished adult musician. Mrs. Justine Ward, the author of the course, takes a deep interest in the introduction and development of the work. She says, in speaking of the method:

We stress the need of developing the imagination of the child, by *doing*, not by imitating or listening passively. We begin to make the child *do*—I mean, we begin to teach the child music as soon as he enters school in the first grade. The child remains almost purely imitative for the first three months and sometimes a little longer. Then he gradually frees himself. He sees what fun it is to take the tones he knows and fix them up differently. After this the development is very rapid. Every child wants to try it—on the board, in copybooks, in musical conversation, etc.

This procedure is entirely in line with the Shields method of teaching the other branches of the curriculum. The children do not remain passive but at once engage in doing things, in little dramatizations, in imitative games, and through these exercises their imagination is reached and in a short time they become eager to express themselves in language, in dramatic gestures, in imitation, and through modeling in clay, the cutting and folding of paper, drawing, etc.

A second phase of the work leads the children to perfect that which they already possess in part. Of this phase of the work Mrs. Ward says:

We begin to point out to the children things that make certain phrases and melodies distinctive. Sentences, answering sentences, figures that, as they put it, are "the same things only different." The essential character of this work is, of course, imitation. We now proceed to draw their attention to form of the simplest kind. We give models, indicate points of beauty, but we never insist that the children should write according to rule, feeling that to do so would imprison them and reduce their compositions to the level of mathematical problems. We try to free ourselves even in our models from the tiresome four plus four equals eight; eight plus eight equals sixteen. The medieval folk songs, which form the bulk of the material used in the songs and studies, are rather free in form, and so the children's taste has not been formed on the obvious and the trite as in most of the current school melodies.

At every stage we insist on the children making music of their own, experimentally. Anything added to the vocabulary is used by them in their own way immediately.

In this feature, also, the music course conforms strictly to the pedagogical method followed in the other branches. Expression is never separated from impression, nor can it ever be separated and preserve its vitality. Just as in the lower forms of life every sensation culminates in action, so throughout the educational field where impression flows over into expression there is development and increase of organic power which is never obtainable where we are content to let the process rest with the incoming message and its correlations to the previous mental content.

The third phase of the work is thus set forth by Mrs. Ward:

We never teach directly either form or melodic rules. The child learns the general tendency of each tone and the attractions between tones. He is also taught the chord lines or "families" of tones. But he is never made to follow rules. He is led to notice such devices as cadences, sequences, imitations, repetitions, etc., in the folk songs which he sings, but he is never told to do these things himself. In his compositions he is free to write as he may choose against a background which unconsciously guides his own thought. In this way I think we have obtained far better results than had we held the children down strictly to rule.

The children gain a great deal from listening to each other's compositions; they are each other's most intense admirers and most severe critics. In this way they develop a sense of group pride rather than individual vanity. It has been noted that they always want to put forward the child whom they think does the best work.

The pedagogy here involved is obviously not confined to the teaching of music; it holds as rigidly true to the teaching of art, of reading, of dramatization, as it does in music. And only where these principles are followed may we expect vital results.

"The child," says Mrs. Ward, "whose melody is quoted is really expressed by the music she has written. One cannot know the child without knowing why the melodies are just as they are. They could not have been written each by the other. The melodies are as individual as the look out of their eyes." This is real teaching; it is developing the child's native powers and leading him into a joyous mode of expressing his own feelings and his own moods. Thus the foundation of character is laid, initiative is developed, and the way is opened to the development of everything worth while in the child. Here is real pedagogy. The child is developed by doing, not by imitating nor by learning to follow rules. In the words of Emerson, "Do the thing and you will have the thing." If the first attempts be crude and incorrect, what of it? Are not the child's attempts in language halting and faulty? Phrasing and form develop of themselves, if the child, as he does in this excellent course, hears and sings only good music and by his teachers is urged to invent and write. The fine models constantly before him, the work of the other children, his own persistent attempts, leave an impress on the mind of the child that the mere mastery of rules can never supply. Originality must result under such direction. One of the gravest faults in music instruction is the destructive method of, *first the rule, then its application*. Just the other way around is right: *first, the attempt, then the underlying rule*; always emphasizing the good points in the work presented.

Let us now examine in detail the melodies of the children. Note in No. 1 the fine balance of the irregular phrase groups: 3 plus 3; 2 plus 3; 2 plus 3, measures. It has a quaint charm, quite medieval in its character.

The same freedom in the melodic line is seen in Nos. 2 and 3, in fact, it is characteristic of all of the numbers. Here we see the influence of Gregorian Chant, in which the melodic line is flexible and the recurring meter absent. Modern music is returning to the free melody, and irregular phrase groups are characteristic of modern melody.

The syncopated measures in No. 4 demonstrate the freedom

of the melody from conventional measure accents. Only an eleven-year-old child who has been allowed to give untrammelled expression to her musical impulses would come upon such rhythmic combinations as here shown in measures 8, 9 and 11. No. 5 shows a similar freedom.

No. 6 is a musical picture of a child's attempts at English composition. It starts off well. The ideas at first are clearly expressed, they are definite and the phrases are well rounded, but later the ideas are greater than the ability to express them in writing. But how long will it be before this is changed if this nine-year-old child continues to express herself? Not long, as we see by an older child in the following two selections, Nos. 7 and 8, in which the form is a perfect Primary Song Form. The divisions are shown by Roman numerals.

The first period in No. 7 is the Slavic six measure period. The second and third periods are both seven measure periods. But note how smoothly the seven measures flow. They could not be otherwise than they are.

In No. 8 the re-entrance to Period 1 is clever, the phrases smoothly overlapping one another without a break in the contour of the melody.

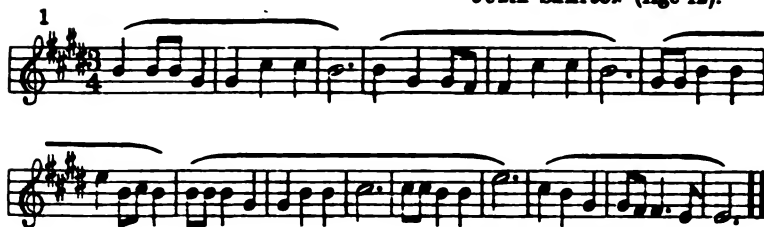
Nos. 9 and 10 are presented to show the children's feeling for the Gregorian modes. No. 9, barring the A sharp, is in the Second mode, and No. 10 has the impress of the Phrygian mode. The last was written in numbers, the child not yet being sufficiently conversant with notation to write a difficult melody in this medium. The numbers have been transcribed into notes. The bar lines, rests and phrases were placed exactly as the child phrased the music when singing it.

No changes or corrections have been made by the teachers in any of the numbers, the object being to show the readers of this article just how the children work and the results that can be obtained by the Ward course when properly taught. The phrase lines show the children's manner of phrasing when singing their melodies.

Even the layman realizes that music has already become a part of the life of these children. For these attempts are spontaneous expressions couched in a style that is pure and noble and far above the trite and commonplace. These little ones are mastering a new language; they have found a new medium of expression; to

Melodies by Children 13 years of age and under.

JULIA SAMPTON (Age 12).



MARY SAUNDERS (Age 12).



MARGARET HURLEY (Age 12).



4 **LAURETTE TORPEY (Age 11).**

MARGARET SULLIVAN (Age 10).

6 **NETTIE DENEGRIS (Age 9).**

7 **MARGARET HUBLEY (Age 12).**



them Gregorian Chant will be a joy and a source of consolation. Rhythm, Form, Melody and Harmony are leaving their impress on their youthful souls, and are surely shaping them into finer, better and nobler children of God. Next to religion, nothing better could be offered them. There is no purer and finer influence than music, of which Hegel says, "It is the art of the ideal sphere of the soul; the sphere into which sin and its consequent suffering have never entered. Evil lies outside of its pure province."

ALEXANDER HENNEMAN.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOLS.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Continued)

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL—SUBJECT-MATTER

The aim of Catholic education has been clearly and comprehensively stated by Dr. Shields in the following definition. "The unchanging aim of Christian education is, and always has been, to put the pupil in possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and the standards of the civilization of his day."¹⁰⁶ This definition sums up all that we have been discussing in the foregoing pages. It implies an education that will answer all the needs of the child, physical, intellectual, social, moral and religious. It heeds the right claims of society on one hand, and the claims of the individual on the other. It indicates the proper balance between the utilitarian and the cultural. Moreover, it gives a clue to the sources and proper division of the subject-matter that is necessary for the accomplishing of the end. First of all there must be knowledge of the truth; secondly there must be conduct in conformity with truth. Sound pedagogy requires that impression be completed by expression, that the mind react to the stimulus of information. The stimulus is such knowledge as is essential to the right understanding of life and all its fundamental relations; the response is the activity that is necessary if the truth is to be assimilated, if it is to become part and parcel of the pupil's being and express itself in his daily life.

First of all as to the truth which is to be acquired. We are to bear in mind that the child has been placed in this world that he may journey back to God. Therefore before and above all things else, he must learn to know God. Now the chief source of such

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

¹⁰⁶ Shields, Thomas E., *Philosophy of Education*, p. 171.

knowledge is God's Revealed Word. In His loving Providence, God has come to the assistance of man's weakness and has enlightened his darkness by showing him the secret hidden from the ages. Human reason unaided may come to some shadowy and imperfect idea of God. But the instability and shadowy character of this idea is a commonplace of human experience. It proves the thesis of Catholic Theology on the necessity of Divine Revelation.

Moreover, without an adequate knowledge of God man can at best have a faulty and incomplete knowledge of all things besides. Revealed Truth serves to illuminate acquired truth, shows all things in their right perspective, solves problems that thwart the powers of reason, in a word, makes clear the whole meaning and aim of human life.

Consequently any educational system that leaves out Revealed Religion defeats its own purposes. Christ is the Light of the world and it is only in His Light that we can see the Light. He is the manifestation of Eternal Wisdom. He comes from the Father to show men how to live; He reveals the only workable philosophy of life. The first duty of the school is to teach the child to know Jesus Christ and His Mission here upon earth. Says Cardinal Newman: "Religious Truth is not only a portion but a condition of general knowledge. To blot it out is—according to the Greek proverb—to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part."²⁰⁶

But Divine Revelation, while the principal, is not the sole source of the knowledge of God. It does not destroy reason nor render its functions superfluous. The supernatural does not dispense with the natural. Grace and nature go hand in hand, the former sanctifying the latter, raising it to higher levels, supplying it with nobler and more effective motives. The sanctifying grace which comes to us at baptism must function through our natural powers if it is to function at all, and it demands their development. Human intelligence must grasp the doctrines of faith, human emotions must express their lessons of love, the human will must accept their law. The knowledge that is gleaned from natural sources is always necessary, would we reduce the Doctrine of Jesus Christ to practice.

The first source of created knowledge is human nature itself.

²⁰⁶ Newman, John Henry, *The Idea of a University*, p. 70.

We remember the phrase of St. Augustine, "*Noverim me, noverim te.*" By searching the heart of man and pondering his deeds, we discover his dependence upon God and his relations with God in his daily life. The knowledge of man is derived from two great sources, one external, comprising the story of man's activities, the other internal, revealing the secrets of his heart. The external knowledge of man is sometimes called his Institutional inheritance.²⁰⁷ It includes all that man has discovered concerning life and the various ways in which he has utilized his discoveries. Under this head is included history. According to the principles of the genetic method which is used in the study of science, the best way to come to an understanding of any complex product is to study that product in the making. This principle is very much apropos when the complex product we are studying is man. The present is only rightly understood in the light of the past; to see only what is before one's eyes is to be purblind indeed. Contemporary civilization is not something casual, a kind of Mendelian "sport"; it is the logical effect of past causes. We owe the institutions, the laws, the ideals that characterize our life in the present, to what men have thought and desired and achieved in the past.

Now the value of history is that it gives a real knowledge of mankind. It reveals the solidarity of the human race and the permanence of certain deep and fundamental traits. Moreover, it inspires and consoles by relating the triumphs of true greatness. It has a religious value in that it shows how the Providence of God presides over human destiny and directs all things mightily but sweetly. Its practical value comes from the light it throws on things civic and political. It reveals the evolution of forms of government that are better and better adapted to safeguard liberty and the welfare of the governed.²⁰⁸ It demonstrates the peril that lurks in certain types of human perfidy or certain forms of human association. It teaches valuable lessons for industrial life by telling the story of man's struggles to make a living in the past. It fosters hope and vision for the future, because if it is valid history, it reveals the true secret of human progress. It has a direct bearing on morals, provided of course that its ethical implications are developed. In a word, it introduces man to an

²⁰⁷ Butler, Nicholas Murray, *The Meaning of Education*, p. 25.

²⁰⁸ National Educational Association, Report of Committee of Fifteen, p. 65.

environment that transcends time and space and makes him heir to the experience of the race.²⁰⁰

Of course, history to accomplish all of this must include more than the story of the rise and fall of nations and the wars that they have waged. Political history has its place, but it must be supplemented by social and industrial history. Bible history and the history of the Church must likewise be included, for without them all other history is meaningless, for these furnish the norm of interpretation.

The knowledge of the past must be borne out by the knowledge of the present. The institutions that safeguard human society today, should be studied by all, the Church, the Home, the Community, the State, the nature of industrial organization, the methods of modern industry and business. This should be supplemented by a study of the social ideals that should dominate the life of a Catholic in the modern world that there may be some training in the great task of applying Christian principles to the needs of daily life.

The internal source of the knowledge of man is the record of the human heart. Man is a creature of emotions as well as of intellect and will, and the emotions play an eminent role in human life. History records the deeds of man, literature reveals his feelings. It discloses the inmost sanctum of his heart whither he has ever turned to escape the cruelty of the real and find the solace of the ideal. A knowledge of literature is of paramount importance. Without it there is no real understanding of either the past or the present, no matter how detailed one's information may be in other respects. Great deeds have been accomplished because great emotions have been the driving force. Literature gives us a vision of these emotions; it adds a personal touch to the scenes of history. Literature is essentially a matter of ideals. It gathers together the true, the beautiful and the good elements in human life and presents them in concentrated form to inspire and strengthen us when the press of hard reality bids fair to dishearten and defeat. It makes us heir to the best that is in human nature, affords us opportunity for vicarious experience and awakens that imaginative sympathy which is at the basis of genuine love.

The fine arts likewise serve to reveal the heart of man. There is a thirst for beauty in every human soul, and the expression of

²⁰⁰ Willmann, Otto, *Didaktik Band ii*, p. 186.

beauty in human handiwork is always of deep and permanent interest. Music, painting and the plastic arts all have their place in a true plan of education. Their value is unsurpassed for purifying the heart from all the dross of workaday life and making it hungry for the things that are above. Closely allied are the practical arts. Historically speaking, the fine arts developed out of the practical, and though the end of the latter is utility and of the former beauty, both have this in common that they are tools of expression and call for the coordination of thought and muscular skill. One is man's reaction to the physical needs of life; the other is the out-pouring of his soul in answer to the needs of the spirit.²¹⁰

The second source of created knowledge is physical nature. The world in which we live must always challenge the powers of the human mind and be a source of permanent interest. First of all it is a mirror of divine perfection and serves by its grandeur, its beauty and design to give us a fuller knowledge of Him Who created it. But it is likewise the physical condition of our daily living. It is the basis of most of our institutions and the source of most of our temporal problems. The knowledge of nature possessed by the ancients was meagre and enveloped in superstition. But in these latter days science has risen like a mighty sun to dispel this darkness. The knowledge of nature and the operation of her laws that mankind possesses today is of prodigious importance. By means of it the physical world has been explored and subdued to the call of human needs. To fail to give at least the beginnings of this knowledge to the growing child would be to deprive him of an essential portion of his inheritance. He should be made acquainted with the earth as the scene of his pilgrimage, the condition and source of the supplying of his physical needs. He should possess that more intimate knowledge of nature which is sometimes called elementary science, but which should be in reality an observation and study of certain fundamental things in nature that affect every human being, and not a verbal knowledge of fragments of nature lore that by process of abstraction and classification have been divorced from reality and are meaningless to the average child.²¹¹

But over and above a knowledge of nature, science should give

²¹⁰ Dewey, John, *Democracy and Education*, p. 235.

²¹¹ Ibid p. 248.

the child some notion of scientific method and procedure. Science is knowledge that has been acquired by dint of certain methods of observation, reflection and verification. The child should know something of these methods and their function. The result will be a scientific attitude which, rather than logical classification of facts, is the starting-point of scientific knowledge. It will contribute largely toward that critical habit of mind which avoids hasty conclusions and withholds final judgment until all the evidence is at hand.

But in order to acquire an adequate knowledge of God, of man, and of nature, the child must be equipped with the so-called tools of learning. Knowledge comes to us in some part by word of mouth, as in the primitive days; but the chief mode of transmission is the written record. Ever since the day that man discovered the process of making permanent records, the necessity of learning to read and write has been the condition of learning. In the same manner, man's conquest of the physical universe has given rise to the science of number. Without skill in the three R's, knowledge is a sealed book. Now this skill is sometimes considered the principal objective of elementary education. We have already criticized this theory and it will not be necessary to repeat the arguments here. Suffice it to say that mere formal education of this type is barren and fails to fulfil the real mission of the school. But on the other hand sufficient training in the elements is absolutely indispensable. The question is how shall the school solve the problem of giving the required content and at the same time developing skill in the formal subjects?

The answer is that form can be best given in conjunction with content.²¹² The modern context method of teaching reading demonstrates this, for it overcomes the old fault of word reading and failure to glean thought from the printed page and at the same time gives adequate training in the arts of spoken and written speech.²¹³ The first ideas of number are best given concretely, for thus the thought element back of number processes is developed,

²¹² Dorpfeld, F. W., *Grundlinien einer Theorie des Lehrplans, zunächst der Volks- und Mittelschule*. p. 82. Gutersloh, 1873.

²¹³ Shields, Thomas E., *Primary Reading*, p. 231. See also Huey, Edmund Burke, *The Psychology and Pedagogy of Reading*. New York, 1913. Meumann, Ernst, *Vorlesungen zur Einführung in die Experimentelle Pädagogik und ihre Psychologischen Grundlagen*. Leipzig, 1914, Band III, Das Lesen.

the imagination comes into play and the whole process is not reduced to the condition of a memory load.²¹⁴

But it must always be borne in mind that drill is necessary in the fundamental elements. Whatever is to function automatically in the child's life should be made automatic as soon as possible. Sins are committed in the name of content when too much time is spent developing material the full meaning of which cannot be grasped by the child at his present mental stage, but which is nevertheless needed as a tool of further learning. But in the main, the right procedure is from content to form.

The content side of elementary education should then include knowledge of God, of man and of nature, or as some prefer to put it, man's Religious, Humanistic, broadly interpreted, Scientific and Industrial Inheritance. The question arises, how much of this inheritance is to be transmitted in the elementary school? The answer is given in part by child psychology. The child mind is interested in facts and phenomenon; fundamental laws and general causes, the fruit of abstraction, are as yet outside its province. Toward these it moves gradually as the educational process advances. Subjects like algebra, geometry, physics, that are highly abstract, do not seem to belong to the elementary curriculum. The same is true of foreign languages; the demands of the mother tongue are sufficiently exacting to consume all the available time. The curriculum should not contain all the subjects worth knowing, but rather those things which must be known by all as a minimum equipment for Christian life in a democratic society, not everything which can be crammed into a child's memory, but those things which will develop necessary interests.²¹⁵ Elementary education is not a fragmentary affair, but it is a vital, functional process whereby are planted the seeds of that knowledge and fostered the beginnings of those interests which are to be developed in later life, whether there be higher schooling or not. In this scheme of education, the high school, the college and the university

²¹⁴ McLellan, James A., and Dewey John, *The Psychology of Number*, p. 61. New York, 1895. Klapper, Paul, *The Teaching of Arithmetic*. New York, 1916, p. 136. Smith, David Eugene, *The Teaching of Elementary Mathematics*, p. 99. New York, 1908. Meumann, Ernst, *op cit.*, Band III, Das Rechnen.

²¹⁵ Shields, Thomas E., *The Psychology of Education*, Correspondence Course, p. 32.

will not offer anything that has not already been treated germinally in the lower schools.²¹⁶

This problem can be solved with greater definiteness if we consider it from the standpoint of the child's reaction to subject-matter. It is not such a difficult matter to determine just what the school ought to do for the child by way of developing a certain efficiency for life. Once we have determined what differences in conduct are essential, we have a basis for selecting those elements in the Religious, Humanistic, Scientific and Industrial Inheritance which should be included in the elementary curriculum.

According to Dr. Shields' definition, the child is to be put in possession of a body of truth which should tend to bring his conduct in conformity with Christian ideals and the standards of the civilization of his day. This constitutes the reaction, or expression side of subject-matter. The study of animal psychology in recent years has given rise to a new school of psychologists, the Behaviorists, who, discarding the traditional methods of introspection, claim that the mind can be studied scientifically only by observing its reactions.²¹⁷ They refuse to admit any difference save one of degree between human and animal intelligence and claim the right to use the same methods in studying both. Now while Behaviorism in its extreme form is obviously false, it has none the less borne some good fruit in directing the attention of psychologists to the reaction element in mental processes which serves as a good means of supplementing and checking up the findings of introspection. Of course, psychology has long appreciated the significance of the sensory-motor arc and the principle "no impression without expression," is a commonplace. A stimulus always occasions a response and this is true in the higher processes as well as in the lower. In lower processes the response is motor, but there are inner responses as well, such as reflection and inner choice which are examples of the operation of the principle as well as the former.²¹⁸ The study of responses is of the

²¹⁶ Compayre, Jules Gabriel, *Organisation Pédagogique et Législation des Ecoles Primaires*, p. 9. Paris, 1892.

In the *Catholic Education Series of School Readers*, published by Dr. Shields, Professor of Education at the Catholic University of America, Washington, D. C., the subject-matter is developed on a basis of the study of nature, of man and of God, and adapted to the instinctive inheritance of the child.

²¹⁷ Watson, John B., *Behavior, an Introduction to Comparative Psychology*, New York, 1914. Chap. I.

²¹⁸ Freeman, Frank N., *How Children Learn*, pp. 4, 5.

utmost importance for education since they condition learning. The theory that the learning mind is passive, a *tabula rasa* upon which knowledge is inscribed, has gone by the board with a more complete knowledge of the mental processes. Froebel insisted on the function of self-activity and expression in education, though his arguments were for the most part mystical rather than scientific. Later Froebelians, like John Dewey, with a fuller knowledge of psychology, have adopted the principle on scientific grounds. Today educators are agreed that learning is an active process, that information like any other stimulus must occasion certain responses, and that it only becomes real knowledge and has permanent value when the mind reacts to it in the proper way. Any theory of education, such as pansophism, which considers only the information side of subject-matter, is faulty. "Mere accumulation of bulk information does not make a mind, just as mere piling up of grains of sand does not make a world."²¹⁹

Now the reactions of the mind to subject-matter may be summed up in the word conduct. The word has an ethical significance and is thereby differentiated from behavior, which is action of a determinate and unreasoned quality. Conduct implies reflection and free choice. It is at one time the means and the end of education. It is the aim of education to develop a character capable of noble conduct; on the other hand the educative process depends essentially upon conduct for its proper functioning.

Conduct may be the manifestation of responses that are native or instinctive, or of responses that are the result of experience. Education must recognize native responses. They are the learner's capital and to neglect them is to sin against the first canon of good pedagogy, adaptation. Some native responses are not socially desirable. These must be inhibited, transformed, substituted, but they cannot be disregarded.²²⁰ Acquired responses are the habits, skills, knowledge and appreciations built up in the course of experience. Once acquired they are with difficulty changed or rooted out. Hence the importance of proper selection at the beginning and of watchful care in development.

Acquired responses may for convenience sake be classified under three heads: (a) Knowledge; (b) Habits and Skills; (c) Attitudes, Interests and Ideals. The first includes those elements in con-

²¹⁹ Hart, Joseph Kinmont, *Democracy in Education*, p. 253.

²²⁰ Thorndyke, Edward L., *Educational Psychology*, Briefer Course, p. 11.

duct which are intellectual; the second, all those responses that are to be mechanized; the third, those which are predominantly emotional. Pervading them all is the influence of the will, which is conditioned in its power of choice by their strength and quality.

First of all, knowledge is to be distinguished from mere information. Only too much education is of a purely informational type. We pick up a course of study and find page upon page of material that is supposed to be taught to children. We observe the work of the classroom and we discover the children "listening" the while the teacher "tells" them the things that the course calls for. We look in vain for the motivation, the judgment of relative values, the ability to organize, the initiative and the application of the information, on the part of the children, which are evidences that learning is going on.²²¹ Instead of interest, there is forced attention; memory takes the place of thought. The subject-matter lodges in the mind of the child like so much unassimilated food.

But information, if it is to become knowledge, must be taken into the mind, worked over and made a real functioning element in mental content. Response, not of memory alone, but of judgment and reason is demanded. There must be consciousness on the part of the pupil that the matter under discussion concerns him vitally, that there is a real problem to be solved which demands thought and initiative on his part.

The child's first real knowledge comes through activity, viz., play. Whatever may be the ultimate decision of child psychology concerning the nature of play, its educational significance needs no further demonstration. The child gets his first knowledge of his environment from his play; incidentally his powers are developed. Of course this knowledge is very elementary and immediate and consequently play has its limitations. Yet its function should not be lost sight of in the critical days when the child turns to books for a knowledge of things that are remote in space and time. Play is a necessary element in the curriculum of the early grades, though it can be made good use of all along the way. Dramatization may do as much for a history lesson in the seventh grade as it does for reading in the first. Because play and work are but two phases of the same activity, the play element enters largely into manual training and industrial arts. It fosters emulation and lends an

²²¹ McMurry, Frank M., *Elementary School Standards*. New York, 1916, p. 5.

unselfish color to competition. It affords motivation for drill work and stimulates group study and group spirit.²²²

There should be room for other forms of intellectual expression as well. Composition, oral description, observation, verification from extra text-book sources, discussion—all should be encouraged, for they all are means of securing that response to information, that play of judgment and reason, which alone are worthy to be called knowledge.

Besides the response to subject-matter which we have called knowledge, the elementary curriculum should foster those responses which are known as habits and skills. The function of habit in human life is one of economy. There are a great number of adjustments that the individual has to make continually, day in and day out, to stimuli that are ever recurring. He would be able to get nowhere at all with the ordinary business of living, if each time such stimuli recurred he would have to pause and consider how he might best react to them. As a consequence, he gets them out of the focus of consciousness and renders his response to them automatic by the process of habit-formation.

Now habits may range all the way from purely sensor-motor reaction to reactions that include a large conceptual and emotional content. The ordinary school arts, implying as they do a large measure of sensori-motor activity, and over and above this very little more than a perceptual element, are better termed skills than habits. Here are included the language skills, correct speech, fluent oral reading, rapid, legible writing, accuracy and speed in the fundamental arithmetical processes, and the skills that are essential in music, drawing and the manual arts. These reactions are to be made thoroughly automatic and mechanical at the earliest possible moment.²²³ What we have said above about teaching form through content, should not be construed to mean that skill in the school arts is to be acquired incidentally. The starting point should be content, and content should furnish the motivation for the mechanizing process, but this does not prevent the focalizing of form for purposes of drill. The context method in reading does not preclude drill in spelling and phonics; it only maintains that the process of learning to read should begin with the thought as expressed in the word or sentence. This beginning

²²² Freeman, Frank N., *How Children Learn*, p. 56.

²²³ Bagley, William C., *Educational Values*, p. 137.

must be followed out by a study of the elements that constitute the word or sentence. Drill on these is necessary, but it is secondary and should not constitute the first step in the process.

Habits are higher skills and include an intellectual element. They represent the mechanizing of an adjustment that is based on a judgment. Though complex and including elements of the higher thought process, they are none the less truly habits, for they represent a definite response to a definite stimulus which, by dint of repetition, has become unconscious. There are habits of right thinking, correct judgment, truth, honor and appreciation. There are habits of executive competence in adjusting means to ends. Social habits there are, regulating one's intercourse at home and abroad. The affections likewise need to be leashed to the good and noble by habit's bond. Habits of valuation should be built up to safeguard the individual against the appeal of the mean and sordid. Habits of methodical procedure in study will be of the greatest utility in the life of any individual.

It is particularly at the present time that insistence on habit-formation is in order. We are living in a period of change, a period that is swayed by opinion much as was the age of the Sophists in ancient Greece. A new order is in process of becoming, and there is a tendency abroad to be impatient with things static and to crave for the dynamic. We are liable to forget that there must be something permanent in all motion. A recent writer is only voicing the spirit of the age when he says, "The child should be taught not to conform, but to experiment."²²⁴

But our zeal to foster power of independent thought should not blind us to the fact that many a problem has been definitely settled in the past and that any solution we may hope to find will only serve to corroborate accepted conclusions. While it is important that children be taught to think, it is quite as important that they be taught to obey. If the experience of the past has discovered that there are certain correct ways of doing things, it is idle waste of time to set children at work discovering these things anew. *Credo ut intelligam*, said St. Augustine, and the maxim applies well in the present connection. After all, habits are not the absolute and irrefragable things that some modern thinkers would have us believe. They do not absolutely

²²⁴ Coe, George Albert, *A Social Theory of Religious Education*. New York, 1917, p. 32.

predestine us to one type of action. They may incline the individual toward one alternative rather than another, but they leave the will free. They simply make it easier for us to do a certain thing that we have to do frequently. A man need not necessarily become a slave of his habits. Strong and well-formed habits do not destroy initiative and originality; rather they save initiative from becoming vain wilfulness and originality from dwindling into mere queerness.

(To be continued)

DEPARTMENTAL INSTRUCTION IN THE INTERMEDIATE GRADES¹

The practice of introducing departmental teaching in the intermediate grades represents a distinct tendency in our enterprise of education. Evidently it is the last spur of the downward extension whereby university lines were applied to collegiate, collegiate to secondary, and now, by the same sort of fling, secondary to intermediate departments. Not so long ago the idea was knocking at the door of the Grammar School. Progressive educators looked kindly if curiously upon it, opened their doors, and bade it enter. *Solvitur ambulando*, they said. Presently teachers were all agog over its possibilities—or their lessened responsibilities, for now they had become recognized “specialists”: specialists, mind you, in the intermediate. Presently the idea ambled down the grades in peaceful penetration, and the invasion was well on before most of us had yet rubbed our eyes. Invasion is perhaps the wrong word to describe its approach, for it won its way, we think, by force of fascination, with all the psychological implications of that phenomenon. The plan soon grew to the stature of a policy; the reasons or seeming reasons offered were not a few. Abettors declared validity for their departure from the timeworn one-teacher-for-one-class, and forecasted results which would justify the wisdom of the innovation beyond the shadow of any dour doubt.

There is a tradition that an orphan lad applied to a fashionable London tailor for help. In the establishment were several journeymen, each of whom contributed something to make the lad's path easy. In time the little merchant became rich and adopted the motto “Nine tailors made me a man.” More than a few of our present-day schoolmen are anxious to inaugurate that procedure pedagogically in the intermediate departments of instruction, employing mental fitters, few or many, for little American merchants now in the making; these candidates, they think, should enjoy the combined assistance of at least several helpers. Whether these moderns have divined aright the needs of their

¹ It need scarcely be said that the class in mind, when discussing this problem, is the normal teachable group, from 20 to 35 children, in an intermediate grade; not the overcrowded classroom which makes instruction and education impossible alike under the one teacher or the departmental procedure.

charges, whether they are correct in making for this change of policy, are questions well worth careful sifting. Weighty consideration should prevail before we can abolish the old order for the new. Naturally one can be a bit chary in this matter, since not seldom in the past have fads and foibles upset the order and progress of American schools and faddists are yet at the old game. And what should we do if the up-to-date tailors turned out mere botchers instead of benefactors of youth. On the other hand, while we should be very slow to do away with proven customs of the classroom, we should be ever ready to choose the better way. The truly conservative educator will not be the last to lay the old one aside because it is old, nor yet the first to take on any new idea because it is new. He asks that the new first prove itself, always aware that the worth of it will depend upon many facts. This be our way, and let us view this matter, not one-sidedly or with the sole idea of being up to the minute, but sensibly, from vital angles. Is this plan sane and worth while scholastically? Or is it a passing matter like the hair that slips into the lips of the nib, impedes the pen, and smudges the sheet, preventing the while smooth, steady writing? Many incline to the latter view and sense danger lurking in the new plan. Certainly we have a right to expect that the new policy meet the real needs, face all the facts of the classroom, and show proven results; time alone will tell whether it can take the acid test and stand the wear and tear of experience. On one thing we should be resolved. If the plan can "wear the yoke of use that does not fail," we should see to it that it becomes adopted in our schools wherever possible. But if it develops that the soil of the upper grades is nowise adapted to its fructification, or if the growth it yields is merely callow and flimsy, then, say we, it should be torn out, seed, root, stem and branch, and cast away, because it only cumpers the ground and prevents steady growth. In other words, when departmental teaching in the intermediate proves subversive of the palmary interests of discipline, instruction and character-building—all aims of capital importance everywhere, but more especially in intermediate education—then it should be resolutely repelled.

We must agree among ourselves what we want, and what we do not want, for ourselves and our schools. Nor can we overlook this issue and pooh-pooh it. Nothing of the kind. Rather we should spend time and thought upon it. The matter now coming

coram judice, the gravamen of this paper is to trace the idea, examine it in action, contrast it with the old way, and seek to determine whether the real ends of intermediate education are served or subverted by departmental teaching. No longer, remember, are we at the school-teacher's debating society stage of procedure; in many sections the practice under question is in possession and demands that cognizance be taken of it. It is not a theory, remember, but an actual educational condition that confronts us; accordingly it behooves us to do some spade work, dig down and get at the root of the thing, take it out into daylight and look it over.

First, then, as to the root of the idea. "Good night," protested a doughty seventh grader of the writer's acquaintance, "Good night! We don't want any more *Subs*! Why don't they send us chasers?" The objection, couched in genuine doughboy terminology, was being urged against a teacher about to replace the outgoing one. To me, an amused auditor, the thought was sobering; despite the humor of the youth, the words were as significant as they were graphic. *Ex ore infantium*, was my aside. Then it occurred to me that American initiative may, after all, explain the new procedure no less than the novel protest. American intelligence and adaptability, in all likelihood, has led some schoolmen to believe that the new policy might help much towards the realization of the individual and the more rapid formation of character. Give the child the opportunity to drive ahead, they argue, and then just note the self-confidence it will engender, the achievement that will ensue. Hurry pupils along; push them, pull them, drag them, if you but urge them on. Shove their feet into the boots of academic breadth, and overnight they will become Seven-Leaguers. A trait of our nation is tremendous self-confidence; we don't merely knock at the door of opportunity, we put our foot through it, or jam it in, and hold it open. Here in America, we say, youths should be experts at eighteen, confidential advisers at twenty, successful merchants at twenty-two, magnates at thirty, and at forty moss-backed ancients fit for retirement, pensioning or anesthesia.

Schools of the next thirty years, avers one of the new Heralds of Youth's Revolt, "will be vastly different from those of today, especially as they relate to the education of children between four and nine, and of youths between twelve and twenty. From

twelve to eighteen there will be great changes, possibly revolutionary changes, and they will be different both in the junior and in the senior high schools. At twelve the pupils are children, at seventeen and eighteen they are mostly self-supporting young men and women."

Wherefore, let us be big and indulgent with our early adolescents. These intermediates are young Americans; give them more and more, and then, some more. Let them draw deeper breaths, larger draughts; multiply opportunity for them. Are they not our intellectual elite, at least in the making? All men are free here, and why not all youth? *Sachez-vous que vous-êtes rois, et plus que rois*. In this country everybody has a chance. If you tie upper grade youth to the leading strings of one teacher, is there not danger of the old jingle coming to pass:

"The hedge-sparrow fed the cuckoo so long
That it had its head bit off by its young."

Let them have more instructors; does not that imply more instruction? It does not occur to so many that there is already far too much over-teaching in the schools. Even so, association with other teachers is bound to be helpful, there is something more to attract and inspire, maugre the sacrifice of discipline, and the attenuation of authority. Anyhow, there is coordination, and coordination is the order of our day. Thus they argue, while the passion for coordination, a truly American passion, like that for standardization, pours itself out blindly, wreaking vengeance upon the old order and leaving in its place a "debris des doctrines surnageant pêle-mêle." There is no denying it, the shibboleth of the schools is *coordination*. It is a veritable obsession. Does it take more than half a brain to see how grave is the danger of tying up the whole system with a word-rope, often no more ultimately serviceable for true education than a shoestring? Frankly, in the face of many of these methods and moods of present-day pedagogy, one is tempted to agree with the indignant seventh grader, and say with him: "Good night! We don't want any more *subs*. Why don't they send us chasers?"

The procedure does certainly challenge criticism. But the tone of such criticism should be sincere, its temper both thorough and magnanimous. Passing, then, from gay to grave, let us say that inquiry into the present problem cannot afford to dispense with knowledge of human nature, with the accurate estimate of

existing tendencies on the part of the pupil, or with the prudent forecast of probabilities. The first question that dictates itself to common sense would ask: Are the actual pupils, as we know them, amenable to this innovation? Are they capable of being managed and led onward and upward quite so surely as under the old system? Youth is still youth. The boy and girl in the intermediate are but standing on the threshold of adolescence—a curious period and perilous. From twelve on, new mental powers emerge along with tastes and interests hitherto unexperienced. Gusty days dawn upon the soul where stormy scenes are enacted, and the clash of good and bad impulses continues for quite an epoch. "All boys at fourteen are a little mad," someone has said; nor are the girls less free from idle dreaming, distaste for work, adventurous readings, restlessness and the many mild insanities that lurk upon the threshold of adolescence.

Looking at youth not through a glass, darkly, but face to face, in the classroom, let us clear our mind of all misapprehension on this point. Enter any normal VII or VIII grade classroom. Contemplate "intermediate graders" as they are, not as arm-chair doctrinaires and professional educators would depict them.

Boys have excessive vitality at this time. The boy's mind is opening. At this period, when the young savage grows into higher influences, the faculty of worship is foremost in him. At this period Jesuits will stamp the future of their changeling flocks; and all who bring up youth by a system will know that it is the malleable moment. Boys possessing any mental or moral forces to give them a tendency, then predestinate their careers, or if under supervision, take the impress that is given them: not often to cast it off, and seldom to cast it off altogether.¹

Of girls, too, the same can be said with equal truth. At twelve the best trained children are liable to develop strange moral aberrations, for they face the time when sin and temptation are fast becoming realities. Indeed, what with the early approach of adolescence, the countless unreasoning impulses, the initiatives into adventure, the instinctive feeling to resist authority as such—all of which find attempted expression if not actual emergence into the classroom—the task for one sure hand to hold and guide is one exceedingly dangerous to delegate or even to divide. Nowhere in the whole gamut of the grades are the disciples of our

¹ "The Ordeal of Richard Feverel," George Meredith.

day more in need of discipline and constraint kindly imposed upon them. Veteran teachers of the VII and VIII will aver that the hand must be firm, and the head clear, to hold and guide, control and discipline these classes. There the boys and girls are to be won, bitted and bridled, if need be, by the capable teacher, else they will rough-ride over all plans of order quite innocently, without meaning it. The parallel furnished by the Psalmist is singularly pertinent. Seventh and Eighth Graders, like the animals he mentions, are incapable of being brought where they are wanted for the purposes strictly educational until their indigenous restlessness and mental recalcitrance are controlled by due discipline. It were fatal to discount the value of discipline at this stage. Not for a moment, however, must it be thought that we have in mind to make army mules out of our fractious charges or to pen them up in iron-bound desks. Needless to say, that idea is farthest from our mind. But we must point out to ourselves the one way, and what we have to do. Discipline is a mental and moral complex. The best discipline is that which springs spontaneously from *esprit de corps*. Nevertheless the beginning of all true discipline is unconstrained obedience. The way to that is not easy; it has to be laid out and the pupil wooed and won into the proper path for his ultimate benefit.

"To be disciplined," says Foch, "does not mean to keep silence, to abstain from action. It is not the act of avoiding responsibilities. . . . Discipline equals activity of mind. Idleness of mind leads to indiscipline just as does insubordination. Discipline is activity of mind to understand the views of a superior officer and to enter into those views, and activity of mind to find the material means to realize those views."

Accordingly, if discipline means anything in Catholic education, it implies the amelioration of the whole character, the uprooting of bad habits and the sowing of good ones in their place, together with the cultivation of regularity and ordered obedience.

To attain this end, "duties well performed and days well spent," who can deny that there is clamant need of one independent will and power always in control? Emphatically it is a one-man task. The more intensive our inspection the clearer it appears that the steadying, restraining influence of one individual who holds the reins, who checks and controls while he instructs and educates, is a *sine qua non* for the proper conduct of upper grade

classes. Nowhere is eternal vigilance more veritably the price of success, and the teacher who would make good here must needs stand in his armor. "Come teacher, go teacher," means the loss of relative restraint and ordered obedience. A state of affairs is encountered where responsibility belongs to several teachers in general but to nobody in particular, each teacher being ambitious only for his own "special" success, anxious rather for the feed than for the flock, and seldom scrupulous about the maintenance of general discipline. Mastery simmers out, for the pupils become quite nobody's claim. Leadership, that indefinable necessity, is sacrificed; and discipline, with its splendid educational consequences for conduct, escapes through the departmental loopholes. This is precisely what happens, and all the time schoolmen are blinking the fact that conduct is two-thirds character; and conduct, "while good at eleven, declines at twelve and thirteen, sinks to its worst at fourteen, when the line curves upwards until at seventeen it is nearly even with eleven." This is no doctrinaire abstraction but an indigenous "intermediate" condition that the earnest educator must meet. In the face of it, the demand is grave alike for moral as for intellectual captaincy creating the spirit of unity and cooperation and establishing real solidarity.

The teacher here must know how to demand a great deal of work, to hold his authority, and to acquire more without losing the confidence of the class. He must help, he must urge, he must hearten. Rules once made, and made on the basis of the intimate, all-day-long acquaintance with a variety of charges, must be carried out; and the only one who can secure real results is the teacher who creates an atmosphere of attention, interest and response, rather than of enforced obedience, by his constant supervision, unsleeping watchfulness, undivided attention and day-in-day-out instruction in strict, inflexible principles. Control of the delicate mental and moral machinery of an intermediate class, we repeat it, demands one hand, wary and watchful, possessed of an all-round grip on the situation. No human machine, such as we are here discussing, can be run unless the temper, the personality, the bewildering characteristics of all the parts are well grasped. There must be one force strong enough, sufficient enough, to hold all the parts together and to see to it that energies meant to work in unison are neither divided nor scattered. Those

human fly-wheels and generating motors can be best directed by one gentle and inflexible hand who has taken the time and thought to master the intricate machinery, and who can operate the class, rouse the steam, make the wheels run true and get the work done. The personality of the teacher controlling the class, stimulating pupils to work of their own accord, is the thing that counts most in the long run for the harmony and coordination indispensable for education. This system, old, tried, and true, has shown that it can wear, and wear well. Simply because one able teacher can concentrate into a focus all the class energy, pupils at this age work far more readily and responsively and responsibly with him than when put under the direction of two or three whose influence dissipates and whose discipline suffers palpable enfeeblement. This, then, is our first reason why *one teacher for one class* is our conviction.

Discipline once ensured, the way is made open for interest and effectual instruction. Instruction truly worth while proceeds along fixed lines of correlation.

Correlation as applied to the work of education means the interrelation of studies so that the material of each lesson is made interesting and intelligible through its connection with the points involved in others.

Correlation enables the teacher to attract the attention of the pupil, win his interest and hold it by investing the subject with known ideas proper to it, by coloring it with already familiar pigments, and thus affording it that unity which always attracts the mind. The continuous presence in the classroom of one fully empowered teacher is desired by the nature of the instruction we demand at this period of the mental life of the pupils. In no way can correlation be achieved more effectively than when the control of the class work rests with one competent teacher with full sway, familiar with the whole field of study. *Correlation* calls for not only knowledge of fact, but for the ability to trace the relation between facts and to coordinate them into a whole and to set the pupils' minds working. The time element here is important; even more important is the steady control, the unimpeded authority which enables the teacher to hold the class well in hand and guide young minds from idea to idea. Given both time and unlimited authority, the teacher with breadth and foresight can set each idea in its proper place the while his constant experience

with the needs, as well as the already acquired contents of the minds under his guidance, will enable him to see the work steadily and see it as a whole.

As to any teacher enjoying ample arm room to correlate adequately under the new plan we have our serious doubts, seeing that the shifting process makes it most difficult to secure the time, the thought, the measurable application. In the departmental procedure the incoming teacher must needs be a discourser rather than a familiar guide, an inspiring pathfinder who blazes the trail. It is to be expected that each teacher will be strongly insistent upon his own "speciality," and intent upon "giving" and "hearing" the lesson, upon its partial acquisition by the pupil, quite apart from the due claims of all-round knowledge. Disintegrated teaching is the result. And if, perchance, the pupil harks back to another subject, say the one he has just had, and whose bearings he is just beginning to see, forthwith he is pulled up and warned to attend to the business in hand. The loose ends of his knowledge are never gathered up, his growing interests are regarded as digressions, his grasp and vision are once more denied the joy of understanding and the conquest of desired knowledge. Briefly, his mind is shunted to the side-track of the "new subject." Thus teachers are forever impeding one another's work, unwittingly, no doubt. But so it is. And what wonder if the pupils are given to play carelessly over the surface of their subjects, content with the superficial. It is only human that both instructor and instructed should so be and so act. Teachers, naturally, want their work done under any and all circumstances, even at the expense of setting a ring fence round their subjects; and yet "the study of one thing is only the study of one aspect of everything." The inevitable result of the "specialism" here employed is that the child's vision is boxed by the subject in hand, instead of being given the wide, fair and sane fling that the single sympathetic teacher can allow the child mind reaching out for relations and coordinations yielding further knowledge. Is it not clear that in educational, as well as in industrial enterprise, too many bosses are sure to get skimmed work and cramped endeavor, and this because of the extreme difficulty of bringing into concordance independent authorities? It is, too, an utter impossibility for two or more teachers, confer and plan as much as they will, ultimately to relate subjects, knit topics together,

join facts, ideas, events, principles in the harmonious correlation so necessary to vitalize the mind, heart and soul. What is really wanted, then, is one teacher who can see things steadily and see them whole, whose governing aim is to make the class grasp knowledge, not merely "subjects." That the pupils may be raised up to this viewpoint there must be one vital force, the teacher familiar with their needs, sure of his own ground, ready to reach the known point of contact with the pupils' minds, and quick to enable them to clamber in time up to the proper coign of vantage. Under such a teacher the pupil will see quickly, respond readily and grapple surely with the task at hand—and this precisely because the new elements of knowledge are handled knowingly, and so dispensed as to fit in and harmonize with the known intellectual development. You can see for yourselves how much it means when the teacher's influence runs through the class "*fortiter et suaviter disponens omnia*."

"A little new of the ever old
A little told of the never told
Added act of the never done."

Instinct with ideas, ideals, vitality, his personality will put spirit into the subject, the methods will take on new life, and he is sure to obtain definite results for the simple reason that all his manifold activities work to one end. His instruction ceases to be formal and isolated; it is a living, growing, continuously up-building process, ever in touch with its subjects; weaving fresh threads into the old warp and woof according to a definite pattern; employing already acquired energies to secure further achievement; not indeed overteaching but enabling the class to find out for themselves, and learn for themselves; thus getting the best work out of the class by very virtue of his well-established authority and acknowledged leadership.

Of this knack of leadership and its importance for character-building we shall speak presently. Just now its value—a mental value—for correlation must be recognized as indispensable. Everywhere it implies command—command of the subjects to be taught, their relation, their allocation; command of the content of the class-mind; command of the methods to enlarge and complete that content; command of the time to reiterate and emphasize essentials; command of the opportunity to reach and cultivate "the growing of the mind." Under the departmental

system vigorous leadership of this sort is scarcely bourgeoning before it is nipped in the bud. Nor can two or more teachers succeed in this intricate, single-minded task, any more than two or more persons could be expected to work over the same piece of needlework and catch the loose ends, bind the thread into the pattern already commenced and complete the work according to a true plan. The resultant material botching of the pattern would be no worse than the mentally clumsy consequences to the unity of thought and interrelation of ideas when two or three teachers enter into the intermediate to do their work, patching their subject upon the class quite mentally crazy-quilted already. The work of correlation, be sure of it, should be entrusted to one competent knowing teacher whose personal appeal becomes more potent with time and contact with the class. One teacher, then, and not two; for, when the newcomer appears, attention relaxes, the ebb-tide of interest sets in, and correlation goes out to sea. The teacher who cannot cover the subjects required in these years is not a teacher but a self-confessed incompetent, and let us add, at the close of this point, the best evidence of a teacher's real worth is his ability to see, grasp and impart subjects affixed to their relations; his readiness to welcome the class-tendency to look above, about, beyond the subject and think; his instancy to vitalize the content with a unity of idea even as the fluid force of the electric current enlivens every wire and becomes incandescent throughout.

There is another test which we should apply to departmentalism in the upper grades. How far does it make for character-building? If discipline and correlation are the first foundations of education, character is its coping stone, its much desired finish and perfection. Education worth the name cannot be regarded as under way until it achieves definite results in character-building. This is by far its most serious business, and nowhere is this business more urgent than in the upper grades. Among our youth character develops for better, for worse, in the stream of school life. A variety of agencies in the classroom are ever at work: they are shaping, rounding, and polishing character; else they are blunting, chipping and spoiling character. The outstanding responsible architect is the teacher himself. Gifted with the talent, the energy, the resources, the spirit, the power of moulding necessary, he detects the stirring of potent energies and directs them aright; corrects crudeness, vulgarity, selfishness, and encourages a tenacity

of purpose, urging on to the determination to succeed, no matter at what cost. Fortunate indeed is the intermediate class that holds a teacher possessed of that "luxuriance of masterfulness" which the Greeks called *ἰσχυς*. We would maintain here that the *sine qua non* for character-building in these years is just such a teacher with reach, grasp, plenipotent authority, and unwearied vigilance over his pupils—all of them, all the time. Under such a leader the pupils show a desire for duty, a capacity for conduct. Then, too, there is time for the passage of ideas into efforts, for the translation of ideals into actions. Even more than that. The spontaneous creation of a religious atmosphere comes from the spirit, the personality, the consciousness of the teacher himself. He inspires the class even while he explains and interprets. He himself is much more to them than the best textbooks, for character is somewhat contagious. Impressions soon begin to count as personal influence grows stronger. Reverence—a most necessary feature of character—and admiration, energize in an impulse by which the class does the duty which lies before them, and the pupil carries away with him

Those shadowy recollections
Which, be they what they may,
Are yet the fountain life of all his day
Are yet a master light of all his seeing.

Again, the urge away from evil and the heave towards duty must needs come from the teacher who can probe deeply into the mind of youth while he can hold the forces that vivify and direct. Nor is it easy to help youth tramp "the rough brake that virtue must go through." The difficulty and delicacy of the rôle of character-builder are measured by the actual demands made upon tact, judgment, initiative, forbearance, and sureness of discernment. The unwitting self-manifestation of such a one tells upon his observant charges, for intermediate graders often betray a razor-edge sharpness of observation. Always and everywhere you will find that it is the characterless instructor whose very presence creates boredom and slackness—the two deadly handicaps to classroom efficiency. When the teacher is a slacker himself the class follows suit, and boredom is engendered by the perfunctory manner in which he handles the lesson. Contrariwise with the teacher with character who enjoys unbroken communication with his scholars and seeks their real welfare, distributively and individually. Given the time, the power, the right to maintain

liaison with his class, he can work intensively to rectify their judgments, fortify their reason, and cultivate their character. If character be the sum of the influences and habits which go to make up life, what work lies in the sphere of the teacher possessed of the spontaneity and inspiration necessary to create and sustain class spirit, and wise enough to grant a large concession of self-government. It is this spirit of the class that really counts—the stream of ideas, inspirations, tendencies, viewpoints, responsibilities, externalizing themselves in manner, in language, in conduct.

A thousand subtle influences at work in the classroom cry out against setting aside such a potent teacher for the topically interested intruder with his pet speciality. As it is, the early adolescent is none too thirsty for “large draughts of intellectual days;” indeed, pedagogically, we find him in this matter much of a prohibitionist. And when the intermediate classroom is opened hourly, or even less frequently, for the timed exit and ingress of instructors, the hardly collected class energy melts away, personal influence dissipates, and the soul of the class shivers under the open-door draft. Small wonder that the pates of the pupils soon become bone-dry. It is as ludicrous as it is pitiful to observe the course of such a class, a mere checkerboard consisting of an agglomeration of “men” among whom “kings” swoop down at stated intervals to work their claim; the aim of the “men” may be and usually is to give the “kings” a wide berth or to come only as near as safety allows; and so they move or are moved about, quite lost in the maze of subjects and instructors, meanwhile using every avenue for artful escape. And how could it be otherwise considering the disintergrated teaching, the lack of well-knit relations, and the natural restiveness and disquietude of youth at an age not at all keen for work, but, yet very quick to take things into its own hands and have its own fling, when once the watchful, wide-eyed teacher in authority is no more. We need not be surprised when many a teacher working under the new system finds himself in the plight of the person thus described by Mr. Dooley:

“Manny a man niver has his own way till he has it through his will. Afther he’s dead and gone, he shoves his hat on the back iv his head an’ stalks up an’ down through th’ house, saying I’ll show ye who’s the boss here. F’r th’ first time in me life, now that I’m dead, I’m goin’ to be obeyed.”

Plainly, then, the impolicy of more than one teacher in an intermediate grade is seen in the weak harmony, absence of united class effort, and loose coordination. Moreover, in such classes we find the curriculum a ramshackle structure; jerry-built, as it is, by so many hands, it holds weakly together and quickly collapses for want of competent, all-round control. Then let us have intermediate classrooms "built as a city that is compact together," where spirit counts, time is well used, and energies focussed under the eyes of one steady teacher. The existing relations between pupil and teacher are of first consideration, the need of being united of first importance, and centralization of class authority absolutely imperative. If competent, the teacher over a class of twenty-five or thirty pupils ought to be able to exercise personal supervision and direction, and satisfy himself as to the work done by the class. And if that teacher be of strong will, patient temper and common sense, the work of upbuilding the child's character will then go on apace. For the teacher's appeal will be as much by deep intimation and subtle suggestion as by text-book or black-board. Courage, charity, wisdom, thoughtfulness, helpfulness—these things are vital. When they are in the air of the classroom the pupil catches inspiration from the very atmosphere—an atmosphere which wraps him round—an atmosphere of energy, example, devotion emanating from a true teacher. Permanent contact with the class, continuous influence, unbroken intimacy, attractive example—these are the sun and rain that refresh the proverbially poor and barren ground of the intermediate and turn it into a fruitful garden. Where the right teacher is had, the spirit of unit and cooperation is born, thrives, waxes strong. The class, as a whole, grows richer in ideas and ideals, more confident, more self-respecting. Its progress is not impeded by the appearance of a newcomer "good for the next hour." There is no division of authority to split their day, no teacher-swapping procedure; no juggling of the curriculum, no holding of the stop-watch on the *horarium*; in fine, no fatal fragmentation as the result of departmentalism. Instead there is coherence of thought, feeling, expression, behavior—in a word there is education. You have only to watch the two systems in their respective workings to see for yourself. "From their fruits you shall know them."

JOSEPH A. DUNNEY.

THE PROPOSED SCHOOL AMENDMENT OF THE WAYNE COUNTY CIVIC ASSOCIATION

Dear Fathers and Beloved People:

May I venture with you a word of light and encouragement in the face of the injustice and tyranny involved in the proposed School Amendment of the Wayne County Civic Association? This organization would suppress our religious schools, suppress our Church, suppress our homes for orphans and destitute children, and banish God from society and the state.

Conscience demands of us that we educate our children in the fear and love of God, in reverence for ancient and holy things, in loyalty to our beloved country. How can any American, not blinded by bigotry and unspeakable hatred, legislate against the religious affiliation and rights of conscience of his fellow-American?

Perhaps what is needed most of all is the old definition of democracy. A democracy is government of the people, for the people, by the people, all of which means that the state exists for the people, not the people for the state. The state has inherently the right to protect conscience. It has no right whatever to destroy conscience.

Democracy and its eternal principles are set squarely against autocracy, radicalism, centralization, and bigotry. Democracy can no more harmonize with these things than truth with error, light with darkness. With democracy you have liberty, the liberty you have created in an anointed, in a glorious traditional past, the liberty of conscience, the liberty of worship; with autocracy you have repression; with radicalism, chaos; with centralization, a paternalism akin to Socialism; with bigotry, a fanaticism that is Mahometic in its nature.

If we would be safe in the future, we must choose now between the liberty of democracy and the dangerous political and socialistic "isms" of the day. The Constitution of the United States is founded on that basic principle of democracy that the State has no right to restrict the liberty of the individual beyond those limits necessary for its own protection and preservation.

Violence is being done to our national ideals; the spirit of our Constitution is no longer the anchorage of our ship of state. Power has been seized and utilized at the expense of personal and

civic rights, the standard has been set to invade personal liberties. God has been banished from the parliaments of the world. His name was crowded out of the League of Nations. Our national mottoes are becoming meaningless. "E pluribus unum" will soon be in the scrap-heap with that other: "In God we trust." We are traveling backwards on the road to Caesarism and paganism.

One might have thought that the lofty principles with which this nation entered the war and the vast losses sustained would have served forever as a warning lest we, having preached the gospel of liberty to others, might ourselves become a castaway. The effect, however, has been the opposite. The orgy of repressive legislation continues unabated, gathering momentum as it proceeds. What the future holds in store as a result of this policy may best be judged from the pages of history.

The passage of the proposed amendment would mean a death warrant to constitutional rights and a travesty on democratic government. We are slow to believe that the enactment of this measure is possible, where education and enlightenment have at all obtained. The common sense and the patriotism of the vast majority of our non-Catholic brethren can surely be depended upon to rebuke the bigoted element which has recorded itself as willing to prostitute the principles of liberty to the furtherance of unreasoning prejudice or to sell the Constitution for a mess of pottage.

Here indeed is a case of wanton assault upon the rights of citizenship. Were the Catholic schools of Michigan, against which the measure is primarily directed, not proven by every standard of education and citizenship; were they failing in the thoroughness of their Americanism; were they lacking in any qualification desired in those institutions which cradle the hopes of the America of tomorrow, the amendment would be intelligible on the ground of public policy. But there is no such refuge. We challenge the authors of the scheme to produce one scintilla of proof that the Catholic schools are not 100 per cent American, at least as efficient as the public schools in secular education and unique as a bulwark against the forces of disorder which threaten the very foundations of our government today. We challenge them with the high educational standard achieved by our schools; we challenge them with the records of the Army Essay Contest as published in the

daily press recently; we challenge them with the record of patriotic service rendered; we challenge them with the names of the bravest and the most devoted and the most brilliant among the men and women who fought America's fight for democracy; we challenge them with the records of the heroic soldiers who died for liberty at Chateau Thierry and in the Argonne. Because they dare not accept our challenge we brand their much touted 100 per cent Americanism as 100 per cent self-interest and venom, and we look to the voters of the state to rebuke those men who seem to value so lightly their own liberties that they are willing to betray the liberty of their neighbors.

With all solemnity we warn not only our people but the electorate at large that the element behind this amendment is playing with fire when it seeks to destroy our Catholic school system. No specious appeal of theirs to the will of the majority can make right that which is inherently wrong. If the majority were to vote—which God forbid it would—in favor of the amendment, it would be either because it had allowed itself to be deceived by a systematic campaign of calumny or because it had grown indifferent to the dignity of citizenship.

We cannot believe that the absurd charges against the Catholic school have been seriously taken, nor can we believe that our fellow-citizens of other or no creeds are in sympathy with the gross injustice entailed by the amendment. We have gone through the heart-breaking days of the war together; together we have fought and endured. Together, in these critical months of reconstruction, we are working towards the building of a better day. Are our ranks to be severed, our unity shattered now by those underhanded plotters who were silent and inactive in the days of stress, but who emerge today from their war-time obscurity with a courage born not of patriotism but of venom? For once they have overreached the mark. We have silently acquiesced in petty intrusions upon our rights in the past. We have yielded in the interest of harmony and peace. Emboldened by our silence they have pressed their persecution to a point where submission becomes equivalent to cowardice. We cannot, we dare not yield the right nor disown the duty of educating our children. It is of the very essence of parenthood. The Divine Law has set its seal thereon.

Education is measured in terms not of time but of eternity. It

trains the child to live. It draws out the Divine image in its soul; it teaches the child to know God and seeks upon the framework of that knowledge to build the structure of life service. The public school does not answer this conviction as to the purpose of education. That is why Catholic parents cannot accept the public school system. The Catholic school is an essential and integral factor of Catholic life; the school is inseparable from the Church; the suppression of the one means the suppression of the other. The amendment in question therefore may be styled an act to proscribe the Catholic religion. Its intent is to rob the little ones of their most treasured possession; it means the assumption on the part of the state of parental duties which, before God, cannot be yielded; it means that Catholic parents are to be legally prevented from fulfilling their most solemn obligation towards their children and towards Almighty God.

No majority is empowered to abrogate a Divine law or destroy a natural right. Coercion is a sinister word; it does not breathe of the spirit of democracy; it ill harmonizes with the idea of liberty; and when coercion is directed against the mandate of religion, when it invades the sacred precincts of conscience, it becomes odious beyond the bounds of sufferance.

We make no threat, we make no declaration, at the present time, other than that to affirm, with all the emphasis possible, that we Catholics, as an integral factor in the Commonwealth of Michigan, protest against this unreasoning invasion of our rights and appeal to our fellow-citizens, as they value their own liberties, to be tolerant of the liberties of their neighbors.

Brethren, we are to be penalized for sled-length corresponding to conscience. Surely we will appeal our cause to the highest tribunal in the land.

This letter is to be read at all the Masses Easter Sunday, April 4, 1920.

Sincerely in Christ,

✠ E. D. KELLY,
Bishop of Grand Rapids.

EDUCATIONAL NOTES

ANNUAL MEETING OF THE CATHOLIC EDUCATION ASSOCIATION

The seventeenth annual meeting of the Catholic Educational Association will be held in New York City, on Monday, Tuesday, Wednesday and Thursday, June 28, 29, 30, and July 1, 1920, under the auspices of His Grace, Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. A very cordial invitation to hold the meeting in New York was presented to the Educational Association at the annual meeting held in Saint Louis, and the Executive Board instructed the Secretary General to inform His Grace that the Association received and accepted this invitation with heartfelt gratitude.

The Right Reverend President General of the Catholic Educational Association, and the presidents and officers of the departments and sections, extend a cordial invitation to those who have a responsibility in the work of Catholic education to attend the various conferences of the annual meeting in which they may have a direct interest.

The officers of the College Department held a meeting in Chicago during the Christmas holidays and outlined their program. The subjects have been chosen and the writers are preparing their papers. A special report on the work of the Committee on College Standardization will be discussed at the annual conference.

The officers of the other departments are preparing their programs, and there is good prospect that Catholic educators will have the opportunity to consult with each other in regard to all the important phases of the present educational situation that demand attention.

His Grace, the Most Reverend Archbishop of New York, in accordance with the custom of the Association, will extend an invitation to the Provincials of the various Sisterhoods to send a representative and companion to a special conference that will be held under his auspices.

The work of the Association becomes more professional each year. The Association is becoming a medium by which educators themselves can come to know their own mind on educational problems, more than a medium of influencing or directing the popular trend. It is a purely voluntary body, and any action of

a legislative character is beyond its competence. The problems of the day are so varied, and conditions in education are so unstable and confusing, that some form of voluntary conference, in which representative educators can participate without restriction, is a valuable help in preparing for judicious action.

The New York meeting, on account of its professional character, will probably not have a large public attendance, but eminent educators from all parts of the country will take part in the conferences. A special effort will be made to secure the attendance of pastors who have charge of parish schools. A public meeting may also be held at the close of the convention in which the message of Catholic education to the American people will be spoken by eminent laymen.

Arrangements for the reception and hospitality of the visiting educators are being made in a manner befitting the high reputation of the clergy of our great American metropolis.

THE ANNUAL MEETING OF THE NATIONAL EDUCATIONAL ASSOCIATION

The next annual meeting of the National Education Association will be held at Salt Lake City, Utah, July 4-10, inclusive. The program is nearing completion and will be printed in the next issue of the N. E. A. Bulletin.

A feature of the program will be the Congress of Boards of Education on Thursday, July 8—forenoon, afternoon, and evening. Theme: "Financing and Managing the Public Schools." Members of school boards, state, city, and county superintendents, and educational experts will take part in the discussions.

The congress will meet in two sections on Thursday forenoon, one section to consider rural school problems and the other to consider the financial problems of the city school. It will meet in one body Thursday afternoon and Thursday evening. Several eminent men and women have accepted places on the program.

The following are among the subjects of addresses and symposiums on the general program: "The Survival of the Professional Spirit Despite Economic Pressure and Social Unrest," "The Recognition of Education as Related to Our National Life," "The Necessity of the Unity of the Profession in Obtaining Needed Legislation," "The Proper Relation of the Superintendent and Board of Education to the Teaching Body with Respect to Administration," "The Proper Relation of the Classroom Teacher to the Superintendent and Board of Education with Respect to

Administration," "The Relation of Teacher Shortage to Educational Standards," "Legal Status of the City Superintendents of Schools," "Fiscal Independence of City Boards of Education," "Shortage of Teachers in Rural Communities, a National Calamity," and "The Extension of Education in Country Life."

The Council of State Superintendents will hold an important two-days conference preceding the general sessions. The National Council will hold its sessions on Monday, July 5.

Sunday, July 4, will be designated on the program as Musical Sunday. The program of patriotic music, under the auspices of the teachers and musical associations of Salt Lake City and the State of Utah, means that musical Sunday will be one of the great days of the convention. All general sessions will be held in the world-renowned Tabernacle of the Mormon Church.

The preparation of the program for this great meeting is in the hands of the President of the Association, Mrs. Josephine Corliss Preston, who not only takes into account in the program the actual needs of the hour but looks ahead to shape readjustments and tendencies for the future welfare of our schools.

SCHOLARSHIPS FOR AMERICAN GIRLS IN FRENCH INSTITUTIONS

The French Government, through Mr. J. J. Champenois, has advised Dr. R. L. Kelly, Executive Secretary of the Association of American Colleges, that twenty scholarships in French lycees and six scholarships in French universities are offered to highly qualified American girls for the academic year 1920-1921. These scholarships cover tuition and living expenses.

The candidates for the Lycee scholarships should be of junior, senior or A. B. rank and should have made an exceptional record in French. Candidates for the university scholarships should meet the same requirements as candidates for graduate work in American universities. Further information concerning these scholarships may be secured from Dr. Kelly at 45 West 18th Street, New York City.

In connection with the above announcement you will be interested to know that there are now in the United States, under the auspices of the Association of American Colleges, one hundred and eighty-two French girls and about twenty French men. These students are enrolled on scholarships paying college fees and living expenses and are distributed in colleges and universities from the Atlantic to the Pacific.

REVIEWS AND NOTICES

A General History of the Christian Era, in two volumes. Vol. I, from the beginning to the so-called reformation (1 to 1517), a text-book for high schools and colleges, by Nicholas A. Weber, S.M., S.T.D., Associate Professor of History of the Catholic University of America, with an introduction by Rt. Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Washington: Catholic Education Press, 1919. Pp. xxxiii+343.

This volume was brought out last December and has already found its way into a large number of our Catholic secondary schools. It constitutes the fifth volume of the Catholic University Series of text-books designed for use in Catholic secondary schools and colleges. The volumes which preceded it in this series are: "Lessons in Logic," by Rt. Rev. William Turner, Bishop of Buffalo; "A French Course" for high schools and colleges, by Joseph Schneider, Instructor in French at the Catholic University; "Progressive Lessons in Hebrew," with exercises and vocabulary by Romanus Butin, Associate Professor of Semetic Languages and Literature of the Catholic University and "Key to Progressive Lessons in Hebrew." It is confidently expected that the press will be able in the no distant future to offer a complete set of texts for our secondary schools. Closely related to this series of text-books is another entitled, the Catholic University Pedagogical Series, which at present numbers 8 volumes. The Catholic Education Series is designed to meet the needs of the elementary schools. Fourteen volumes of this series have been issued of which six volumes constitute the Catholic Education Music Course. All of these text-books are constructed along the same pedagogical lines and, as far as possible, the subject-matter is so closely correlated as to form an organic unity. This unity is of course more apparent in the elementary text-books than in those designed for normal schools, secondary schools and colleges.

Dr. Weber's "Christian Era" may well be taken as an illustration of the newer form of text-book which deals with facts not as isolated entities but as forming part of an organic whole. The great fundamental principles of method are observed which per-

mits the text-book and teacher to work in harmony. The chronological order here is made to yield to the pedagogical principle which demands that we proceed to lead the child mind from the known to the related unknown, hence the child begins with the history of Christianity and not with the history of pagan civilization. In like manner the pedagogical principle which demands that we proceed from the simple to the complex is observed when we begin the history of Christian civilization with the teachings of Jesus Christ and the work of the apostles, and follow Christianity step by step as it lifts up and integrates the remnants of pagan civilization and civilizes and unifies the migratory tribes that entered Europe during the early centuries of Christianity. In like manner sound pedagogical principles are observed when the child is led to form his judgments on the conduct of men and of nations that act under the guidance of Christian principles, before proceeding to study pagan civilizations and the erroneous principles which ultimately led to their destruction.

The habit of first teaching the child the history of Pagan Greece and Rome and then proceeding to the study of Christianity grew up out of a mistaken notion that the chronological order was of more value than the psychological order. This procedure was the product of the time when education and acquisition of knowledge was supposed to be identical; when men failed to recognize the fact that the mind in its growth and development follows vital laws which are as rigid as the laws which govern physiological processes. History is indeed much more than a chronicle of facts, of the names and dates of reigning monarchs, of the dates of battles and the names of generals. Indeed these facts are seen at present to have little value unless they are studied in relation to the great underlying vital forces which have ever moulded civilizations and controlled the rise and fall of kingdoms and of empires. Dr. Weber has relegated these several facts to their proper place and has furnished the teacher the means by which she may lead the child into an understanding of the real values of life and of the principles which govern the destinies of men; without preaching he makes plain the providence of God in the affairs of men.

At first sight it might appear that the principle, "From the known to the related unknown," would demand that we begin with the Renaissance or the Reformation since we are still ex-

perienicing the consequences of these movements, but the principle, "From the simple to the complex," is more urgent, and this clearly demands that the child begin the study of Christian civilization of which he forms a part and that he begin with the beginnings of Christianity and trace its growth to its culmination in the thirteenth century. During this period Christian principles may readily be discerned and their fruitage evaluated, before the rebirth of pagan ideals and the confusion and chaos of the so-called Reformation obscured them.

The author states the purpose of the present volume succinctly: "This book is intended to serve as a text-book for Catholic High Schools and Colleges. Although the complete work was planned and is to be published in two volumes, the part here given to the public is so arranged as to form a book that can be used independently of a certain volume. In writing this general history the author has aimed to present a continuous and concise survey of the essential facts of the Christian Era."

The brief introduction to this work from the pen of Bishop Shahan, Rector of the Catholic University, admirably sets forth the value and salient characteristics of the book. We take the liberty of quoting it here at length:

To the superficial observer a history is merely a history, and in the imposing and confusing array of histories which crowd our text-book shelves there would appear to be no room for another. Too many are satisfied with a text-book which garbles and even suppresses facts; which ignores the true religion of Christ, and belittles or ridicules the Catholic Church, its institutions and its accomplishments. An atheistic, anti-Christian, or purely materialistic interpretation of history has become one of the great evils of our time. Men wish or pretend to forget that there is a God who has created this world, who redeemed it by the blood of His only begotten Son, who has watched over and protected it through the ages, and whose all-wise providence has not failed even in the midst of the present world crisis, a crisis of rapine and revolution, of unrest and uprisings, of chaos and threatening ruin.

A history of the Christian Era which fails to take into account the birth and life of Christ, in a word, God's plan for the redemption and salvation of the world, which fails to assign to the Catholic Church its full share in the civilization and progress of the world, is and must be unacceptable to a Catholic, whether pupil or teacher. Unfortunately, however, too long has it been left to the already overburdened teachers, to the hard working Sisters, Brothers, and Priests of the Teaching Orders to guide their pupils

to a safe port amid the shoals and shallows of an untrustworthy and biased history.

It is almost as a pioneer that Dr. Weber's "General History of the Christian Era" appears. Other histories, it is true, have been written from the Catholic point of view and have rendered excellent service to the Catholic cause. Practically all, however, are either short compendiums or lengthy reference books unsuited for the purpose which the present work aims to fulfil. It is the aim of the "Catholic Education Press" to provide for the schools affiliated with the Catholic University of America, eventually, it is hoped, for all the parochial schools of our country, a series of text-books which shall form the Catholic youth of our nation in the fear and love of God and in devotion to their country. In this double process obviously history has no small share. It is needless to mention here the progress that has been made in the past on other lines. Suffice it to say that the present work is welcomed as the harbinger of an advance in educational thought and endeavor, which augurs well for the future of our Catholic Schools.

Dr. Weber, of the Faculty of the Catholic University of America, has prepared his General History with a view to filling the void which exists in the line of history text-books for use in Catholic Secondary Schools. He has admirably succeeded in his task. Starting with the birth of Christ as the fundamental fact which dominates the history of the Christian Era and without consideration of which no such history can be complete, the author sets before his readers a narrative and interpretation of facts which take into account all salient facts of the history of the world since the beginning of the Christian Era. He shows how from the little mustard seed sprang that Divine Institution, the Catholic Church; he shows her influence on the restless tribes and peoples of the past; he traces the disintegration and fall of the Roman Empire, doomed to disappear because it spurned the tenets of the Master, who through His disciples established in the very city which sought to destroy them by fire and sword the only institution of the present day which can trace back its history without a break to those days of persecution and martyrdom. He paints the triumph of the Christian Church as it emerges from the catacombs to take its place upon the great stage of life as the one divinely appointed instructor of the human race to conquer spiritually the savage tribes, to teach them not only to love God but even to till the soil and harness the stream, to wrest from Nature those bounties which God has confided to her for man.

The author shows how closely bound up with that of the Church is the history of nations. It is not our purpose to point out in detail the development of this treatment. This book is written as the work of a learned and sincere Catholic who recognizes

that only by giving the facts and by relating all the causes, in a word, by exhibiting the finger of God as well as the hand of man in the life of the world, can a true history be written.

Dr. Weber has tried to present to the Catholic school and to the Catholic public in general a truthful, reliable, general history, in the service of Catholic education, and his book ought to be welcome to many who, for various reasons, have hitherto found the whole truth difficult of access.

It is with pleasure that we present to the Catholic schools of our country a work, the need of which has long been keenly felt. We hope for it all the success which its scholarship deserves. The thanks of all American Catholics, especially of those connected with educational work, are due to the author for the labor, devotion and zeal which he has brought to the completion of a peculiarly difficult task. May Almighty God, the Providential Guardian of the holy cause of Catholic education, grant that our efforts may not cease here but that our Catholic educators may continue their meritorious services with growing success for the improvement of Catholic education in every province of human learning.

T. E. SHIELDS.

The Modern World, from Charlemagne to the Present Time, with a preliminary survey of ancient times, by Rev. Francis S. Betten, S.J., and Rev. Alfred Kaufmann, S.J. Boston: Allyn, Bacon & Co., 1919. Pp. xiii+429.

"Ancient history extends from the creation of man to the time of the Emperor Charlemagne, about A. D. 800. The last part of Ancient History, from about A. D. 400 to 800, was a period of transition. A new religion, Christianity, which had been previously persecuted, now spread freely over all Europe. The great Roman Empire disappeared. New nations, with new languages and customs, founded new states. Whatever good these nations brought with them gradually blended with the inheritance of older times, and Christianity became the sole religion of all Europe. By A. D. 800 this transformation of Europe was complete."

The year does not begin with the ripening harvest, but with the seeding or the preparation therefor. Yet one might take any day of the year as its beginning, and as a matter of fact we begin our calendar year on the first of January, but the Church begins the ecclesiastical year with Advent. In like manner we might take the reign of Charlemagne as the line of demarcation between the ancient and the modern world,

and if we look only at the surface of things, we would find much to justify this choice, but it is the function of the historian to leave his readers to look beneath the surface and there find the really significant events which mark the transitions from one phase of human life to another. If we were to do this, there can be no question that the birth of Christ is the fact which divides the world into ancient and modern. While it is true that several hundred years elapsed before the western world became entirely Christian, it is not this outward conquest which is really significant, and in tracing the history of eight hundred years, from Christ to Charlemagne, it is the growth of Christianity and not the disappearance of paganism that forms the significant movement. Many of our readers, I feel sure, will be with us in regretting the adoption of the present plan for the division of history into ancient and modern.

New Medieval and Modern History, by Samuel Bannister Harding, Ph.D., Professor of European History, Indiana University. New York: American Book Co., 1918. Pp. xvi+783 and 31.

In this work there is a shifting of emphasis from military and political events to social, industrial and cultural topics. This is undoubtedly a move in the right direction, and when we come to study the history of Europe in this light we shall begin to realize the magnitude of the task accomplished by the Church in building up the civilization of the thirteenth century on the ruins of the Roman Empire and out of the wild nomadic tribes that swept away the old landmarks and brought new problems of education and control.

The Child's Food Garden, with a Few Suggestions for Flower Culture, by Van Evie Kilpatrick. Yonkers-on-Hudson: World Book Co., 1918. Pp. 64.

Word Study and 100 Per Cent Business Speller for Junior High School and Commercial Classes, by Sherwin Cody. Yonkers-on-Hudson: World Book Co., 1918. Pp. 127.

Military Drills for Schools, by Col. Joseph H. Barnett. Chicago: Flanagan Co., 1918.

The Stars and Stripes, A Flag Drill, by Fern E. Wise. Chicago: Flanagan Co. Pp. xii.

A Military Flag Drill, by Col. Joseph H. Barnett. Chicago: Flanagan Co. Pp. 28.

War Fact Tests, for Graduation and Promotion. Yonkers-on-Hudson: World Book Co., 1918. Pp. 80.

Playing the Game, by Zebediah Flint. New York: 1918. Service. Pp. 63.

First Lessons in Business, by J. A. Bexell, Dean of School of Commerce, Oregon Agricultural College. Philadelphia: J. B. Lippincott Co., 1919. Pp. 174.

Belgium in War Time, by Commandant De Gerlache De Gomery. Translated from the French by Bernard Miall. New York: George Doran Co., 1916. Pp. x+243.

Germany Her Own Judge, A reply of a Cosmopolitan Swiss to German Propaganda by H. J. Suter-Lerch. Translated from the German. Boston: Houghton, Mifflin & Co., 1918. Pp. 145.

Towards the Goal, by Mrs. Humphry Ward, with preface by Theodore Roosevelt. New York: Charles Scribner's Sons, 1918. Pp. xvii+231.

Germany's Annexationist Aims, by S. Grumbach. Translated, abbreviated and introduced by J. Ellis Barker. London: John Murray, 1917. Pp. 148.

Trench Pictures from France, by Maj. Wm. Redmond, M. P. New York: George H. Doran Co., 1918. Pp. 175.

The Desert Campaigns, by W. T. Massey. New York: G. P. Putnam Sons, 1918. Pp. xv+174.

The Gary Public Schools, Organization and Administration, by George D. Strayer and Frank Bachman. New York: The General Education Board, 1918.

Twenty-fifth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia for the year ending 30 June, 1919.

The report of the past school year for the Archdiocese of Philadelphia follows well in the line of its predecessors as an orderly and readable document. The superintendent's special section, which summarizes the detailed data, is brief and well directed. It is preceded by nearly three pages of obituary notices of the teachers, brothers and sisters, many of whom were the victims of the influenza epidemic in the early part of the year. This undoubtedly denotes a serious loss to the system, but one that has its compensations, as the superintendent well observes. "The epidemic," he says, "wrote into the annals of the parish schools of the archdiocese one of their brightest and most glorious pages. To the everlasting glory of our teaching communities be it recorded that, when the stricken city and diocese in despair appealed to the archbishop for assistance, our religious teachers to a unit volunteered their services for the hospitals and the homes of the sick. Eagerly was their offer accepted, and during that month of sorrow our 1,600 teachers, fearing neither contagion nor death, rendered invaluable services in nursing the sick and caring for the families of the victims. When the danger was passed and the teachers returned to their duties in the class-rooms, there were gaps in the ranks. Thirty-eight had made the supreme sacrifice and many others were incapacitated for weeks. Practical Christian charity, as exemplified by our teachers during the epidemic, will surely draw down God's blessings on our schools."

One of the most serious matters treated by the superintendent is that of retardation of pupils, with the consequent heavy losses in the higher grades. "An examination of our statistics shows," he says, "that less than 45 per cent of our children ever reach the seventh grade and less than 25 per cent reach the eighth grade."

He examines the common reasons alleged for retardation, and, like the superintendent of Pittsburgh, referred to in connection with the review of his report, rejects most of them as insufficient to account for the condition. He rightly urges the attention of the local principals and authorities to the matter and touches upon a most vital factor in the situation, namely, faulty standards of promotion. Reasonable promotions, the exacting of teachers that, under normal circumstances, their classes will be prepared for promotion at the usual time, will do much to overcome the evil. Not only will the parish schools be better discharging their functions, but an increase of high school candidates will result.

The account of the Catholic high schools in the archdiocese is very gratifying and will interest outsiders as much as those associated with the system itself.

PATRICK J. McCORMICK.

The Economic Consequences of the Peace, by J. M. Keynes,
New York City: Harcourt, Brace and Howe, 1920. Cloth,
298 pages. Price, \$2.50 net.

This is primarily a book for the student, the thinker, the well informed. It is apt to defeat the casual reader. In venturing this opinion, no prejudice is intended to the author's hope that his work will contribute "To the formation of the general opinion of the future." The problems of the future will be solved only by active and intelligent leadership proceeding on a basis of sound and complete information. In this respect Mr. Keynes' book will not be a voice unheard.

Where the book addresses itself to the economic structure of Europe before the war and analyzes the immediate effects of the war on the economic conditions of the world just now, it speaks with authority. Where it digresses to give the background of the treaty by describing the Council of Versailles, it has only an indifferent value. Some of the reports in the press were more discerning and more dispassionate. The author's processes of deduction are almost invariably sounder and better than his attempts at inductive reasoning. At times it is a bit uncertain whether the book is evolving naturally towards the author's own program for peace and economic stability, or began with that program and worked backward to the peace treaty!

It would be unfair to disclose the contents and argument of this

work, because every student of world affairs will read it anyhow, and his pleasure should not be spoiled by anticipation, whereas those who are merely intelligently interested in world affairs should have their curiosity piqued concerning "The Economic Consequences of the Peace" to a point where they will investigate for themselves!

THOMAS QUINN BEESLEY.

Newspaper Writing in the High Schools, Containing an outline for the use of teachers, by L. N. Flint, Professor of Journalism in the University of Kansas. New York: Lloyd Adams Noble, 1917. Pp. 70.

The Gary Schools, A General Account, by Abraham Flexner and Frank P. Bachman. New York: General Education Board, 1918. Pp. 265.

Index Verborm Quae in Senecae Fabulis Necnon in Octavia Praetexta Reperinuntur. A Guilielmo Abbott Oldfather, Arthuro Stanley Pease, Howardo Vernon Canter Confectus. Partes Altera et Tertia. Urbana, Ill.: University of Illinois, 1919. Pp. 192-272.

From French Mascots to Their American Godfathers. Letters from French War Orphans Adopted by Members of the American Expeditionary Forces to Their Soldier Friends. Paris: American Red Cross, 1919.

Hossfeld's Educational Series, Conjugation of Italian Verbs. Philadelphia: Peter Reilly.

The Lord Jesus—His Birthday Story Told for You by Little Children. Chicago: Extension Press, 1918. Pp. 32.

The story is told in simple verse and in a number of well-chosen pictures.

Lesson Plans in Fourth Grade History, by M. Annie Grace and Emma C. Monroe and others. Baltimore: Warwick & York, 1917. Paper. Pp. 155.

The Catholic Educational Review

JUNE, 1920

PASTORAL LETTER \

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)

SECULAR CONDITIONS

The temporal order, in the last thirty-five years, has undergone radical changes. It has been affected by movements which, though checked for a time or reversed, have steadily gathered momentum. Their direction and goal are no longer matters of surmise or suspicion. Their outcome is plainly before us.

During the first three decades of this period the advance of civilization was more rapid and more general than in any earlier period of equal length. The sound of progress, echoing beyond its traditional limits, aroused all the nations to a sense of their possibilities, and stirred each with an ambition to win its share in the forward movement of the world. At the same time, the idea of a human weal for whose promotion all should strive and by whose attainment all should profit, seemed to be gaining universal acceptance. If rivalry here and there gave occasion for friction or conflict, it was treated as incidental: the general desire for harmony, apparently, was nearing fulfilment.

Toward this end the highest tendencies in the secular order were steadily converging. A wider diffusion of knowledge provided the basis for a mutual understanding of rights and obligations. Science, while attaining more completely to the mastery of nature, placed itself more effectually at the service of man. Through its practical applications, it hastened material progress, facilitated the intercourse of nation with nation, and thus lowered the natural barriers of distance and time. But it also made possible a fuller exchange of ideas, and thereby revealed to the various peoples of earth that in respect of need, aspiration and purpose, they had more in common than generally was supposed.

It helped them to see that however they differed in race, tradition and language, in national temper and political organization, they were humanly one in the demand for freedom with equal right and opportunity.

As this consciousness developed in mankind at large, the example of our own country grew in meaning and influence. For a century and more it had taught the world that men could live and prosper under free institutions. During the period in question it has continued to receive the multitudes who came not, as in the early days, from a few countries only, but from every foreign land, to enjoy the blessings of liberty and to better their worldly condition. In making them its own, America has shown a power of assimilation that is without precedent in the temporal order. With their aid it has undertaken and achieved industrial tasks on a scale unknown to former generations. The wealth thus produced has been used in generous measure to build up institutions of public utility. Education, in particular, has flourished; its importance has been more fully recognized, its problems more widely discussed, the means of giving and obtaining it more freely supplied. While its aim has been to raise the intellectual level and thereby enhance the worth of the individual, experience has shown the advantage of organized effort for the accomplishment of any purpose in which the people, as a whole, or any considerable portion, has an interest. Hence the remarkable development of associations which, though invested with no authority, have become powerful enough to shape public opinion and even to affect the making of laws. If, in some instances, the power of association has been directed toward ends that were at variance with the general good and by methods which created disturbance, there has been, on the whole, a willingness to respect authority and to abide by its decisions.

Thus, as it appeared, the whole trend of human affairs was securing the world in peace. The idea of war was farthest from the minds of the peoples. The possibility of war had ceased to be a subject for serious discussion. To adjust their disputes, the nations had set up a tribunal. The volume of seeming prosperity swelled.

CATHOLIC WAR ACTIVITIES

Once it had been decided that our country should enter the war, no words of exhortation were needed to arouse the Catholic

spirit. This had been shown in every national crisis. It had stirred to eloquent expression the Fathers of the Third Plenary Council.

"We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers 'building better than they knew,' the Almighty's hand guiding them. . . . We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew 'their lives, their fortunes and their sacred honor.'"

The prediction has been fulfilled. The traditional patriotism of our Catholic people has been amply demonstrated in the day of their country's trial. And we look with pride upon the record which proves, as no mere protestation could prove, the devotion of American Catholics to the cause of American freedom.

To safeguard the moral and physical welfare of our Catholic soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities, and the Knights of Columbus Committee on War Activities, the efforts of our people in various lines were coordinated and rendered more effective, both in providing for the spiritual needs of all Catholics under arms and in winning our country's success. This unified action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our Government: "Our people, now as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism

and their service, new admiration and approval." (Letter to the President, April 18, 1917.)

To our chaplains especially we give the credit that is their due for the faithful performance of their obligations. In the midst of danger and difficulty, under the new and trying circumstances which war inevitably brings, they acted as priests.

The account of our men in the service adds a new page to the record of Catholic loyalty. It is what we expected and what they took for granted. But it has a significance that will be fairly appreciated when normal conditions return. To many assertions it answers with one plain fact.

THE NATIONAL CATHOLIC WELFARE COUNCIL

In view of the results obtained through the merging of our activities for the time and purpose of war, we determined to maintain, for the ends of peace, the spirit of union and the coordination of our forces. We have accordingly grouped together, under the National Catholic Welfare Council, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation. And all will be brought into closer contact with the Hierarchy, which bears the burden alike of authority and of responsibility for the interests of the Catholic Church.

Under the direction of the Council and, immediately, of the Administrative Committee, several departments have been established, each with a specific function, as follows:

The Department of Education, to study the problems and conditions which affect the work and development of our Catholic schools;

The Department of Social Welfare, to coordinate those activities which aim at improving social conditions in accordance with the spirit of the Church;

The Department of Press and Literature, to systematize the work of publication;

The Department of Societies and Lay Activities, to secure a more thoroughly unified action among our Catholic organizations.

For the development and guidance of missionary activity, provision has been made through The American Board of Catholic Missions, which will have in charge both the Home and the Foreign Missions.

The organization of these departments is now in progress. To complete it, time and earnest cooperation will be required. The task assigned to each is so laborious and yet so promising of results that we may surely expect, with the Divine assistance and the loyal support of our clergy and people, to promote more effectually the glory of God, the interests of His Church, and the welfare of our country.

LESSONS OF THE WAR

In order that our undertakings may be wisely selected and prudently carried on, we should consider seriously the lessons of the war, the nature of our present situation and the principles which must guide the adjustment of all our relations.

Our estimate of the war begins, naturally, with the obvious facts: with the number of peoples involved, the vastness and effectiveness of their armaments, the outlay in treasure and toil, the destruction of life, and the consequent desolation which still lies heavy on the nations of Europe. Beside these visible aspects, we know somewhat of the spiritual suffering—of the sorrow and hopelessness which have stricken the souls of men. And deeper than these, beyond our power of estimation, is the moral evil, the wrong whose magnitude only the Searcher of hearts can determine.

For we may not forget that in all this strife of the peoples, in the loosening of passion and the seething of hate, sin abounded. Not the rights of man alone, but the law of God was openly disregarded. And if we come before Him now in thankfulness, we must come with contrite hearts, in all humility beseeching Him that He continue His mercies toward us, and enable us so to order our human relations that we may both atone for our past transgressions and strengthen the bond of peace with a deeper charity for our fellow-men and purer devotion to His service.

We owe it to His goodness that our country has been spared the suffering and desolation which war has spread so widely. Our homes, our natural resources, our means of intercourse and the institutions which uphold the life of our nation, have all been preserved. We are free, without let or hindrance, to go forward in the paths of industry, of culture, of social improvement and moral reform. The sense of opportunity has quickened us, and we turn with eagerness to a future that offers us boundless advantage.

Let us not turn hastily. Our recent experience has taught us innumerable lessons, too full and profound to be mastered at once. Their ultimate meaning a later generation will ponder and comprehend. But even now we can recognize the import of this conspicuous fact: a great nation, conscious of power yet wholly given to peace and unskilled in the making of war, gathered its might and put forth its strength in behalf of freedom and right as the inalienable endowment of all mankind. When its aims were accomplished, it laid down its arms, without gain or acquisition, save in the clearer understanding of its own ideals and the fuller appreciation of the blessings which freedom alone can bestow.

The achievement was costly. It meant interruption of peaceful pursuits, hardship at home and danger abroad. Not one class or state or section, but the people as a whole had to take up the burden. This spirit of union and sacrifice for the common weal found its highest expression in the men and women who went to do service in distant lands. To them, and especially to those who died that America might live, we are forever indebted. Their triumph over self is the real victory, their loyalty the real honor of our nation, the fidelity to duty the bulwark of our freedom.

To such men and their memory, eulogy is at best a poor tribute. We shall not render them their due nor show ourselves worthy to name them as our own, unless we inherit their spirit and make it the soul of our national life. The very monuments we raise in their honor will become a reproach to us, if we fail in those things of which they have left us such splendid example.

THE PRESENT SITUATION

We entered the war with the highest of objects, proclaiming at every step that we battled for the right and pointing to our country as a model for the world's imitation. We accepted therewith the responsibility of leadership in accomplishing the task that lies before mankind. The world awaits our fulfilment. Pope Benedict himself has declared that our people, "retaining a most firm hold on the principles of reasonable liberty and of Christian civilization, are destined to have the chief rôle in the restoration of peace and order on the basis of those same principles, when the violence of these tempestuous days shall have passed." (Letter to the Hierarchy, April 10, 1919.)

This, beyond doubt, is a glorious destiny, far more in keeping with the aims of our people than the triumph of armies or the conquest of wider domain. Nor is it an impossible destiny, provided we exemplify in our own national life "the principles of reasonable liberty and of Christian civilization."

At present, however, we are confronted with problems at home that give us the gravest concern. Intent as we were on restoring the order of Europe, we did not sufficiently heed the symptoms of unrest in our country, nor did we reckon with movements which, in their final result, would undo both our recent achievement and all that America has so far accomplished.

These are due, partly, to the disturbance which war invariably causes, by turning men away from their usual occupations, by reducing production, increasing taxation and adding to the number of those who are dependent and helpless. The majority of the people do not realize to what an extent the necessities of war diverted industrial and other activities from their ordinary course. There naturally results irritation and impatience at the slowness with which reconstruction proceeds.

Deeper and more ominous is the ferment in the souls of men, that issues in agitation not simply against defects in the operation of the existing order, but also against that order itself, its framework and very foundation. In such a temper men see only the facts—the unequal distribution of wealth, power and worldly advantage—and against the facts they rebel. But they do not discern the real causes that produce those effects, and much less the adequate means by which both causes and effects can be removed. Hence, in the attempt at remedy, methods are employed which result in failure, and beget a more hopeless confusion.

To men of clearer vision and calmer judgment there comes the realization that the things on which they relied for the world's security have broken under the strain. The advance of civilization, the diffusion of knowledge, the unlimited freedom of thought, the growing relaxation of moral restraint—all these, it was believed, had given such ample scope to individual aims and desires that conflict, if it arose at all, could be readily and thoroughly adjusted.

The assumption is not borne out by the facts. On the contrary, as in the war destruction was swifter and wider because

of the progress of science, so our present situation is complicated by increased ability to plan, to organize and to execute in any direction that may lead to any success. Education provided at the public expense can now be used as the strongest means of attacking the public weal; and to this end it will surely be used unless thinking and doing be guided by upright motives. The consciousness of power, quickened by our achievement in war, but no longer checked by discipline nor directed to one common purpose, has aroused parties, organizations and even individuals to a boldness of undertaking hitherto unknown. The result is an effort to press onward in the pursuit of self-appointed ends, with little regard for principles and still less for the altruism which we professed on entering the war.

On the other hand, it is true, intelligence, initiative and energy have been exerted to accomplish higher and worthier aims. It was thought that the enthusiasm and eagerness for service which war had called forth, might easily be directed toward useful and needed reforms. With this persuasion for their impulse and guidance, various movements have been inaugurated either to uproot some evil or to further some promising cause.

Now it is obvious that neither the pursuit of lofty ideals nor earnest devotion to the general welfare can do away with the fact that we are facing grave peril. Much less can we hide that fact from view by increasing the means and following the inclination to pleasure. No sadder contrast, indeed, can be found than that which appears between careless enjoyment in countless forms and the grim struggle that is shaking the foundations of social existence. Craving for excitement and its reckless gratification may blind us to danger; but the danger is none the less real.

The practical conclusion which the present situation forces upon us is this: to bring order out of confusion, we must first secure a sound basis and then build up consistently. Mere expedients no longer suffice. To cover up evil with a varnish of respectability or to rear a grand structure on the quicksand of error is downright folly. In spite of great earnestness on the part of their leaders, reforms without number have failed, because they moved along the surface of life, smoothing indeed its outward defects, yet leaving the source of corruption within.

CHRIST AND THE CHURCH

One true reform the world has known. It was effected, not by force, agitation or theory, but by a Life in which the perfect ideal

was visibly realized, becoming the "light of men." That light has not grown dim with the passing of time. Men have turned their eyes away from it; even His followers have strayed from its pathway; but the truth and the life of Jesus Christ are real and clear today—for all who are willing to see. There is no other name under heaven whereby the world can be saved.

Through the Gospel of Jesus and His living example mankind learned the meaning, and received the blessing, of liberty. In His person was shown the excellence and true dignity of human nature, wherein human rights have their center. In His dealings with men, justice and mercy, sympathy and courage, pity for weakness and rebuke for hollow pretence, were perfectly blended. Having fulfilled the law, He gave to His followers a new commandment. Having loved His own who were in the world, He loved them to the end. And since He came that they might have life and have it more abundantly, He gave it to them through His death.

The Church which Christ established has continued His work, upholding the dignity of man, defending the rights of the people, relieving distress, consecrating sacrifice and binding all classes together in the love of their Saviour. The combination of authority and reasonable freedom which is the principle element in the organization of the Church, is also indispensable in our social relations. Without it there can be neither order nor law nor genuine freedom.

But the Church itself would have been powerless save for the abiding presence of Christ and His Spirit. "Without me, you can do nothing"; but again, "Behold I am with you all days." Both these sayings are as true today as when they were spoken by the Master. There may be philosophies and ideals and schemes of reform; the wise may deliberate and the powerful exert their might; but when the souls of men have to be reached and transformed to a better sense, that justice may reign and charity abound, then more than ever is it true that without Christ our efforts are vain.

THE SOURCES OF EVIL

Instructed by His example, the Church deals with men as they really are, recognizing both the capacities for good and the inclinations to evil that are in every human being. Exaggeration in either direction is an error. That the world has progressed

in many respects is obviously true; but it is equally plain that the nature of man is what it was twenty centuries ago. Those who overlooked this fact were amazed at the outbreak of war among nations that were foremost in progress. But now it is evident that beneath the surface of civilization lay smoldering the passions and jealousies that in all time past had driven the nations to conflict. Pope Benedict expressed this truth when he pointed to the causes of war: lack of mutual good-will, contempt for authority, conflict of class with class, and absorption in the pursuit of perishable goods of this world, with utter disregard of things that are nobler and worthier of human endeavor (*Encyc., Ad beatissimi*, November 1, 1914).

These are the seed and prolific sources of evil. As tendencies, perhaps, they cannot be wholly extirpated; but to justify them as principles of action, to train them into systems of philosophy and let them, through education, become the thought of the people, would be fatal to all our true interests. As long as the teaching of false theory continues, we cannot expect that men will act in accordance with the truth. It is a mistake to suppose that philosophy has a meaning for only the chosen few who enjoy the advantage of higher education and leisurely thinking; and it is worse than a mistake to punish men for acting out pernicious ideas, while the development and diffusion of those same ideas is rewarded as advancement of knowledge. We surely need no further proof of the dangers of materialism, of atheism and of other doctrines that banish God from His world, degrade man to the level of the brute and reduce the moral order to a struggle for existence. Argument against such doctrines, or theoretical testing of their value, is superfluous, now that we see the result of their practical application. And while, with every legitimate means we strive, as we must, to uphold the rights of the public by the maintenance of order, let us be fully convinced that we are dealing with the final and logical outcome of false doctrine. Here again the source lies farther back. If we find that the fruit is evil, we should know what to do with the root.

THE FUNDAMENTAL ERROR

It cannot be denied that the growth of knowledge and its application to practical needs have made the earth a better

habitation for man; many appear to consider it as his first and only abode. As the means of enjoyment are multiplied, there is an increasing tendency to become absorbed in worldly pursuits and to neglect those which belong to our eternal welfare. The trend of speculative thought is in the same direction; for while the development of science continually affords us evidence of law and order and purpose in the world about us, many refuse to acknowledge in creation the work of an intelligent author. They profess to see in the universe only the manifestation of a Power, whose effects are absolutely determined through the operation of mechanical forces; and they extend this conception to life and all its relations. But once this view is accepted, it is easy to draw the conclusion that the really decisive factor in human affairs is force. Whether by cunning or by violence, the stronger is sure to prevail. It is a law unto itself and it is accountable to none other, since the idea of a Supreme Lawgiver has vanished.

This, indeed, is the root-evil whence spring the immediate causes of our present condition. God, from whom all things are and on whom all things depend, the Creator and Ruler of men, the source and sanction of righteousness, the only Judge who with perfect justice can weigh the deeds and read the hearts of men, has, practically, at least, disappeared from the whole conception of life, so far as this is dominated by a certain type of modern thought. Wherever this sort of thinking is taken as truth, there is set up a scheme of life, individual, social and political, which seeks, not in the eternal but in the human and transitory, its ultimate foundation. The law of morals is regarded as a mere convention arranged by men to secure and enjoy the goods of this present time; and conscience itself as simply a higher form of the instinct whereby the animal is guided. And yet withal it lies in the very nature of man that something must be supreme, something must take the place of the divine when this has been excluded; and this substitute for God, according to a predominant philosophy, is the State. Possessed of unlimited power to establish rights and impose obligations, the State becomes the sovereign ruler of human affairs; its will is the last word of justice, its welfare the determinant of moral values, its service the final aim of man's existence and action.

GOD THE SUPREME RULER

When such an estimate of life and its purpose is accepted, it is idle to speak of the supreme value of righteousness, the sacredness of justice or the sancity of conscience. Nevertheless, these are things that must be retained, in name and in reality the only alternative is that supremacy of force against which humanity protests. To make the protest effectual, it is imperative that we recognize in God the source of justice and right; in His law, the sovereign rule of life; in the destiny which He has appointed for us, the ultimate standard by which all values are fixed and determined. Reverent acknowledgment of our dependence on Him and our responsibility to Him, acknowledgment not in word alone but in the conduct of our lives, is at once our highest duty and our strongest title to the enjoyment of our rights. This acknowledgment we express in part by our service of prayer and worship. But prayer and worship will not avail, unless we also render the broader service of good will which, in conformity with His will, follows the path of duty in every sphere of life.

As we are not the authors of our own being, so we are not, in an absolute sense, masters of ourselves and of our powers. We may not determine for ourselves the ultimate aim of our existence or the means of its attainment. God has established, by the very constitution of our nature, the end for which He created us, giving us life as a sacred trust to be administered in accordance with His design. Thereby He has also established the norm of our individual worth, and the basis of our real independence. Obedience to His law, making our wills identical with His, invests us with a personal dignity which neither self-assertion nor the approval of others can ever bestow. The man who bows in obedience to the law of his Maker, rises above himself and above the world to an independence that has no bounds save the Infinite. To do as God commands, whatever the world may think or say, is to be free, not by human allowance but under the approval of Him whose service is perfect freedom.

In the light of this central truth we can understand and appreciate the principle on which our American liberties are founded—"that all men are endowed by their Creator with certain inalienable rights." These are conferred by God with equal bounty upon every human being, and therefore, in respect of life, liberty and the pursuit of happiness, the same rights

belong to all men and for the same reason. Not by mutual concession or covenant, not by warrant or grant from the State, are these rights established; they are the gift and bestowal of God. In consequence of this endowment, and therefore in obedience to the Creator's will, each of us is bound to respect the rights of his fellowmen. This is the essential meaning of justice, the great law antecedent to all human enactment and contrivance, the only foundation on which may rest securely the fabric of society and the structure of our political, legal and economic systems.

(To be continued)

FOR THE FREEDOM OF EDUCATION¹

While the people of the United States had their entire attention, their energies and interest concentrated on the great war and its winning, and while all felt confident that the cause of freedom and democracy would be safeguarded at home at a time when the soldiers of the country were fighting abroad under the banner of democracy, a concerted propaganda has been carried on in this country which cannot but lead to an absolutistic system of Centralization of Education. It is a strange anomaly that the very circles which were among the loudest-voiced propounders of democratic principles, should desire to create in this country a system of centralized school control which has a tendency to outdo the methods of the most absolutistic of statesmen who at any time sought to make the schools a tool in the hands of the ruling power. And yet such is the case.

THE HOKE SMITH BILL AND THE TOWNER BILL

Some time in October, 1918, Senator Hoke Smith of Georgia introduced in the upper chamber of the law-making body of the country a bill for the creation of a Department of Education and for other purposes. This bill was followed by the Towner Bill, introduced in the House of Representatives by Repr. H. M. Towner of Iowa. Both bills were advocated by the National Education Association, which made strenuous efforts towards securing their adoption. The N. E. A. Bulletin, published by that organization, and such government publications as "School Life," "Americanization," "The Vocational Summary," along with teachers' organizations, were also hitched to the chariot of the N. E. A. propaganda, and the secular press was flooded with campaign material designed to create sentiment favorable to the passage of these bills. Owing, however, to the stress of the war work in which House and Senate were engaged, the bills, then in the form of a joint-bill, Smith-Towner S. 5635, were buried among the mass of legislation left unfinished at the close of the session.

RESURRECTED AND FOSTERED BY SAME SPONSORS

On the opening day of the present session of the Congress, a revised Towner Bill was introduced in the House of Representa-

¹ Printed as a Free Leaflet by the Central Bureau of the Central Society.
Address 201 Temple Bldg., St. Louis, Mo.

tives, and given the designation H. R. 7. The twin bill promptly made its appearance as Smith (Georgia) Senate bill 1017. The foster-mother of the twins, the N. E. A., is very actively engaged in endeavoring to secure the adoption of her little ones by the Senate and Congress. Lest there be any misunderstanding, it should be borne in mind that the letters N. E. A. formerly were understood as meaning *National Educational Association*, but that for some time past, being more fully imbued with the grander aims before it, the body has made the same letters mean: *National Education Association*. It requires no further comment to bring out the exalted position the organization seeks to occupy; once a *national association* devoted to *educational matters* and purposes, the body has since become an *association* devoted to the cause of *national education*. There lies the crux of the matter, and it is just the nationalization, in a greater or less degree, of education, that the Smith and Towner bills favor and which, because they tend to establish an unwholesome measure of centralization and for other reasons, are opposed by all friends of the freedom of education.

THE VERDICT ON THE BILLS

What should be the verdict on these twin bills? The same verdict that we passed on the former Smith bill and the Smith-Towner bill (in the series of articles sent to the Catholic press of the country between the months of December, 1918 and June, 1919). They should be categorically rejected and with them any and all attempts should be defeated, which have a tendency to set up a state monopoly of education and which would entail the destruction of the liberty of education.

The new bill—H. R. 7—has been carefully studied together with the many comments printed in the N. E. A. Bulletin for June, 1919. Our verdict is that the tendency of this legislation is dangerous, un-American, and unjust.

Great pains are taken by the N. E. A. to obviate the criticism that the bill would destroy state and local autonomy in school administration. A statement inserted in the bill reads to the effect that no uniformity of plans, means and methods is required, and that the proposed Secretary of Education shall exercise no authority except as provided in the bill to insure for the use of any particular state the funds apportioned to that state, for the purposes for which they have been appropriated

INDEPENDENCE OF THE STATES ILLUSORY

However, the relations into which the States would enter with the federal government under the proposed Towner scheme would be such as to entail a sacrifice of independence on the part of the States, at least as far as school control is concerned. It is, indeed, only natural to assume that it will be exceedingly difficult for the individual state or municipality to remain independent of the Secretary of Education when the money received from national funds must be disbursed exactly as stipulated by the Secretary of Education while he is to judge of the carrying out of these conditions. Moreover, each state is obliged under the Towner bill to appropriate out of its revenue an amount of money equal to that appropriated out of national funds, the entire sum to be disbursed for the same specific purposes.

It is evident from the foregoing consideration that the tendency is undeniably present in the bill to create a degree of dependency of the individual state on the proposed federal Department of Education, and thus on the federal Government in matters of education. In spite of the optimism of the promoters, this condition cannot be ignored. An analogous situation is that confronting the parochial schools in the past, in states in which some friends of the Catholic parochial schools were inclined to advance the cause of these schools by seeking an appropriation from State funds for their benefit. The assumption was that, as Catholics contributed their full share of taxes for educational purposes, which taxes went to the support of the public schools, they (the Catholics) might ask for a *pro rata*, or even less than a *pro rata*, from the state fund for the support of their own schools. The argument was advanced that Catholics bore a double burden of taxation, by supporting, to the same extent as other citizens, the public schools, and by supporting fully their own schools, thus relieving the state of the burden of providing buildings, equipment and teachers for many thousands of Catholic children. Consequently, some argued, a share from the public funds would not only be helpful and would not only relieve Catholics in part of the financial burden they bore for the State in the interest of education, but would also be a matter of plain justice. However, Martin I. J. Griffin, the noted Catholic Irish-American historian, very promptly and very emphatically submitted the counter-argument: If Catholics were to accept from the political party in power, or from

the state as such, a share of the tax proceeds for school purposes, they would thereby surrender a goodly share of their political independence, and with them their schools would become subject to the powers or elements which had granted them such a share in the state fund. Such a development they would seriously have to regret, since political freedom must be preserved by all means. Moreover, if such support were granted at one time and refused at another, nothing but chaos would result. Honest Catholic citizens could however, never obligate themselves to pay the price of state support of their schools by offering political fealty to the party or parties in power. Therefore such an appeal for state support should not be made at all. In addition to this argument it is proper to note that, in practice, dependence on subsidies or state funds diminishes self-reliance of the group—be it a religious group, a community, or the citizenship of an entire state. state help makes for dependency and the elimination of self help, and, if the state help be removed at any time, it will be doubly difficult for the group deprived of such help to work out its own salvation unaided.

The analogy is obvious: If an individual state were to accept federal aid for its schools, the obligation it assumes towards the federal department and the federal authorities would be evident. The preservation of state rights would be seriously hazarded by the same token as the parochial schools would be endangered under the Griffin hypothesis. Still there are many who seem to believe that the attitude of the federal government, in any case, would be neither more nor less than one of kindness and benevolence, without any admixture of the desire of domination. Those holding this opinion should realize that there is a most decided tendency towards centralization of power and authority in the hands of the federal government abroad in the land, and that this desire is seeking expression in the field of education. So eminent an authority as Henry Litchfield West, author of: *Federal Power, Its Growth and Necessity*, former Commissioner of the District of Columbia, an earnest advocate of an increase of federal power, notes that the desire is strong to control federally the education of the youth of the country. In his book, published in 1918 and recommended by Theodore Roosevelt as "an exceedingly creditable piece of work," West points specifically to the proposed federalization of education. On p. 106 he says:

"The end of federalization is not yet. It is practically certain, for example, that within the next ten years the *Bureau of Education*, now a modest attachment of the Department of the Interior, will reach *colossal size*. There is in Congress a *growing belief that the dispensing of education in wholesale fashion is a governmental duty, without regard to the efforts put forth, or the facilities provided by the States . . .*"

Thus Mr. West, himself an advocate of federalization, confirms our argument as to the fact of the tendency towards centralization and towards the ignoring of State rights. He prophesies federalization of education, recognizes that a governmental department, if created, will act "without regard to . . . the States." And West adds another important argument when he says that there is "in Congress a growing belief that the dispensing of education in wholesale fashion is a governmental duty . . ." We believe that the Towner bill is a fruit of this "growing belief in Congress." Surely no one would approve of a bill advocating the "dispensing of education in wholesale fashion!"

It is evident from the foregoing that under the proposed scheme of federalization of education the cherished "State Rights" will be quickly rendered illusory. Mr. West has indicated this specifically, and it is to him again, an advocate of federalization, that we owe the following remarkable information. On one occasion, the Commissioner of Education was to be instructed by the Congress to carry out a certain task of investigation. Mr. Fitzgerald, of New York, who was chairman of the House Committee on Appropriations, protested against "a movement which, if continued and not stopped, means an *entire change in our system of government, a practical subordination of State and local government, if not the elimination of self government in this country, and the building up of a great Federalized central government, which I believe is the greatest menace to this country.*" (West, l. c. p. 106-107.)

To return to the specific provisions of the Towner bill. The distribution and purposes mentioned in the bill are identical with those enumerated in the previous bill, viz:

PURPORT OF THE TOWNER BILL

The Towner bill provides the expenditure, annually, of:
\$7,500,000 for the removal of illiteracy;

\$7,500,000 for Americanization;
\$50,000,000 for equalizing educational opportunities;
\$30,000,000 for physical education, including health and sanitation;
\$50,000,000 for preparation for teachers.

Now, granting that these purposes are good and commendable and desirable, why can not each state, enjoying its independence and working out its own destiny, control its affairs without the patronizing and paternalistic care of the grand step-mother in Washington? The American doctrine of State rights versus Federal rights is as plain as possible and should by all means be observed in all matters pertaining to education.

FEATURES OF THE BILL

H. R. 7 has *two* distinct parts: Section 1, authorizes the creation of a Department of Education and the appointment of a Secretary for this department, with a salary of \$12,000 a year, and of an Assistant Secretary, with an annual salary of \$5,000. The door is left open for the appointment of a number of other officials, the section saying: "There shall also be one chief clerk and a disbursing clerk and such chiefs of bureaus and clerical assistants as may from time to time be authorized by Congress" (Sec. 2).

Sec. 5 provides: "that it shall be the duty of this Department of Education to conduct studies and investigations in the field of education and to report thereon. Research shall be undertaken in: (a) illiteracy; (b) immigrant education; (c) public school education and especially rural education; (d) physical education, including health education, recreation, sanitation; (e) preparation and supply of competent teachers for the public schools; (f) in such other fields, as, in the judgment of the Secretary of Education, may require attention and study. . . . Educational attachés to foreign embassies and other investigators as may be needed, subject to appropriations that have been made or may hereafter be made" are also mentioned in Section 5.

EXTENSION OF APPROPRIATIONS AND APPOINTMENTS

The sum of \$500,000 is appropriated for salaries and investigations. One should note carefully the clause: "appropriations which have been made and which may hereafter be made." No doubt, there will be an annual wrangling for larger appropriations. But the money must come from the citizens, and these latter are confronted with the interesting situation, that each

dollar granted by the New Department of Education for the work of the Department in any state must be duplicated by the citizens of that state, for, it must be remembered, the individual state must appropriate an amount equal to that allowed from the federal department, to be used for the same purpose. The question immediately arises as to whether this method will not prove entirely too complex. Once this complexity is realized, and when the vast expenditures resultant from this system come to be weighed at their full import, the demand for a simplification of the process will inevitably arise. The sole solution feasible at that stage would be the turning over of the entire matter to the Federal Government; and thus the influence of the Federal Government over the States would be increased and the State rights minimized. H. R. 7, then, from this viewpoint also, calls for careful study, consideration, and even opposition rather than such enthusiastic and unqualified support as the N. E. A. has given it.

FURTHER OBJECTIONS TO THE PROPOSED DEPARTMENT OF EDUCATION

Now, one may oppose the appropriation scheme of this bill and yet favor the creation of a department of education. Such a view is quite possible, and there may be many who entertain it. But a department of education as contemplated by the bill under discussion and similar measures would have a tendency to become an institution based on an undemocratic foundation of federal supremacy, with the consequent subordination of the states to this supremacy; in short it would mean the beginning of a federal monopoly of education. Here are the reasons:

A FALSE ASSUMPTION

First: The plan is constructed on the false assumption that none but the public schools have a right to exist and to operate. This is the explicit doctrine of the N. E. A., which in its Pittsburgh meeting last summer affirmed again "its faith in the American common school system as the only safe and sure foundation for a democracy either in peace or in war." The N. E. A. affirms again what had been declared already in the Charleston meeting. This is an insult to the grand educational work of private schools and the work of the churches, which is fairly well written up in the Bureau of Education Bulletin No. 10, 1918, "Educational Work of the Churches 1916-18."

MONEYS TO BE USED ONLY FOR PUBLIC SCHOOLS

Secondly: While the revised N. E. A. bill does not explicitly forbid any of the money to be used for private or religious schools, it is understood implicitly that the vast taxes paid by all citizens are to be disbursed only to the public schools. This will amount in practice to penalizing the private schools for the excellent work they have performed in the past, and are still performing, and for the relief they afford the state and other public, yea, the government schools.

DISASTROUS RESULTS

Thirdly: The objection has been raised that the proposed scheme would entail an unnecessary, vast expense. There can be no question on this score. The complexity of the system will add an unnecessary volume of expense, through the employment of an army of clerks, to the sums being paid the force already employed in the Bureau of Education and in the state and federal treasuries. For there will have to be an increase in taxation. The figures given being very large, one may rightly assume that the temptation to squander the moneys involved will be correspondingly great. Moreover, it is a serious question whether or not Catholics and Lutherans and others, who maintain their own private schools, should in justice be made to bear the increase in taxation. Then, too, will these groups be able to bear up under the increased burden, or will *their* schools be made to suffer? One can readily see that an undue increase in taxation will tend to cause a decrease in the support given private and parochial schools, causing these schools to deteriorate or at least to fail in their plans of progress. At the same time, however, the schools benefited by the Towner bill should be able to progress all the more rapidly, thus emphasizing the gulf between private and state schools. In view of the fact that America as a nation has an interest in seeing *all* schools, including private and parochial schools, attain their highest possible development, it does not seem fair that taxation should be added to taxation, so that a federal department might appropriate princely sums to states which are willing to raise equally large sums of money for their public schools and institutions, all of which money will have to come from the tax-payers.

Another consideration pertaining to the private and parochial

schools likewise deserves notice. It is by no means a gratuitous assumption that the private and parochial schools may easily become the victims of their enemies, especially if the latter are able to entrench themselves behind a powerful organization such as they would have in a department of this type and in Congress. No one will deny that the spirit of antagonism to parochial schools is alive and active in the land. If any one were simple-minded enough to believe the contrary, the legislative activities in several states, notably Nebraska and Michigan, leave no doubt as to the final attempt at closing all private and religious schools.

DANGER OF POLITICAL EXPLOITATION

Lest we be accused of undue pessimism in regard to the influence of politics on the educational system provided by the Towner (and the Smith) bill (see paragraph on "State Rights") we quote a former leader of the N. E. A. itself on the issue, Mr. Nathan C. Schaefer, State Superintendent of Public Instruction, Harrisburg, Pa., and President of the N. E. A. at the time when the new charter was adopted, who said in an address delivered before a meeting of that organization:

"The National Education Association has always been a forum for the free discussion of conflicting views and theories of education. I need not apologize for expressing my views on the future policy of the Association. I was an enthusiast for a Secretary of Education in the President's cabinet until my friends drew my attention to the probability of plunging the schools into the maelstrom of politics every four years, or at least with every exciting presidential election. It was further pointed out that a career of service such as Harris and Claxton have given would be impossible if the head of the nation's schools changed with every national administration."²

PROBABLE EXTENSION OF DEPARTMENT'S JURISDICTION

Fourthly: The Secretary of Education will inevitably reach out for wider jurisdiction and continue to do so until federal control of the schools is complete. This is evident from the argument frequently met with in the N. E. A. literature, viz.: as the National

² "The New Program of the National Education Association. An Opportunity and a Responsibility." Speech delivered at the Pittsburgh meeting, 1918. See Addresses and Proceedings of the Fifty-Sixth Annual Meeting, Pittsburgh, Pa. June 29 to July 6, 1918, p. 40 (just published).

Government is making liberal appropriations for vocational education in the Hughes Act, so the support of general education is even more fundamental and necessary; and it may be safely assumed that the Secretary of the Department of Education will not be backward in requesting jurisdiction over special fields, once he has the general field under his command. After the lower grades have been brought under control, the colleges will be the next goal to which the Secretary is bound to aspire. That this step is inevitable is evident from the Bureau of Education publication, Bulletin No. 30, 1918: "Resources and Standards of Colleges of Arts and Sciences."

TOWNER BILL UNRELIGIOUS

The character of the Towner Education bill is, moreover, decidedly unreligious. There is no trace of the sentiment of the famous Ordinance of 1787, which refers to "Religion, morality and knowledge as being necessary for good government and the happiness of mankind." Of the wording of that ordinance only the continuation of the original declaration, that "schools and means of education shall ever be encouraged," are retained by the N. E. A. The words "encourage," "encourage the States" and similar variations are interwoven in the measure to an extent which causes the reader to wonder if there is not some magic charm attached to the word in connection with this bill and the entire scheme. "Encouragement" seems to have been inserted in the document in order to veil the rank paternalism of the bill, while, on the other hand, no attempt is made to hide its unreligious character. This absence of a religious character, however, is made the more remarkable by the mutilated quotation of the Ordinance of 1787, and is besides the more surprising because many citizens, even outside of the fold of the Catholic Church, feel the need of some religious instruction in the schools. Is it a fact that the Religious Education Association has toiled in vain throughout all these years, and that the labors of this worthy organization shall be regarded as naught by the N. E. A.?

ETHICAL CONSIDERATIONS

Our objections to a federalized system of school control are based not only on the menace of Centralization, which is, indeed, a serious menace, (as has been proven by the experience of countries with an absolutistic government, *e. g.* France under Napoleon,

Russia,), but also on moral considerations. Under a system of federalized control, the ethics of the schools, and to a large extent, of the population at large, will be determined by the Department of Education. We have had a foretaste of what may be expected under such an arrangement. In 1918 the Bureau of Education placed its *imprimatur* upon a publication "Moral Values in Secondary Education," an elaboration of the Ethical Culture School of Felix Adler. ("America," Aug. 24, 1918, p. 485.) If even at this stage, when the Bureau of Education still holds a subordinate position, it endorses a species of ethical culture antagonistic to religion, what may one expect of the same Bureau after it shall have been exalted to the freedom and dignity of a Department, with its Secretary holding a seat in the Cabinet! The Adler system of Ethical Culture precludes positive religion, and, if there were no other reasons to fear an extension of rank and authority of the Bureau of Education, such as the Towner bill provides, the well-warranted fear that the schools will be made to teach a morality not founded in religion under the proposed arrangement would decide us against the bill. There is a grave danger that positive Christianity will not only be ignored but indirectly combatted in the schools. And the danger must not be overlooked, that morality not based on the relations of man to God may, sooner or later, be made the religion of the country, which can be done through the agency of a federalized system of education. In fact, the frequent references made by the N. E. A. in its propaganda to the example of France permit the interpretation that the example of that country may be followed in our own United States.

SEX EDUCATION

Serious occurrences have already transpired, which increase our pessimism as to the outlook under a national Department of Education. "School Life" (issue of Jan. 16, 1919, p. 151) gave a short report on an Interstate Conference on Sex Education in High Schools, conducted under the auspices of the U. S. Public Health Service and the Bureau of Education, in conjunction with a number of universities and colleges, located in and in the vicinity of the District of Columbia, at George Washington University. There Max J. Exner, M. D., Secretary of the Y. M. C. A. International Committee, New York City, gave out the testimony he had collected from 948 men on the subject of Sex Hygiene.

This led up to a discussion of the best methods of imparting instruction in matters of sex. The press paid but slight attention to this news item, except that the "Michigan Catholic" of Detroit condemned the new attempt to foist upon the schools and the public a clumsy system of dealing with a subject which even the most prudent and the ablest educators handle with the greatest delicacy.³

The city of Detroit suffered a severe shock, when on May 16 and 17 a certain non-descript Southern Michigan Conference of Education held its meeting for the discussion of "Sex Education in the High Schools." The program contained the surprising announcement: *Conducted under the auspices of the U. S. Bureau of Education and the U. S. Public Health Service.*" Dr. Exner seemed to be the leading spirit. A number of unblushing women read papers on the subject. The trend of the meeting was pagan and revolutionary. It developed that there are state organizations at work promoting this fad—and all this in spite of the fact that the state of Michigan has, in a recent enactment, expressly excluded sex education from the schools. Still the promoters were highly enthused over their work in the state of Michigan, until the Catholics, through the Executive Secretary of the Particular Conference of the St. Vincent de Paul Society and two societies of Catholic women succeeded in repressing the unfounded enthusiasm. Now that H. R. 7, Mr. Towner's bill, provides, as remarked above, an appropriation of \$20,000,000 annually for physical education, is it not evident that, on the premises given, sex education will be urged and even forced upon the pupils? And if the laws of any state interfere, what is to hinder a change of the law, once the question is made an issue? A minority can always be found to achieve this end. Yet it is a solemn fact that only a few years ago this dangerous fad was thoroughly condemned throughout the length and breadth of the land, even by the N. E. A.!

SEEKING OTHER FIELDS TO CONQUER

But the outlook is serious in another direction also. We hear very strange reports of the works of the Federal Council of Churches

³ The Catholic paper mentioned also recommended the reading and distribution of the pamphlet on "The Teaching of Sex Hygiene in Our Schools," published a number of years ago by the Central Bureau of the Central Society.

which together with the Y. M. C. A. look upon Catholic countries in Europe and America as a field for their efforts in de-Catholizing the Catholic inhabitants. We read in "America," May 31, p. 106, in an excellent paper by Francis Beattie, a quotation taken from the Council's Bulletin of January, 1919: "Arrangements are under way with the Commissioner of Education in Washington (i. e. P. P. Claxton, the present head of the Bureau of Education) by which a special secretary is to be added to the staff, to devote himself to the organization of the churches for the Americanization of immigrants. There have been constant and increasing cooperation with national social agencies and movements, and most unusual relations with departments of the National Government." This is, we repeat, taken from Federal Council of Churches Bulletin Jan., 1919. We may take for granted that relations such as those referred to above, are not established in favor of or in connection with, the Catholic Church.

"NATIONAL" AND "AMERICAN" AS SLOGANS

There is nothing so pleasing and acceptable to the promoters of the scheme proposed by the Towner bill as to have us remain silent and passive, and if possible to make us look upon their efforts as just and wholesome, or at least as an inevitable result of conditions and needs of the times, while they hide their real purpose from our eyes. They proclaim it as a National Education movement. The words "National" and "American," however, are being very seriously abused. There can be no *national* consideration of education, no viewing of education from the *national* standpoint, unless such consideration is based on the fact and principle that in this American nation freedom of conscience, of religion and education is an inalienable right of all citizens. No one should lay claim to a monopoly on the terms *American* or *National* as applied to an education scheme, unless he acknowledge with an open and a fair mind and with gratitude the labors involved in private educational effort, and endeavor to encourage such private initiative. All the scheming of the N. E. A. and their followers, all the attempts of the present Bureau of Education, all the alleged endorsements of State Superintendents of Schools, the endorsement by the American Federation of Labor, Rotary Clubs, etc., etc., are essentially devoid of the broad American spirit. They are anti-American because they are directed

against the principle and practice of private schools and the liberty of education, and they constitute an exhibition of ingratitude in the face of the magnificent accomplishments of private schools, especially those achieved during the late war.

RECOGNITION DUE PRIVATE EDUCATIONAL ENDEAVORS

No movement in the direction of a National policy of education is National or American in the genuine and noble sense of the word, unless it recognizes the work accomplished by the private and parochial schools and assures, as an essential principle, the purpose to encourage private and parochial schools, at least to the extent of a pledge not to interfere with them. The present movement is narrow, ungenerous, subversive of the best and highest American traditions. Is it a mere coincidence, that the *Socialist Party* has for years laid down as one of its political demands: "The Bureau of Education is to be made a Department of Education?" We have already pointed out the fact that the proposal of the N. E. A. fits in wonderfully with what Mr. West rightly designates as State Socialism. Once this is ascertained, there should no longer be any question about state rights, rights of parents and of their delegated agents, the churches or the communities or the individual states. The question is solved by Mr. West, who makes it plain that the creation of a federal department of education would be naught but an additional experiment in state socialism. In view of this fact, the public must not permit itself to be misled by such slogans as "Nationalization," "Standardization," "Americanization," etc. These words are a bait to the unwary and a threat to the cowardly.

MONOPOLY OF EDUCATION—TWO CLASSES OF ADVOCATES

It has been well said that there are only *two* classes of people who advocate state monopoly of education. They are firstly those who believe in business efficiency as carried out by a trust or monopoly as being superior to the accomplishment of individual or moderately organized private enterprise. Unite all business in a large concern, they say, and you will increase efficiency. Apply this to education, they advise, and note the results. Education, however, is something entirely different from the meat-packing industry, and similar enterprises. Besides, it must be borne in mind, that consolidation and monopolization do not *per se* contain any secret charm or absolute guarantee of success or increased

efficiency. The railroads and the telephone and telegraph lines have not been successfully managed under federal control, which, in this instance, is the self-same sort of control which the Towner bill would have an unmistakable tendency to establish.

Education, we have said, is something different from packing meat. Yet the June Bulletin of the N. E. A. declares: "Every solid argument used in behalf of the establishment of the Department of Agriculture, the Department of Commerce, the Department of Labor, applies with equal force in support of the establishment of a Department of Education. These Departments were created in recognition of the importance of the subjects which they represent in relation to national welfare. Education is unquestionably as vitally related to the welfare of the country, and the Government is now dealing with the subject of education more generally than it dealt with the subjects embraced in any of these departments when they were created. A Department of Education should be created as a matter of administrative efficiency and wise public policy." (P. 30.) Such and similar statements have been repeated again and again by the N. E. A. and shouted at the public until they have been more or less thoroughly absorbed by an undiscerning mass of thoughtless men and women. The truth is, however, that education is *not* primarily a matter for action on the part of the government, but rather a matter of right and duty of parents.

The truth is, that education has been regarded the *right* of the *several states*, delegated by parents to the states, not of the federal government. The truth is, further, that, if the principle were correct that the federal government should do all that it thinks it can do well, we should have complete state socialism. And the entire plan of federal control applied to education is naught but socialism applied to education. The child is not a child of the nation in the first place, but the child of parents who are citizens in a separate state and also in the Union. According to the Bolshevistic idea, that the child belongs to the State, one will be obliged consistently to consider (and, if he will, proclaim) all women the property of the State.

THE OTHER CLASS: ADVOCATES OF DE-CHRISTIANIZATION

The *other* set of people, who clamor for a State monopoly of education, are those who desire to eliminate all Christian ideas

from education entirely. They want a national school system, embracing all the children of the country who are to be taught a morality not based on religion; as we have pointed out above, this unreligious morality should ultimately be made the religion of the country—a theory which is not so utterly lacking in basic confirmation as many may be inclined to believe. They want a de-Christianized, laicised school after the French pattern. Of course, it is once more a mere coincidence that in the N. E. A. literature France is held up as a model for America. France has ruthlessly destroyed every expression and practice of freedom of education. Viviani, who boasted in 1916 “that they (the French infidel Government) had extinguished the lights of Heaven,” declared last year in Washington, that in France they had driven God from the state, from the schools, and that “they are now driving Him from the churches.” (“America,” April 9, p. 25.)

FEARS NOT UNFOUNDED

If the promoters of the extension of federal power in education have any regard for private schools, especially for our Catholic schools, we should like to see an honest and sincere expression in word and deed of such regard. We fear, however, that the vast majority of them subscribe to the brutal and false statement of Van Humbeck, a member of the Masonic order, one-time Minister of Public Instruction in Belgium, who, in the seventies, declared in a lodge meeting: “Catholicism was a corpse that barred the way of progress and would have to be thrown into the grave.” (Cath. Encyclopedia, Belgium, vol. II, p. 402.) Fortunately Belgium has succeeded in ridding itself of such an accursed principle and has shown in a splendid way what can be accomplished in education when Christian principles are carried out.

A MISREPRESENTATION AND THE ATTITUDE OF ENGLAND

Among the arguments advanced in favor of the Towner Bill and similar measures is, that, England having sanctioned the Fisher Education Bill, we should not hesitate to secure the passage of the Towner and Smith bills. In the literature spread by the N. E. A. references to the Fisher bill are found again and again, the inference being, that we should go and do as the English legislators have done. But the argument, so oft repeated, cannot possibly have been advanced in good faith. For, as a matter of fact, the

Fisher bill, as originally drafted, gave great offence to Catholics in England, was thereupon radically changed, and, in its present form deals only with continuation schools. Moreover, England looks upon private educational enterprises with kindly respect and rewards such work as produces good results with financial aid. Mr. Asquith, one time Prime Minister of England, once declared: "I admit, as a practical man, that denominational schools are an indispensable part of our educational system. You cannot get rid of them because you cannot find any substitute for them." (Federation Bulletin, May-June, 1919). Why, in the face of the attitude taken by England in the matter, does the N. E. A. persist in misrepresenting the facts, and in omitting essential considerations in its literature? And why does it employ the oft-repeated references to the Fisher bill as a sort of lever to move American public opinion, when the reference is not based on truth and serves the purposes of the N. E. A. only through misleading innuendo?

SOME STATEMENTS AND REPLIES

The N. E. A. is guilty also of misleading the readers through its propaganda in other particulars. A series of statements and replies to these statements may best serve to show the fallacy of this sort of propaganda. In the June issue of the Bulletin published by the N. E. A., Mr. Hugh B. Magill, Field Secretary of the N. E. A. says:

Mr. Magill: "Liberty must find her only safe abiding place in organized free government where law is revered and obeyed."

Answer to Mr. Magill: If this is your conviction, why do you favor a system which tends to destroy the freedom of education and especially those schools in which reverence and obedience to the law is most consistently taught and practised?

Mr. Magill: "The most important subject before the American people, and the one most neglected by statesmen, is the question of public education."

Reply and Query: What do you understand by public education? Evidently only that education which, excluding religion and morality founded in religion, is conducted through the medium of schools supported by public taxation and controlled by the state. The term public education must be applied to all education carried on in a free republic for the benefit of the

people. If by the carrying of any share of the burden of this education the government is saved the expense of enormous sums of money, the schools which serve to accomplish this render a real service in public education and this branch of educational effort is public spirited in the highest sense of the word. We doubt that public education in the sense of Mr. Magill's declaration is being neglected, either by the public in general or by statesmen in particular. But we do claim that those schools to which we have referred are being neglected, not alone by statesmen, but also by the N. E. A. and those whose efforts tend to disestablish them through such means as the Towner and similar bills.

Mr. Magill: "Back of these movements (primarily the N. E. A. movement) are the forward looking men who believe that education is essential to democracy and the best insurance against anarchy and social disorders."

Reply: Only that education is an insurance against anarchy and social disorders which is based on religion and theistic morality and which is given either in State or private schools, according to the wishes of the parents.

Mr. Magill: "We spent billions of wealth and thousands of lives to uphold liberty abroad, nor did anyone cavil over who was paying most. Shall we be less patriotic in caring for our own? Shall we begrudge a few hundred millions to make secure the foundations of liberty at home?"

Reply: Our defense of liberty abroad at such sacrifices is no reason why so-called leaders of the people and associations like the N. E. A. and office-holders should attempt to put into force a system which involves the danger of centralization, and which has a marked tendency to deprive Americans of the freedom of education; we must not be deceived by the statement that a Department of Education could make safe the foundations of liberty at home. The representatives of the single states in Congress must not be so sadly lacking in self-respect and in confidence in their home states as to assume as true the contention that the cause of liberty and democracy and Americanism cannot be served as well by the individual states as by a centralized system of school control. These servants of the people must not permit themselves to be won over to proposals which, to say the least, will endanger our American liberties. How many times have our churches and private schools been approached by the Govern-

ment, especially during the war, to help the State? And both churches and private schools have willingly and generously upheld the Government. For which of these good deeds are the private and religious schools to be stoned to death? If while fighting for liberty abroad we have suffered the loss of freedom of conscience, of religion and education, then the war with all its sacrifices will have been a sham and a delusion.

Mr. Magill: "The ultimate success of the movement is certain. It may be hindered but it cannot be stopped. It is a part of America's unfinished work. The principle is sound. The cause is just. It is bound to win."

Reply: Each of these apodictic statements must be negatived by thoughtful and liberty-loving Americans. The reasons for the negation are all contained in the foregoing explanation.

UNWARRANTED COCKSURENESS AND CONCEIT OF THE PROPAGANDISTS

We may well ask why it is that a man who is merely field secretary of an association of private individuals dares thus to speak with an air of infallible and autocratic absolutism concerning a particular movement inaugurated by private individuals and subject to the approval or disapproval of the representatives of all the citizens of all the states comprising the Union and in a matter involving the rights of these citizens and these states, as well as the question of taxing these citizens. The very statement is so self-assertive, the pronouncement so intolerant of the views of the opposition, that one may well look upon the spirit which inspires such a position as being what people call "Prussian," autocratic and consequently unworthy of the support of citizens of a democracy. On the strength of convictions gained from the careful perusal of much of the literature spread by the N. E. A. we contend that this same spirit pervades that body, as far as this campaign is concerned, and that, if the Towner bill is to be passed at this session of the Congress, this will be done as a result of a propaganda, at once intolerant and misleading. The propaganda should fail, and the efforts for the centralization of the educational system of the country should be decisively defeated.

SOME MORE UNWARRANTED PRAISE FOR THE TOWNER BILL

In sending out its advance copy of the Towner bill, before it was christened H. R. 7, the N. E. A., on a pink slip, again announced its arguments and its propaganda thus:

"This bill has been declared to be 'the most constructive measure ever introduced in Congress.' It has been suggested that it might be properly called: 'A bill to make safe and enduring the American Republic.' It should have the active support of every intelligent patriotic citizen. For every such citizen must recognize the importance of public education from the national standpoint."

One stands aghast at such boundless conceit, such brazen self-assurance, such exclusiveness in claiming patriotism as one's own particular asset. If the N. E. A. is right, then we have had no patriotism in our country until this scheme of centralization, born in France after the Revolution, was taken up by the Socialists (*vide supra*) and finally simmered into the minds of the Senator from Georgia, the Representative from Iowa, and the men in the N. E. A. who have espoused the idea of establishing a system of federalization, which will inevitably tend to disregard the rights of the people, the autonomy of States composing the nation, and the specific rights of parents. If the N. E. A. is right, our presidents and statesmen from Washington down to Lincoln and from Lincoln down to Woodrow Wilson have all failed in their duty "to make safe and enduring the American Republic." In fact, all Americans for a hundred years past deserve to be censured for having neglected their first and foremost duty, which, it seems, remained for this enlightened day and for the preternaturally gifted men of the Smith and Towner and the N. E. A. tribe to discern and perform.

ONLY ONE CONCLUSION POSSIBLE

The exaggerated claims advanced by the N. E. A. should serve to condemn the entire propaganda in the eyes of all well meaning, patriotic citizens. For, the N. E. A. ventures to set up support of the Towner bill as a criterion of patriotism, which means that, no matter for what reasons, however, one may be opposed to the bill in question, one stands arraigned as deficient in loyalty to the best interests of our country. No citizen should, however, permit himself to be deceived by such audacious and self-conceited declamation. On the contrary all citizens should write at once to their Senators and Representatives in Congress and request them to oppose the proposed measure advocating a system which tends towards the federalization of the schools of the country.

H. R. 7 has been referred to the Committee on Education, which consists of Simon I. Fess, of Ohio, Chairman, Horace M. Towner, of Iowa, Edmund Platt, of New York, Frederick W. Dallinger, of Massachusetts, Albert A. Vestal, of Indiana, Sherman E. Borroughs, of New Hampshire, Daniel Reed, of New York, John M. Robison, of Kentucky. (Developments in the Senate should be watched as well as those in the House of Representatives.) It should be born in mind that several states, influenced by the N. E. A. propaganda, have already memorialized Congress in endorsements of the Smith-Towner Bills, especially Montana and Connecticut. (See Congressional Record, pp. 43 and 54.) These and similar declarations in favor of the movement will have to be overcome and the Congress—the House of Representatives and the Senate—will have to be persuaded that the arguments advanced in favor of the bills are misleading and that the movement tends to destroy the freedom of education and is a dangerous step forward on the path of an unwholesome and undemocratic centralization.

Our legislators must be advised that even such advocates of an extension of federal power as Mr. West (*v. s. p.* 177.) clearly perceive that federalization ultimately implies state socialism. Let them read what West says: “. . . The federalism of today is carrying us steadily toward socialism . . . the state socialism which employs the power of the Government to accomplish those desirable and universal results which are not otherwise attainable. The merging of federalism into socialism is already apparent. Certain it is that the growth of federalism . . . has been coincident to and parallel with the spread of the socialistic sentiment throughout the world”; West designates certain functions exercised by the Government, as “state socialism, pure and simple,” and continues: “Federal legislation today is fairly saturated with the germs of socialism, even though the term is not used, but, sooner or later, the nation will be brought face to face with a demand for laws in which there will be no disguise.”

The Representatives of the people in Washington should be told that while they are seeking to relieve industry of the federal control imposed during the war, they should not favor a scheme which will permit, nay, even foster the federalization of something far less material, far more intellectual, far more ideal, than factories and raw materials and finished products. Encouragement

and a degree of standardization of education are to be desired; but no sane man will contend that education cannot be encouraged, or brought to a reasonable degree of standardization without recourse to the means proposed in the Towner bill in the House and the Smith bill in the Senate. Such an imputation would be resented by each individual state in the country, and by all the citizens of all the states.

THE VERDICT

There should be but one verdict in the controversy: Centralization of education implies a denial of freedom of education; federalization of education is much more injurious than federalization of industry would be, because it would mean federalization of ideas and of conscience; federalization of the schools would tend to usurpation of private rights and of the rights of the individual states; federalization of the schools would spell the ruin of existing private and parochial elementary schools, and of private colleges and institutions of higher learning, and would necessarily imply that in future new private institutions of learning will not be erected or opened; the Smith and Towner bills tend to establish such a federal monopoly of education; therefore the Smith bill in the Senate and the Towner bill in the House of Representatives should be defeated by all means.

APPENDIX

N. E. A. Brief History. (Pittsburgh Proceedings, p. 1.)

The National Teachers' Association—Organized August 26, 1857, at Philadelphia, Pa.

Purpose.—To elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States.

The name was changed at Cleveland, Ohio, on August 15, 1870, to the "National Educational Association."

1870-1907

National Educational Association

Incorporated under the laws of the District of Columbia, February 24, 1886, under the name "National Education Association," which was changed to "National Educational Association," by certificate filed, November 6, 1886.

1907

National Education Association of the United States

Incorporated under a special act of Congress, approved June 30, 1906, to succeed the "*National Educational Association*." The charter was accepted and by-laws were adopted at the Fiftieth Anniversary Convention held July 10, 1907, at Los Angeles, Cal.

In the act of Incorporation (1907) "the purpose and object of the corporation shall be to elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States (Sec. 21). The corporation shall annually file with the Commission of Education of the United States a report in writing, stating in detail the property, real and personal, held by the corporation, and the expenditure, etc. (Sec. 5)."

The *United States Commissioner of Education*, and all former presidents of said Association now living, and all future presidents of the Association shall be members of the Board of Directors for life. (Sec. 6.)

The last section shows the close relation existing between the N. E. A. and the Bureau of Education. The various changes in the organization illustrate the change of policy, from one of organizing and encouraging teachers to one of seeking to shape education in the United States.

"The National Bureau of Education (established in 1867) is *not a public school bureau*. It was established and maintained for the purpose of *collecting* such statistics and facts as shall show the *condition and progress* of education in the several states and territories and of diffusing such information respecting the organization of schools and school systems and methods of teaching as shall aid the people of the United States in the establishment and maintenance of *efficient school systems and otherwise promote the cause of education throughout the country*."

Commissioner P. P. Claxton, quoted in THE CATHOLIC EDUCATIONAL REVIEW, April 1912, p. 342. He (Claxton) adds that he has a great admiration for the enthusiasm and energy shown by church educators and that the unfortunate allusion to private schools in a publication of the Bureau was an oversight and had been corrected in a subsequent issue.

Former Commissioner of Education E. E. Brown advocated a Department of Education.

CARDINAL O'CONNELL ON DANGEROUS TENDENCY TOWARDS
CENTRALIZATION

"... Even here in America, unfortunately, we are not immune from those influences which in European countries have sacrificed the individual for the state. Centralizing tendencies, characteristic of empires and of despotic sovereignties, have been steadily weakening the props of our democratic government. . . ."

—William Cardinal O'Connell, "The Reasonable Limits of State Activity." The Catholic Educational Association, 1919, p. 6.

"A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for centralized control, are drifting away from democratic government and, trespassing upon the rights and liberties of the citizens, are assuming functions never anticipated and never intended when the Constitution was written. A grave political and social danger lurks beneath this un-American tendency of government to enlarge the area of its activity at the expense of popular liberty. . . ."
—*Ibid.*, p. 10.

"... It is in the field of education that we are especially interested and it is just here that the most dangerous forces are at work; for the complete monopoly of education towards which we are tending, unless there is a vital reform, will become a reality and furnish the state with a most powerful means for crushing popular liberty and tyrannizing over its people. That there is a decided movement in the direction of centralizing authority over the educational agencies of the country cannot be denied. . . ." *Ibid.* p. 22.

THE NOTED BELGIAN PRELATE, CARDINAL MERCIER, ON THE
LIMITATIONS OF THE STATE IN EDUCATION

"The right to teach is only another form of the right to express one's ideas. The state cannot claim a monopoly of teaching. Private enterprise is a great factor in progress, alike in the intellectual as in the economic sphere. The action of the state must be limited to protecting, encouraging and, where necessary, seconding the initiative of others, never must it supplant it. The state has no right to mould all its citizens in one type, or to oblige them all to think alike, on the pretext of bringing about a perfect

unity in the body politic. It was this idea which led Plato, with all his genius, into the worst absurdities. The right of teaching, like that of thinking, is derived from human personality and has no direct connection with the mission of the state." Cardinal Mercier, in "Ethics," page 278.

CARDINAL MERCIER ON THE RIGHTS OF PARENTS IN EDUCATION

"All must possess certain rudiments which form the basis of all intellectual culture and are one of the conditions for sharing the life of a civilized society. This constitutes the minimum which parents are in duty bound to procure for their children. And it would seem that public authority has here the right to interfere in the last resort in order to safeguard the right of the child against any remissness or selfishness on the part of the parent. In theory scarcely anyone would be found to deny this. But it remains to inquire whether as a matter of fact the spirit and the tendencies of the modern state being such as they are, the principle of compulsory education, as it is imposed by law, does not imperil certain higher rights and interests.

Whatever answer may be given, the education enforced by the state can only deal with that minimum of knowledge that is strictly indispensable. Beyond this the intellectual education of each one must be suited to the avocation he is likely to follow. The right which each person has of choosing a career suited to his tastes and abilities stands opposed to any legal compulsion in this delicate matter.

As morality is meaningless if divorced from the idea of the Absolute—the proper object of religion—the moral upbringing of anyone must have religious education as its foundation. Parents owe to their children this moral and religious education, and this . . . because . . . society at large has an interest in the preservation of beliefs, which, to use the words of Taine, lend the strongest support to the social instinct." Mercier, in "Ethics," p. 319.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOLS.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS.

BY GEORGE JOHNSON

(Concluded)

To the habit reactions belongs memory. The function of memory in life is one of conservation; through its medium, experience, racial as well as personal, is made to function in daily life. Important events in our own lives are recalled without great effort, but to recall things that we have learned, that do not come into our own personal history, requires studied effort. Definite associations must be formed that will enable us to hold our knowledge in readiness for use. In other words these associations must be made automatic and habitual.

Possibly no single mental power has met with greater abuse in the schools than memory. This abuse has come from two sources. There are those who regard the "training of the memory" as the main concern of education and insist upon storing the mind with all sorts of detail and demanding memorization in every branch. They underrate the higher thought processes and consider a thing known because it can be verbally reproduced. Over and against the devotees of this practice are aligned such as despise memory entirely and claim that if a subject is understood, it will be remembered.

Manifestly, both are wrong. While crimes have been committed in its name, memorizing is none the less necessary in the process of learning. Merely to understand something does not insure its retention. A thing must be forgotten a number of times before it will be remembered. But on the other hand, rote memory has its very obvious limitations; it is a low form of habit-formation and its function is always a ministering one. It lacks sureness and is subject to the uncertain conditions of the physiological concomitants of mental activity. Logical memory is more lasting and more educative. There should be an understanding of the matter before it is committed to memory for thus definite associations will be formed that will make for efficient recall. Subjects like religion, history, geography, etc., that are predominantly of a

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

content nature, should not be blindly coned by rote, but should be so developed as to be adequately understood. After such development comes organization and then comes the role of memory to fix the chief points of the organized knowledge. When memory is utilized in this manner it will fulfill its appointed task. If it is simply loaded down with verbal knowledge it becomes a hindrance to effective thinking and fails to contribute to proper character-formation.

The emotional responses may be listed as attitudes, interests and ideals. Attitudes are sometimes classed with habits, for they are habits of feeling, but for the sake of emphasis, we prefer to consider them from the point of view of their emotional content rather than in their character of mechanized reactions. Attitudes are personal; they are born of the pleasure or displeasure which an object, situation or event produces in the individual mind. This in turn is the result of past experience. If in the life of an individual a thing has always been associated with the unpleasant, his attitude toward it is bound to be unfavorable; if on the other hand, it has always been attended with happy results, he will come to look upon it with favor.

The school must aid the child in developing proper attitudes. It is vain, for example, to teach the child many things about the duties of a citizen, unless the child is at the same time brought to feel the necessity of maintaining the ideals of good citizenship. A child may be able to pass a very creditable examination on the nature of Christian virtue, but unless he comes to feel in his own inmost soul the value of Christian virtue, his knowledge will prove empty indeed. In other words, the school must cultivate a sense of values. This it can do by making explicit the good that flows from nobility of conduct, the evil that results from wrongdoing, the bitterness that is the wages of sin. Attitudes should likewise be cultivated toward science, literature, art and industry. The child should be taught to appreciate the rôle of scientific achievement in daily life, the canons that govern things literary and artistic, the necessity of social cooperation, the dignity of labor and its social value. Above all he should come to feel most strongly, the importance of religion and the futility of life without its inspiring influence.

Closely bound up with attitudes are interests. On the one hand interest is a necessary condition for real learning. It makes

possible the avoidance of that division of attention and energy which are the result of forced attention.²²⁵

On the other hand, interest is the end of education, in the sense that the school must develop permanent interests, needs or desires that will last through life. A man's life is governed largely by the things that he wants, and the school must bring him to want things that are healthy and worth while. By means of interest he should be brought to hunger for those things in life which will best contribute to his own happiness and the welfare of those with whom he must live.²²⁶

The third type of emotional reaction we shall consider is the ideal. It is not a simple matter to define an ideal. It contains a cognitive element; it is the condensation or summing up of experience; it is a kind of generalization of what the race and the individual have found to be noble, true and conducive to the best interests of humanity. An ideal once grasped and understood colors the entire mental outlook. It enters into every judgment and dictates every course of action.

But an ideal is more than just a principle consciously held and adhered to. Its distinguishing characteristic is its emotional content. Ideals function powerfully in men's lives because they are felt. A man may assent to an intellectual proposition and at the same time disregard it in his active life. But when the proposition gathers unto it a large element of feeling it becomes a source of power and motive. It becomes personal, permeates all thinking, judging and acting. Precisely on this account ideals are the dominant things in life. They rule the destinies of nations as well as individuals. Very much depends on their quality and effectiveness, for a man will be no better than the ideals he cherishes.

Because ideals are predominantly emotional they are not the fruit of mere preaching. They must grow out of personal experience. Paraphrasing Thomas à Kempis, it is far better to feel the

²²⁵ A task need not be easy because it is interesting. The effort put forth by the inventor is none the less strenuous because it is compelled by absorbing interest. In the school a task may be extremely difficult and may require the help of forced attention to be properly inaugurated. But once begun, real interest, intrinsic and not borrowed from external sources, should be aroused, and then no matter what the difficulty of the subject or the effort required, the child will find the task pleasant. The reason is that there is a personal motive; the child feels that the things he is doing answer his own personal needs.

²²⁶ Dewey, John, *Interest and Effort in Education*. Boston, 1913.

urge of an ideal than to be able to define one. Vain effort is expended in having children write lofty themes on such subjects as honor, justice and patriotism, unless they have first come to feel within themselves the meaning and greatness of these concepts. "Art, literature (including poetry, the drama and fiction), music and religion, are the great media for the transmission of ideals and as such fulfill an educative function far more fundamental than our didactic pedagogy has ever realized."²²⁷ We would amend this statement by placing religion in the first place as the mightiest instrument for the creation of ideals, from which all other media derive their virtue. Nor may we forget the necessity of a strong ideal equipment on the part of the teacher, which will render her sensitive to the ideal implications of subject-matter on the one hand, and on the other serve to compel the children to recognize her as a model, a living lesson in ideals, and to be fired as a consequence, to imitate and emulate her.

Behind all of the cognitive and emotional elements of conduct is the will, the power of choice, the great directive force of human life. It is the ultimate basis of character. But the will is a "blind faculty;" while it directs the intellect by focusing attention now here, now there, it in turn depends upon the intellect for light and it is influenced by the emotions. There are those who would train the will directly by means of effort, hard work, forced attention. But they forget that it is possible to develop a certain obstinacy of will, or wilfulness, that is not conducive to ethical conduct. The doctrine of the freedom of the will does not deny that there are conditions prerequisite to a free act. Catholic ethics lists ignorance and passion among the obstacles to a free human act. The mind must be brought captive to the True and the heart to the Good, that the will may not be impeded in its choice, but may enjoy that liberty which is its birthright. In the light of adequate knowledge as a basis of choice, and with the emotions disciplined and brought to heel, the will may be more effectively inured to the difficulty of choosing the right rather than the expedient, the dutiful rather than the comfortable, which will always demand effort on the part of fallen man.²²⁸

²²⁷ Bagley, William C., *The Educative Process*, p. 224.

²²⁸ Even with all due insistence on the acquisition of knowledge, the building up of habits and the development of attitudes, interests and ideals, there will be plenty of opportunity in the course of an ordinary school day, for training in obedience, which is, as we have seen, the very root of culture. And this training will be the more effective for the fact that reason and ideals can be appealed to and the appeal appreciated.

Yet, granted that the aim of Christian education is to transmit to the child knowledge of God, of man and of nature, and to foster the proper intellectual, habitual and emotional reactions to this knowledge, we still lack a definite norm for determining the limits of the elementary curriculum. Accordingly we turn to the external or social factors that control conduct in daily life. For conduct is not something isolated; it does not function in a vacuum. Character must reveal itself in the midst of real, tangible circumstances. It remains for us then to consider the social controls of conduct, the term "social" being here used in a broad sense as signifying those things which affect society and which society must take cognizance of. Conduct from this point of view may be termed social efficiency.

In the first place, the child must become efficient in his religious life. The end of man is union with God, and Catholic Education would surely prove a sorry failure if it fitted him to gain the whole world, yet suffered him to lose his soul. Consequently of primary importance is that knowledge, those habits, attitudes, interest and ideals which constitute a man a good Catholic. The child must be trained to all the ordinary duties of Catholic living, such as attendance at Sunday Mass, frequentation of the Sacraments, daily prayers, respect for the laws of the Church, appreciation of the major devotions, especially that to the Blessed Sacrament and the Blessed Virgin. Over and above this, there should be loyalty to the Church, showing itself in loyalty to the parish, which is the child's point of contact with the Church.²²⁹ There should be interest in all that concerns the Church whether at home or abroad, love of the Holy See, zeal for Catholic Missions, appreciation of Catholic social and educational activities. In a word, the child must become an efficient Catholic, thinking, and feeling and judging with the Church and striving ever to approximate her ideals of living.

But being an efficient Catholic calls for efficiency outside the hallowed sanctum of religion. The love of God demands love of neighbor and right-ordered love of self. "Thou shalt love thy neighbor as thyself." Religious training that has not been supplemented by moral training, easily degenerates into cant and hypocrisy.²³⁰ The reason is that, true religion is not a thing by itself, a

²²⁹ Shields, Thomas E., "Standardization of Catholic Colleges." *The Catholic Educational Review*, Vol. XII, No. 3, p. 200.

²³⁰ Herbart, John Frederick, *Outlines of Educational Doctrine*, Lange-DeGarmo Translation, p. 14.

matter of sentiment or devotion, but it is as broad as life and enters into all of life's relations. First of all, the individual must be morally efficient. The tendency outside the Church is to confound the moral with the social. That is moral which increases the sum total of group happiness; that is immoral which contributes to group woe.²²¹ The good of society is the ultimate norm of morality. This is Utilitarianism, and it is false because an act is morally good when it is directed by Reason to the ultimate Good of man, and that ultimate Good is not the welfare of society, but the Infinite Good which alone can satisfy the cravings of man's highest appetite, his will.²²² The happiness of society is a subsidiary end, though a necessary one, and each individual is bound to promote it to the best of his abilities. Moral efficiency means directing one's life in conformity with the will of God for the purpose of saving one's soul. "Christianity, while acting as the great socializing agency, has never lost sight of the individual or his claims. In her teaching each individual has an immortal soul which must be saved and which must discharge its duties toward God and fellow-man. In the discharge of these personal duties, the individual needs the help that education is designed to give, and while he is bound to love his neighbor, this love of neighbor does not blot out his personal claim to life, liberty and happiness here, and to eternal well-being hereafter."²²³

The individual should likewise be efficient in the care of his body. The promotion of physical well-being is today considered part of the school's function and rightly so. *Mens sana in corpore sano*, is the old adage and its truth needs no demonstration. Service of God and neighbor will be the more effective, given health. Moral action depends on two elements, knowledge, habits and ideals, whence spring strong motives, and strong inhibitions that restrain evil tendencies. Now in any state of consciousness there is the focus and the margin. The focal idea is that to which attention is being paid at the time being; but at the same time there are ideas, sensations, emotions on the margin, of which the subject may be aware, but to which he is not giving his direct attention. The more ideas that a man may hold in marginal

²²¹ Bobbitt, Franklin, *The Curriculum*, p. 165. Dewey says, "The Moral and Social quality of conduct are, in the last analysis identical with each other." *Democracy and Education*, p. 415.

²²² Cronin, Michael, *The Science of Ethics*. New York, 1909. Vol. I, p. 308.

²²³ Shields, Thomas E., *Philosophy of Education*, p. 242.

consciousness, the more capable he is of seeing a multitude of relations and, as a consequence, the better able he is of forming an adequate judgment. Now when a man's vitality is low his marginal life is narrowed and he is not able to hold as many things in mind at once. Concentrated attention becomes well-nigh impossible and judgment is difficult. As a consequence he will be prone to give himself over to the easy control of instinct and impulse and to shirk the effort of acting according to his ideals. At the same time, the inhibitions that he has built up in the course of his experience, will tend to break down. He does not see the consequences of his act in marginal consciousness and his soul becomes an easy prey to evil. The physical organism instead of an ally has become an obstacle to the mind.²²⁴

The school should reveal to the child the secret of keeping alive and well. It should impart to him information about such material things as food, clothing and shelter, and the means of producing, distributing and utilizing the same. Here are suggested correlations with industrial and domestic arts. Information should likewise be given concerning the care of the body, the avoidance of fatigue and the manner of keeping up the bodily tone. All of this goes under hygiene. But, says Bobbitt, "Good physical training can result but from one thing, namely, right living. . . . Learning the facts from books will not accomplish it; nor good recitations; nor good marks on examinations. Nothing will serve but right living twenty-four hours in the day, seven days in the week and all the weeks of the year."²²⁵ There must be plenty of room in the curriculum for activities that will serve to put into practice things that have been learned from books and teachers. This means physical exercises in the classroom, but especially organized work in the play-ground. It means likewise watchfulness as to cleanly habits and care to detect evidences of malnutrition when they appear. There should also be respect for the findings of modern medical science and the inculcation of the proper attitude toward such things as vaccination and quarantine. Care in this will contribute to more efficient conduct in every department of human life.

But conduct must also be controlled by man's social relations. The love of God implies love of Neighbor. "If any man say, I

²²⁴ Bobbitt, Franklin, *The Curriculum*, p. 174.

²²⁵ *Ibid.*, p. 181.

love God, and hateth his brother; he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this is the commandment we have from God, that he, who loveth God, love also his brother."²³⁶ Democracy demands cooperation. The individual must recognize the necessity of thinking, feeling and acting in harmony with the group, and of sacrificing his own personal interests when they run counter to the welfare of the group. Secular education would achieve this ideal by appealing to natural, temporal motives, by impressing upon the individual the importance of society, and by attempting to convince him that the good of society is the end of his existence. But these motives are bound to prove futile in a crisis. Experience shows the individual that it is quite possible for him to be happy and comfortable, even when all is not well with society, and on the other hand to be quite miserable in the midst of seemingly ideal social conditions. Hence, when there is question of his own selfish interest, which is always a tangible thing, as against the rather intangible welfare of the group, the former will in all likelihood prevail. Public opinion may serve to deter men from the grosser exhibitions of selfishness, but it does not reach down into the seclusion of private life. As a matter of fact, public opinion sometimes puts a premium on self-interest, as for example, when it pays homage to Success, which in only too many cases is ability to overreach and circumvent one's neighbor. Christian charity is the only genuine social efficiency. It keeps the individual mindful of the fact that we are all children of a common Father. It teaches him to identify his brother, who may not always be very lovable, with Jesus Christ, Who is all-lovable. The poor man must see Christ in the wealthy capitalist who dazzles him with the magnificence of his living. The rich man must see Christ in the beggar who grovels at his door. The machine operative must see Christ in the foreman who is harsh and exacting. The foreman must see Christ in the operative who tends to shirk and be careless. The brother must see Christ in the sister who is vain, frivolous and selfish. The sister must see Christ in the brother who is rude, sullen and unsympathetic. For "as long as you did it to one of these my least brethren, you did it to me."

But we cannot expect that Religion will work itself out in social life in some sort of automatic fashion. Its social equivalents must

²³⁶ I of St. John, IV, 20, 21.

be made explicit. The child must be taught to apply the Truths of Holy Faith to the circumstances of his daily life. He should come to realize the social significance of the Ten Commandments. The chapter in the Catechism on the Virtues should be learned in such a way that it will function in daily social intercourse, and not amount to a mere series of verbal definitions. The so-called natural or acquired virtues should be insisted upon, not by mere preaching but by affording plenty of opportunity in the classroom for their cultivation; for virtues are habits and as such are subject to all the laws of habit-formation. Above all there should be cultivated a personal devotion to Our Blessed Lord, a real Friendship with Him, for this is the foundation of true social efficiency.

Social efficiency demands economic or occupational efficiency. This feature has been treated sufficiently above in Chapter III. The occupational element in the elementary curriculum should be broad and general; vocational education in the narrow sense of the word is a matter for the secondary school. The aim should be to imbue every child with ideals of self-support, to teach him the place and function of industry in modern life, to lead him to an appreciation of the dignity of labor and his own dependence thereon and to build up such manual skill and dexterity as will stand him in good stead regardless of his future position in life.

The socially efficient man is likewise a good citizen of the State. Patriotism, or love of country, has always been a cardinal point in Catholic teaching, for it is directly implied in the love and service of God. The State is one of the means destined by God Himself, to aid man in working out his eternal destiny. It answers an inborn need of man, for man must associate if he would live. The true Christian sees in the laws of the State an evidence of the will of God and he obeys them accordingly.

Hence it is the office of the Catholic School to foster civic efficiency. This calls for knowledge of the nature and constitution of the State and the duties of a good citizen. It also demands the development of civic virtue, that faith and trust and love of fellow-man which make for security and solidarity, that disinterestedness and readiness to serve the public good which make for cooperation, that obedience which lends power to the law. Training for citizenship is no longer considered merely a matter of studying the Constitution and the workings of the machinery of government. Its aim is to aid the child to understand the nature of his own

community, whether it be the home, the Church, the school, the city, the state or the nation, for to all these groups he owes allegiance. Likewise he must understand and appreciate the need and function of government as the organized sovereign will of the group. Finally, habits of civic action must be cultivated. These refer not only to the state but to the home, the neighborhood, the community, the school and the parish. Among the topics that might come under training for civic efficiency, are Health, Protection of Life and Property, Recreation, Education, Civic Beauty, Wealth, Communication, Transportation, Migration, Charities, Correction, Government Agencies, Voluntary Agencies. Of course, all of this will not be accomplished in the class in Civics, but the civic implications of the other branches must be brought out. Religion, Geography, History, Nature Study, Industrial Arts, even Arithmetic are rich in civic elements.²³⁷

Finally, there must be adequate preparation for conduct in time of leisure. With the development of machinery and labor-saving devices, working hours are becoming shorter and the average man has more time to himself. It is this leisure time that is fraught with the greatest peril; during it a man saves or loses his soul.

Now the occupations of leisure are manifold; they are physical, intellectual, social and aesthetic. They include conversation, observation of men and things, hobbies, sport, games, reading, travel, music, painting, study—whatever is done with no other end in view save personal pleasure and delight. Leisure is the play of man.²³⁸

Practically every element in the curriculum should contribute to the proper use of leisure. But those studies are of particular importance, which develop taste. Literature, music, drawing, play an important role in this connection. A child who has been taught to love the best in books, whose soul has been attuned to the noblest in music, who can appreciate the harmony of line, tone, color and massing and knows from experience the difficulty of technical execution, will hardly turn for enjoyment to the crude, the low and the salacious. But in teaching subjects like music, it must be remembered that the prime purpose for the majority of children is enjoyment. Too great an insistence on the mere technical elements will defeat the purpose of the instruction.

²³⁷ Dunn, Arthur W., "Civic Education in Elementary Schools as Illustrated in Indianapolis," *United States Bureau of Education Bulletin*, 1915, No. 17.

²³⁸ Bobbitt, Franklin, *The Curriculum*, p. 207.

Here again the process is from content to form. Knowledge about the art is likewise important. The children should derive an interest in the history of music; they should be taught something of the evolution of musical instruments; they should know something of the lives of composers and of the greater forms of musical composition, such as the oratorio, the symphony and the opera. All of these things will carry over into later life and will afford sources of noble enjoyment in the hours when the day's toil is over.²¹⁹

CONCLUSION

The foregoing discussion suggests certain working principles which should govern the making of a curriculum for the Catholic elementary school in the United States.

I. The nature of democratic society demands that the elementary school should provide the same general, fundamental education for all the children of all the people. Only thus can that sense of interdependence and need for cooperation which is essential to a democracy be developed and fostered.

II. The elementary curriculum should include all those things which are essential to democratic living. Its function is to prepare the child for effective participation in the affairs of life, whether he goes on to a higher school or not. Hence it should present such information concerning God, man and nature, and cultivate such knowledge, build up such habits, foster such attitudes, interests and ideals, as will enable the child at the completion of his course to take his place in life, a thorough Catholic and an efficient member of society, truly Christian in his own individual character, able to maintain himself economically, realizing his duties as a good citizen, prepared to make the proper use of the goods of life.

III. In order to effect this end, the elementary curriculum must make adequate provision for training in the use of the tools of education, the languages and mathematical arts. But these should not constitute the end of elementary education. Rather they should be made to subserve the higher interests of content and they will be best acquired through the interest and motivation that content affords.

IV. That the various branches of the curriculum may best serve the ends for which they are destined, they should be effectively

²¹⁹ Aronovici, Carol, "Organized Leisure as a Factor in Conservation." *The American Journal of Sociology*, Vol. XXIV, No. 4, p. 373.

correlated. The unity of the mind and the nature of knowledge as well as the interests of economy of time and effort demand this.³⁴⁰

In conclusion it is well to remind ourselves of the circumstances of the moment in which we are living. The old order is changing and what the ultimate result of this change may be, no man can say. Perhaps never has the world been in greater need of the guidance of Christian principles. Forces are abroad that know not Christ and they seek to overthrow all the institutions that civilization has built up, that they may thereby eradicate the evils that pervade our social structure. So keen are they for destruction that they forget entirely to provide anything constructive.

But on the other hand, the social evils of the day are palpable and cry aloud for remedy. This remedy can only come from the uprooting of the selfishness that has caused the ills, and the substituting of Christian charity. Cooperation must take the place of unrestricted competition; faith and trust must supplant mutual fear and jealousy. All parties in the struggle must learn to cherish the common good above their own selfish interests.

The Catholic Church alone in all the world today possesses the secret of true social regeneration. It is the duty of her children to put it into practice. The starting-point is the school where a new generation is being prepared for the struggle ahead. The function of the Catholic school should be understood in the full light of the Church's mission. It is not merely a preparation for higher education, but a preparation for Christian living. It must prepare the pupil to further the cause of Christ in the work-shop, the council-chamber, the office, the store, as well as in the sanctuary. While we need good priests, we also need an intelligent laity who by their lives and deeds will carry the sacerdotal message into the mazes of every-day life. There are diversities of gifts and diversities of vocations. All must be fostered for all are intended "for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ."

³⁴⁰ This last point opens up another great question that needs to be scientifically examined. In the secular schools, various attempts have been made at correlation, some of them more or less successful. The difficulty, however, has always been to discover a natural core, or center, around which the various branches could be grouped. That difficulty is largely obviated in the Catholic curriculum, for we possess the element of synthesis in religion. How well religion serves for the organizing of knowledge can be seen in the education of the Middle Ages, whose unity no other system has even approximated. Religion is the basis of human life, and consequently of human knowledge. Just as its disappearance from social life results in lawlessness, so its rejection from the realm of knowledge means intellectual anarchy.

THE TEACHER OF ENGLISH

"Highbrow!"

A highbrow is a person who is conscious only of the existence of the intellect when in the presence of works of art or science.

Sometimes the term is applied to artists themselves—thus *Shakespeare* is considered highbrow. Such a use of the term is of course oblique, and due entirely to the mischievous activities of the true highbrow as defined in the first paragraph.

Lack of a true fellow-feeling for the rest of humanity is naturally no small element in the character of the highbrow. In this sense the highbrow is inevitably a snob.

When language and literature are understood as the heart and soul of a people expressed in their common means of communication, and when science is in its proper and useful place as the servant and not the master of society, then the existence of highbrows becomes morally impossible and they soon vanish from among their tormented victims. There are evidences that this millennium is not far off; in fact, sharp observers predict that it is just around the corner.

T. Q. B.

NOTES.

The prohibition amendment to the Constitution has brought a new word into current use—"highjacking." It describes raids by armed bandits on private stores of liquors.

It is reported that Gilbert K. Chesterton will visit the United States next fall for his long-promised lecture tour. He has now gone upon a journey to the Holy Land, of which he will write a volume of impressions.

A collection of abridged novels edited by Edwin A. Grozier, editor of the *Boston Post*, is being prepared for early publication by the Harpers. It will be in four volumes under the general title "One Hundred Best Novels Condensed," and will include among the authors represented Dickens, Tolstoi, Defoe, Sienkiewicz, Blasco Ibanez, Booth Tarkington, Rupert Hughes and Margaret Deland. The condensations have been written by various literary men.

There are 15,000 motion-picture theaters in the United States,

providing 8,000,000 seats. Their gross revenues for 1919 are estimated to have been more than \$800,000,000. Producers spend over \$40,000,000 a year for film alone. At the present time almost 500,000,000 linear feet of motion pictures are being made in America annually, of which over 200,000,000, valued at close to \$10,000,000, are being exported abroad. American motion pictures practically dominate the foreign motion-picture market. The growth of the industry in the last six years has been so great and rapid that it exceeds in proportion the growth of any other industry. Today the motion-picture industry is the fifth in point of size and importance throughout the country.

Motion pictures do not injure the eyes, according to a bulletin issued by the United States Public Health Service. It is admitted that many people suffer from eyestrain after watching the screen for any length of time, but this, says the bulletin, is because the eyes are defective.

"When eye trouble comes on after the reading of printed pages," the bulletin continues, "one does not blame the book, but thinks at once that he probably needs glasses. Eye discomfort at the movies, likewise, should be regarded as a danger signal and should send the sufferer to a doctor's office for examination."

"Othello" has been revived at the New Theater, London, England, with Matheson Lang as the Moor and Arthur Bourchier as Iago.

There is now visible at the Plymouth Theater, New York City, one of the great, unforgettable performances of our time, the *Richard III* of John Barrymore. It is fervently to be hoped that it will have an extensive presentation on the "road."

Science has utilitarian values. But its instruments are junk when it comes to solving the Mysteries. For every veil that science lifts from the matter falls over its own eyes.

Back to the human soul! You shall see by closing the eyes! The mystery of space, like the Kingdom of God, is within you! Progress is involution, not evolution! You can only enlarge the outer world by excavating the inner world! The Fourth Dimension is not a place, but a plane of consciousness that will evolve all the furniture and choirs of another heaven and earth as soon

as it is internalized. The universe is first infoliated, like the oak in the acorn, like man in the life germ, and is afterward exfoliated. When the principle of exfoliation, or involution, ceases the whole universe will be drawn back into its original form of potential nothingness.—*Benjamin De Casseres.*

The constitutionality of a state law designed to curtail use of foreign languages in Nebraska schools as an Americanization measure has been upheld by the State Supreme Court. The law which applies to all public, private, parochial and denominational schools in the state, provides:

That foreign languages shall not be employed in giving instruction on any subject to pupils below the ninth grade.

That foreign languages may be taught in the ninth and higher grades.

Dr. Frederick Martin, Director of Speech Improvement under the Board of Education of New York City, insists that correction of speech defects in the schools is a major item in the movement for Americanization of aliens. In his five principal classifications of defects is the vital one of foreign accent. Having estimated that of the 900,000 pupils enrolled in the city schools 200,000 spoke with a foreign accent, Dr. Martin opened a free "speech clinic" of his own. The Board of Education became interested in this experiment, which was incorporated in the schools' program three years ago.

Adults as well as children receive treatment. In one year 385 men and women, some of whom had been unable to obtain work because of serious speech defects, and others who had lost their positions owing to faulty speech, were cured.

When America entered the war, thousands of men were barred from the service because of defects of speech. The Government engaged Dr. Martin to solve the problem, and after a short period of training hundreds of young men recovered and were ready for service. Later the shell-shocked soldiers began to return, many bereft of speech, a few totally deaf and dumb. A clinic was opened at Cape May, with excellent results.

Dr. Martin himself was for years a victim of stuttering. He cured himself and developed a system which had already proved successful in France, involving neither surgery nor medicine. He

teaches the patient the art of a natural voice production and the necessity of complete mastery of the nerves.

"The greatest burden of our work in correcting foreign accent, says Dr. Martin, "is among the people of Russian-Jewish origin. Their speech in general is guttural, nasal, and with a rising inflection at the end of phrases, sentences, and emphatic words. They also find much difficulty with the vowels, giving them the wrong values and at the same time showing a tendency to shorten them, as: Gaw for go, or mit for meat. The Germans, Bohemians and Hungarians find our short vowels exceedingly difficult. In our speech the tongue is far more active than in that of the Teutonic race, and the mouth less. Therefore it is extremely essential that children of Teutonic origin, including all the Aryans of northwestern Europe, should be taught particular attention in the use of the tongue."

Youngsters of Hellenic origin, according to Dr. Martin, have a tendency to speak too rapidly to do justice to the Anglo-Saxon words. They also place all sounds very far forward in the mouth. This is corrected by repeated use of the vocal gymnastics. The children of the Latin races encounter their chief difficulty in our diphthongal ou or ow, which is unknown in their language. The Italian lengthens the English vowels, and so we have him saying heet for hit.

"Spaniards," said Dr. Martin, "find their trouble in the production of sk and of st when final, as in 'waist' or 'ask.' This is due to the error of protruding the tongue too far on lingual palatal sounds, thus producing such sounds linguadentally with a lisp effect in their speech. The fault can be corrected by teaching the proper placing of the tongue in the articulation of all lingual palatal sounds. The slight nasal accent noticeable in the French, due to a difference in their production of the vowel sounds, can be corrected only by diligent practice of the vocal gymnastics and the accompanying rules.

"Teach a foreign-born child to think and speak in pure English, without a foreign accent, and it is my opinion that we will have weeded out one of the chief factors of radicalism. It stands to reason that a man, in the long run, is more than likely to feel a love and patriotism for the country whose language he speaks, and when this fact is fully recognized I feel pretty sure that there will be no more fertile fields in which the apostles of any 'isms' may sow their seeds of disloyalty and discord."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

Only the teachers can paint the proper directions "Be Thrifty" on the signboards of the Road to Happiness, declared Miss Margaret W. Stoddard, assistant educational thrift director for the states of Maine, New Hampshire and Vermont, in a recent meeting of teachers at Johnson, Vt.

"When one chooses the teachers' profession," said Miss Stoddard, "we assume the choice is made through a real desire to serve. Certainly no one teaches from the standpoint of pecuniary reward. So we turn to you now, not to ask you to do something for the government, but to let you know how you can help the whole world along the road to happiness. We can't teach all the older people in the world to distinguish between what they want and what they need, but through the schools we can teach the children the economic facts of thrift, saving and safe investment which in the next generation will make the world a happier place in which to live.

"Neither the profiteer nor the Government should be blamed for the present high cost of living. The difficulty lies in the public, the people who are engaged in a mad orgy of spending. The old conception of thrift which brings to mind scrimping, parsimony and miserliness is as old and as far outdated as an early method of grammar. Thrift means something bigger, finer, broader. It means steady earning, careful saving, wise buying and judicious investment.

"In order to teach these things it only needs that the teacher have it in mind for such regular or incidental attention as may be best in each subject. It is a simple matter to give an arithmetic example a thrift aspect by the inclusion of a word or phrase embodying the idea of thrift in earning, saving, buying or investing.

"It certainly adds to the interest of geography to prove that the most prosperous countries in the world are those that have diligently tilled the soil and manufactured necessities from raw material. In history the part that thrift has played in the growth of individuals and nations may be noted; the thrift of good government emphasized. And so it goes through each and every subject.

"Teachers must see the vision in this work, must realize that the hope of America in this great work lies in the schools."

Miss Stoddard concluded by calling to the attention of the teachers the opportunity for practical exercise of the principles taught through the government savings securities, Thrift Stamps and Savings Stamps, and urged that each teacher take advantage of the machinery thus furnished in impressing the lessons taught.

A terrific arraignment of the reaction and waste which have seized on the American people as a cause for the present economic evils now threatening the nation was made recently by R. C. Leffingwell, assistant secretary of the Treasury, in an address before the Academy of Political Science at New York. Liberty Bonds and Victory Notes, he said, were never meant to be used as spending money, and their misuse in that way is the primary reason for the fall in price of those securities.

"Since Armistice day," he continued, "the world has not only failed to make progress toward the restoration of healthy, economic life, but in fact has receded further from a sound position. We have failed to restore peace and peace conditions in Europe and in America, unsound economic ideas have in many instances prevailed and the effort is being made first here and then there to improve the condition of some of the people at the expense of all of the people.

"At this most critical moment in the history of Europe, when our own financial and economic stake in Europe's affairs is so great that disaster there could only mean disaster here, many of our own people have turned gamblers and wasters. For plain living and high thinking, we have substituted wasting and bickering. We enjoy high living while we grumble at the high cost of living—of silk stockings and shirts for the poor, of automobiles for men of small means, of palaces for the profiteer and the plutocrat."

Regarding the depreciation in the market price of Liberty Bonds and Victory Notes, Mr. Leffingwell said: "In the history of finance, no device was ever evolved so effective for procuring saving as the Liberty Loan campaigns. A year ago it was freely predicted by financial authorities that Victory Notes would shortly go to a premium and that Liberty Bonds would be selling at or near par within a year or two.

"Every one knows why these sanguine expectations have not

been realized. With the armistice, and still more after the Victory Loan, our people underwent a great reaction. Those who bought Liberty Bonds as a matter of patriotism but not as investors began to treat their bonds as so much spending money. Those who had obeyed the injunction to borrow and buy Liberty Bonds ignored the complimentary injunction to save and pay for them. A \$50 bond in the hands of a patriot turned spendthrift was to him a \$50 bill, to be spent Saturday night, or to her a new hat; and if the \$50 turned out to be a \$45 bill, small matter. This was the first and most immediate cause of the depreciation of Liberty Bonds."

Mr. Leffingwell declared that inflation since the armistice is attributable to world inflation and the internationalization of prices; heavy expenditures by our government and reaction and waste among the people.

"Our own prices are being inflated," he continued, "and our own banking and currency position expanded by feverish speculation in European currencies, credits and securities. The government of the United States has been slow to realize upon its salvageable war assets and to cut down expenditures.

"Instead of telling the people frankly and boldly that prices are high because they are wasting, we fix prices and prosecute profiteers in order that the people may buy more and pay less. Instead of telling the people that Liberty Bonds have depreciated because they are treating their bonds as spending money, we clamor that the rate of interest upon the bonds is too low and urge a bonus to bondholders disguised as a refunding operation.

"We must get together, stop bickering, and face the critical situation which confronts the world as we should a foreign war. We must cut our government expenditures to the quick, abjure bonuses, and realize promptly on all salable war assets, applying the proceeds to the war debt. We must have a national budget with teeth in it.

"And above all **WE MUST WORK AND SAVE**. We must produce more; but, more important still, **WE MUST CONSUME LESS**."

It might be added that it is not enough to save unless those savings are safely and profitably invested, and it is for this reason that the Treasury Department has adopted the issue of savings securities, War Savings Stamps and Treasury Saving Certificates as a permanent policy.

YOUR LIBERTY BOND

The United States Government borrowed money from you to finance the war. You hold the Government's promise to pay you back. This promise is called a Liberty Bond or Victory Note. On this bond is stated the conditions under which the Government borrowed the money from you.

For instance: If you hold a bond of the Third Liberty Loan, it states that on April 15th and October 15th of each year until maturity you will receive interest on the amount you paid for the bond. Other issues bear other rates of interest and other maturity dates, all of which are clearly stated on the bond.

Now, if you keep your bond until the date when the Government pays you in full for it, you do not need to worry if, in the meantime, the price is low one day or high the next. You and Uncle Sam are living up to your agreement with each other, and neither will lose by it.

On the other hand, if you sell your Liberty Bond now, you will find that the man you sell it to will not give you a dollar for every dollar you paid for it. The price has been brought down because so many people are offering to sell their bonds. If the market is flooded with tomatoes, you can buy them cheap; but if everyone is clamoring for tomatoes and there are few to be had, the price goes up. The same is true of Liberty Bonds. Short-sighted people are dumping them on the market, and wise ones are buying them.

The best advice that can be given to the owner of a Liberty Bond is this: Hold the bond you bought during the war; it is as safe and sound as the United States Government itself.

Buy as many more at the present low rate as you can afford. If you hold them to maturity, you are bound to make the difference between what they sell at now and their face value. You will also receive good interest on your investment.

Hold on to your Liberty Bonds and buy more.

GEOGRAPHIC NEWS BULLETIN

Prepared weekly by the National Geographic Society (founded in 1888 for the increase and diffusion of geographic knowledge), general headquarters, Washington, D. C., for Department of the Interior, Bureau of Education.

Announcement

This issue of the Geographic News Bulletin is the last for the school year 1919-1920.

The Bureau of Education has arranged with the National Geographic Society to resume its issuance at the beginning of the coming school year in September.

Thousands of letters of commendation indicate that the Bulletins have served an important educational end, in tying up the news of the day—which was never more significant—with its geographic and historic background.

During the coming year of further readjustments of nations and peoples, of shifting boundary lines, and of political, economic and social changes the world over, it is felt that it is especially needful that every means be employed to assure an accurate and intelligent comprehension of current geography and history. Hence, despite an unexpected demand for this material, and rising costs of printing, the National Geographic Society has assumed this burden, in cooperation with the Bureau of Education, as a part of The Society's work for the diffusion of geographic knowledge.

To Order Bulletins for Next School Year

To assure the most advantageous distribution of the Geographic News Bulletin, and to conserve paper, it is essential that school officials and teachers observe the following simple method of ordering.

Any teacher may have sent to her one copy of the Geographic News Bulletin throughout the school year without charge. Superintendents and principals may order bulletins sent to teachers—on the basis of one copy per teacher.

But in ordering in bulk names of teachers who will receive the Bulletin must accompany the request. The Bulletins will be sent in bulk, if desired, but it obviously is necessary that the Bureau have the names of teachers so that there be no duplication.

Moreover, teachers who ordered the Geographic News Bulletin before May 1, 1920, must request it again. Teachers change addresses or resign so frequently that the waste of sending Bulletins to old addresses must be avoided.

In no case can Bulletins be sent to individuals other than teachers.

It is suggested that the following order form be used:

Bureau of Education,
Department of Interior,
Washington, D. C.

Kindly send the Geographic News Bulletin for the school year of 1920-21,
for class-room use, to

Name.....

School or Home Address.....

City.....State.....

I agree if I stop teaching to notify you so that there may be no waste.

I am a teacher in.....

School.....Grade.....

City and State.....

Teachers ordering Bulletins should fill in both blanks, even if there is
duplication in the addresses.

REVIEWS AND NOTICES

Painting and the Personal Equation, by Charles H. Woodbury, N.A. Boston: Houghton, Mifflin & Co., 1919. Pp. 196.

Through the courtesy of the author and his publishers, the REVIEW was enabled to present to its readers in advance several interesting pages from this volume. The book is divided into three parts of unequal length under the titles "The Painter," "The Student," "The Public." The purpose of the volume is succinctly stated by the author, "The chapters which are addressed to the student are the substance of six lectures given at Oganquit, Me., in connection with the course of instruction in out-of-door painting. They were accompanied by a criticism of the several hundred sketches made by the class each week. The purpose was to direct the mind along orderly and constructive lines and to furnish a basis for individual expression. Although the immediate object was to instruct in painting, it is apparent that consideration of the psychological factor must be of the same importance in public appreciation as in technical performance. For this reason the recognition of these organic principles opens the new era in which they will be of equal value to the general public as to the painter himself. There are as many realities as there are men."

The characteristics of the author stand out as sharply in the pages of this book as they do in his landscapes, or had we better say his seascapes, for it is in the painting of the sea and its moods that the author traces the play of conscious phenomena. He paints the suggestion of motion so vividly that it is hard to realize that we are looking at a canvas where all things remain in *situ*. He has cultivated the art of suggesting a train of thought and the restraint that keeps him from interfering with its natural course. The book has a message for those that have eyes to see and ears to hear, but its message must remain inaccessible to the untrained mind, to the thoughtless, and to those who deal only in the obvious.

THOMAS EDWARD SHIELDS.

A Woman's Man, by Marjorie Patterson. New York: George H. Doran & Co., 1919. Pp. 336.

This is one more version of the eternal theme. A woman of ability and without scruples married to a man who is partly dominated by her, quite aware of her amours, and still lives with her. The evil influence that this woman exerts on the young men of her acquaintance whom she plays with, all forms an unsavory diet for the young and a distasteful diet for those who have reached maturity.

Marty Lends a Hand, by Harold S. Latham. New York: MacMillan Co., 1919. Pp. 202.

This is a boy's story. The plot is improbable enough in places, but the story is decidedly wholesome. It portrays an energetic intelligent boy who strives for high ideals and at the same time makes good. It points out the influence of the right kind of companions and the right sort of teacher. The dramatic incident showed the boy defeating the sabotage plot. Of course a love story runs through it, but it is a clean, wholesome story of boy and girl of school days and honorable emulation.

The Rain Girl, a romance of today, by the author of Patricia Brent, Spinster. New York: Geo. H. Doran Co., 1919. Pp. 307.

An interesting story and clean. It is the old love theme, but its influence exerted by a wholesome girl helps to build up a man with less character than he should have. It also presents the story of staunch loyalty between two men that is wholesome and good to meet.

Open Sesame, by Mrs. Baillie Reynolds. New York: Geo. H. Doran & Co., 1918. Pp. 290.

This is a story of German intrigue on the southern borders of France. An American girl is the heroine who unmask the plot, and she is of course rewarded accordingly. There is a thrilling experience and a rescue at the critical moment through the girl's heroism. The story is well told, the interest is sustained throughout, and it contains no really objectionable matter.

Mercier, the Fighting Cardinal of Belgium, by Charlotte Kellogg, of the Commission for Relief in Belgium. Foreword by Brant Whitlock, the American Ambassador to Belgium. New York: D. Appleton & Co., 1920. Pp. ix+249.

There has been a very generous surfeit of the propaganda literature of the war. Its horrors and its hates were depressing and since the Armistice the wrangling over the Treaty has nauseated multitudes who made their sacrifices in the cause of liberty and who hoped that their sacrifices would bring permanent peace to the world. It is strange, however, that men calling themselves Christians should hope to escape the evil consequences of a propaganda of hatred and savagery, not to speak of its many-sided untruths.

The principle that the end justifies the means has long been execrated, nevertheless the press and the peoples of the Western world seem to regard any statement whether it be true or untrue that would tend to fan the flame of rage and hatred among the populations of the allied nations as a virtue, forgetting the statement of the master that "As you sow, so shall you reap." The fever of unrest, the insatiable greed of profiteers, the spread of bolshevism and anarchy, are, after all, but legitimate fruitage of our own sowing.

In the midst of all this depression it is a relief indeed to turn our eyes toward the two great heroic figures that rose above the turmoil and the strife in Belgium and gave proof to the world that heroism and exalted virtue still dwell in our midst. There are many who feel that the Church and State should be separated in the schools and in the Council Chambers of the nation, but King Albert and Cardinal Mercier, standing side by side through the events that tried Belgium as few nations ever have been tried, speak louder and clearer than volumes of theory in favor of the Christian ideals of a united authority through all the realms of life. The author has given us a thrilling account of the great Cardinal. There is not a superfluous line in the book nor an uninspiring paragraph. The volume would be read widely for its literary value even were the subject an ordinary man.

With the instinct of a journalist to strike at the heart of a theme in order to capture the interest of a passing reader, the author opens her book with an intensely dramatic scene. It

occurred on a July day in 1916 in the Cathedral of Brussels. A great concourse of Belgians had assembled to celebrate the eighty-sixth anniversary of Belgium's independence. The church was surrounded by the army of the invaders and the gray uniforms were scattered among the assembled Belgians. The Cardinal, it was hoped, would be able to reach them, but he was still in Milan, and there was grave fear that his movements would be impeded. We are given a glimpse of the intense emotion which shakes the audience when the Cardinal appears, towering above his fellow-citizens, and proceeding to the pulpit sends his message ringing to the doors and vaults of the Cathedral. "Beloved brethren, we ought to have met together here to celebrate the eighty-sixth anniversary of our national independence. Fourteen years from today our restored Cathedral and our rebuilt churches will be thrown widely open; the crowds will surge in; our King Albert, standing upon his throne, will bow his unconquered head before the King of Kings; the Queen and the royal princes will surround him; we shall hear again the joyous peal of our bells, and throughout the whole country, under the vaulted arches of our churches, Belgians, hand in hand, will renew their vows to their God, their sovereign, and their liberty, while the Bishops and the priest interpreters of the soul of the nation, will intone a triumphant *Te Deum* in a common transport of joyous thanksgiving. . . . Today the hymn of joy dies on our lips. The hour of deliverance approaches, but it has not yet struck. Let us be patient, let us not suffer our courage to waver." The Church and the State separated indeed! In union there is strength, and the Cardinal and the King not only strengthened each other but their accord gave strength and courage to suffer and to do during the long years of Belgium's martyrdom. Who can look upon the picture and study the march of events in this little heroic nation without regretting the absence from the Councils of the nation and from its public life of the great and vital forces of Christianity that forever make for right and for indomitable and unconquerable courage in its maintenance.

THOMAS EDWARD SHIELDS.

Great Britain, Palestine and the Jews. Jewry's Celebration of its National Charter. New York: George H. Doran Co., 1918. Paper. Pp. 85.

The Catholic Educational Review

SEPTEMBER, 1920

THE PAPAL ATTITUDE TOWARD THE RESTORATION OF GREGORIAN CHANT¹

Amid the solemn religious and musical ceremonies which are unfolding before our eyes, a feeling of profound gratitude to the goodness of God is awakened in the hearts of the two monks of Solesmes who are called by your kindness to occupy a place of honor among you. This celebration truly realizes even beyond their hopes the ideals pursued by Dom Gueranger and his sons for well nigh a century, namely, that in all Catholic Churches there should prevail the Roman liturgy and with it its faithful companion, the pious, sweet Gregorian Chant. This musical language, most fit for divine worship, we hear each day uttered carefully and lovingly by the lips of artists and of children, by the lips of the whole people—how can we fail to be moved with joyous gratitude unto the Lord who deigns thus to bless and reward our labors?

Moreover, gentlemen, is it not an exquisite Providence which brings us here in this land, to rejoice in this sacred music? Well, I know: *Domini est terra*, the earth is the Lord's: for Him there is neither Old World nor New; but to us old monks, who, more than fifteen centuries ago, took root in ancient Europe, who live habitually in quiet within the four walls of their monastery, there is an exotic flavor, an added charm—in finding again beyond the Atlantic, in the New World in New York, at St. Patrick's, brothers in faith, praising the same Lord in the same Gregorian modes and rhythms which nursed the piety of their ancestors and were the joy of early Christianity.

¹Paper read by Dom Mocquereau at the International Gregorian Congress, held in New York City in June, 1920.

These joys, religious and artistic, we owe, gentlemen, to you: first to His Grace, the Archbishop of New York, who so kindly invited us to your celebration, whose extreme benevolence has made this Congress possible, and who has shown in many ways his keen and enlightened interest in its success, whose assiduous and unselfish labors have prepared these festivities; to the Seminarians, who, under the able direction of renowned professors of music, have been taught to render the Gregorian Chant with all the perfection of rhythms; to those numerous children, trained with great self-denial by their teachers, and also to these men and women who attended the practices, sacrificing a well-earned rest, and whose rendition of the melodies will demonstrate the possibility of congregational singing, and next to the committees. The prominent place you have reserved for us at the head of your choirs is a reward which Solesmes—for it concerns the Community of Solesmes as a whole—would never have dared to claim, and for which we shall ever remain proud and grateful.

The American Gregorian festival which we are attending brings vividly to my mind a festival in Rome in 1904 at St. Peter's, over which presided Pope Pius X. This was the beginning of the restoration of Gregorian Chant, and in the whole history of reform two dates glow with incomparable splendor—1904 and 1920; two names stand out—Rome and New York; Rome as sovereign, giving the impulse and signal for the universal renaissance—New York answering that call with all a young nation's energy and enthusiasm of faith and love; New York, by its example, arousing the New World to follow in its path and in the path of Rome.

Rome, gentlemen, we cannot forget in these festal days, for her Pontiffs have been the foremost instruments of the Gregorian restoration: Pius IX and Leo XIII prepared and began it: Pius X and Benedict XV, now reigning gloriously, have accomplished it. What thanks we owe them! The Benedictines of Solesmes and their friends will remember always that in troublous times these Roman Pontiffs protected them—at need, defended them—and finally approved their efforts with a favor so mighty and so unreserved as must needs carry all others along with it.

It is precisely this position on the part of the Holy See which has determined my choice of a subject. I should like to trace for you in its large outlines the eventful history of the Gregorian renaissance, that I may show you, dominating the fluctuations of events and the clash of ideas, the *Papal attitude*, transmitted faithfully from Pope to Pope, always the same, revealing or veiling itself according to the pressure and exigency of circumstances, always encouraging our scientific investigations and our practical experiments, and ending, by dint of prudence and patience, in surmounting every opposition and every obstacle.

This account will be, on the part of the Benedictines, a public act of gratitude to those great Popes; may it bring into being in the hearts of my listeners the grateful feelings which inspired it; for our rejoicings of today are the fruit of their struggles and of their labors.

This said, I shall turn at once to my subject.

Toward the middle of the nineteenth century, thanks principally to the work of Dom Gueranger, the reestablishment of the Roman liturgy in France was a "*fait accompli*." What was next required was the restoration of the Gregorian melodies.

In the course of centuries, the original form of these chants had been seriously altered; more than twenty editions, each different from the other, divided the Catholic world among them; tradition evidently was not to be found in this chaos. The most ancient manuscripts, then, must be consulted if we were to find again the ancient form in its integrity and beauty. Dom Gueranger did not draw back before this new task; with the help of his sons, he felt confident of accomplishing it. They set to work. Some of the monks visited libraries, copying, tracing the ancient manuscripts; the work was slow and laborious: at that time photography had not come to the aid of science. But no matter; they took their time, for they wished to work well, very well; it was for the Church and for the beauty of divine worship that they toiled.

The Benedictines, however, were not alone in their work. The idea of restoring the Gregorian melodies haunted men's minds; it was the order of the day. In several dioceses, the

expectation was that it could be done at once. There was hardly a notion of its difficulties!

In 1848, the Archbishops of Rheims and of Cambria submitted to Pius IX, then in exile at Gaeta, the plan of an edition which was to reproduce in their entirety the melodies according to the manuscripts. Pius IX approved, and when a few years later this edition was published, the Pope, in several Briefs, congratulated the authors and editors of this publication, "which restores at last," he said, "the Gregorian Chant in its pristine majesty and perfection," *in majestatem pristinam et perfectionem*. (Brief to the publisher, August 23, 1854.)

And this was really the case: the members of the commission in charge of the edition had worked over the manuscripts, and, in general, had followed them. But they departed from them in certain passages and thus made a new edition necessary. This the monks of Solesmes soon perceived, and they patiently continued their researches.

The praise of Pius IX determined some twenty dioceses to adopt the books of Rheims and of Cambria.

The attitude of Pius IX reappears in numerous documents of this period: I shall mention only his Brief to the Reverend Father Lambillotte, who sent to the Pope, as an offering (*en hommage*), his lithographed reproduction of the precious manuscript in the Gregorian Neums, preserved in the library of St. Gall. After the customary praises and thanks, the Brief adds these significant words: "*Adsit laboribus studiisque tuis benignissimus Dominus, ut revera proficiant ad majestatem et gravitatem cantus ecclesiastici ubique restituendum.*"

"May the most kind Lord aid your labors and your studies, that they may truly help to restore everywhere the majesty and the solemnity of ecclesiastical song."

The Pontifical intention surely, then, has for its final goal, restoration, and restoration exact and entire. This is evident, because the good wishes here formulated apply especially to the reproduction of manuscripts, the scientific basis of an exact restoration. The Holy See has pointed the way, and there is naught left but to follow it.

All then seemed well begun: investigation could continue;

with time, labor and the support of Rome, the goal could not but be reached. But no work of man can succeed and endure which has not been tried as by fire, and from its touch received, as it were, a consecration. Gregorian art, at its renaissance, was destined to receive that consecration.

In the seventeenth century—in 1614, to be exact—the period of greatest decadence for the Gregorian Chant, there had been published a very poor edition, called the Medicean edition. On the title page, the publishers had smuggled in, as it were, the name of Paul V; moreover, there was a false legend attributing its editorship to Palestrina. In spite of the recommendation of these two great names, it had, in its time, no circulation.

In the nineteenth century two publishers conceived the idea of reprinting it. A first attempt was made in Belgium between 1848 and 1855; the publisher issued his books at his own risk. Their success was mediocre. In France, one diocese only accepted them (Cahors).

Twenty years later a new publisher appeared. More skillful than the first, he surrounded himself with every precaution in order to succeed: he took as his adviser a man who, in the ecclesiastical musical world, enjoyed undisputed authority, but who was absolutely ignorant of the Gregorian Chant; then he addressed himself directly to Rome. He proposed to the Sacred Congregation of Rites the printing of a great folio edition of the Medicean Gradual and begged the Holy Father to grant him certain privileges for this edition, which would cost him enormous sums!!! . . . and might easily cause his ruin if he were not helped.

Pius IX granted, through the Sacred Congregation of Rites, a privilege of thirty years (Brief of October 1, 1868) upon condition that at least one reviser of the said Congregation approve and sign each printed page.

In short, it was in the beginning a simple permission to print; but the publisher did not stop there: he took advantage of every circumstance to beg new favors; Brief succeeded Brief, Decree succeeded Decree, each going beyond the last; soon the new edition became quasi-official, then actually official—Pius IX approved, Leo XIII did likewise. It was even

recommended to the Ordinaries, though not *prescribed*, nor ever will be; upon this point Rome will not yield.

Henceforth, what were to become of the plans of Pius IX, which had been so favorable to the restoration of the melodies in their integrity? Was there not a manifest contradiction between the first declaration and the new one?

No, gentlemen, the Pontifical attitude did not change. Pius IX, when he gave his approval to the Neo-Medicean edition, considered himself to be furthering his object; for he was told that this edition contained the ancient version of the Gregorian melodies. He was deceived, and with him the Sacred Congregation of Rites.

This is evident from two of the briefs to the publisher. It is an important point, for here we have the source of that error which has caused so much disturbance and the responsibility for which must rest wholly upon the publisher and his adviser. First let us glance at the Brief of January 20, 1871. The publisher has finished the octavo edition of the *Gradual*: The Sacred Congregation strongly recommends it, says the decree, *maxime commendat*, to the Ordinaries, because it may help much to amplify divine worship and to apply the *genuine* Gregorian Chant to the liturgy of the Church: *ad genuinum cantum gregorian in liturgia adhibendum*.

Note the word *genuinum*, genuine, authentic, ancient. If you think the true sense of this word debatable, here is the Sacred Congregation's own commentary upon it, in a new Brief of August 14, 1871, the same year as the foregoing. The printing of the first folio volumes of the *Gradual ad instar editionis Mediceae* is now ended; of course the publisher asked for a Brief, and got it. Listen: "Inasmuch as this edition contains the Gregorian Chant, which the Roman Catholic Church has *always* kept, and therefore, by reason of *tradition*, may be held to be more in agreement with that which the Sovereign Pontiff, Saint Gregory the Great, had introduced into the sacred liturgy . . . therefore, the Sacred Congregation of Rites recommends it very strongly to the Ordinaries. . . ."

In 1871, then, the Sacred Congregation of Rites believed,

and so did Pius IX, that the *Medicean Gradual* contained the true Gregorian Chant.

Numerous articles were thereupon published praising the Neo-Medicean edition; and at these the musical world was much troubled; for within a quarter century Gregorian science had made such progress that blunders like these could no longer be committed without rousing warm protests. These protests were not without effect, for the two briefs which I have just quoted were not long in disappearing from circulation, and later decrees, when they mentioned the Medicean Chant, had recourse to vaguer terms, like "Gregorian Chant," "Roman Chant."

Such mistakes are regrettable, doubtless, but easily explained. The case was one in which archaeology and palaeography were to be applied to the restoration of an art; and in this purely scientific field ecclesiastical authority was bound to rely upon specialists. I have mentioned the specialists who gave the information—the publisher and his adviser—and I shall not dwell upon the point. Let us observe only this: that the authorities, in so far as they merely *recommended*, and despite all urging, resolutely refused to *impose*, the new edition upon the churches, said plainly enough that they were holding to their principles, and were reserving the right to reverse their first decision upon riper consideration, as soon as the great works of restoration, then under way, should have reached their full maturity.

Meanwhile, however, the Medicean edition, with its thirty-year privilege, seriously threatened the full restoration of the Gregorian melodies, or at least delayed it a long while. Dom Gueranger had not concealed his feelings about this makeshift; nor did it, when it appeared, cause him to change them; his monks, under his encouragement, continued their research only the more energetically; but the great Abbot passed away in 1875 before he could see its effect.

The first result to be published was the volume which appeared in 1880, under Dom Couturier, his successor (1875-1890): *Les Mélodies Grégoriennes d'après la tradition*, by the Reverend Father Dom Joseph Pothier, a Benedictine monk of Solesmes.

From this beautiful work two facts appeared clearly:

First: the traditional melodies of the Roman Church were preserved in manuscripts and could be read;

Second: the practical rules which must govern their rendition had been rediscovered.

Finally a new edition of the Chants was announced as in press. It has been said that there was nothing very new in this work. That may well be. Rheims and Cambria had already translated the ancient manuscripts fairly adequately; Canon Gontier, at the Congress of Paris in 1860, and in his excellent *Methode*, had already enunciated the fundamental rules which Dom Joseph Pothier repeated, but in the latter's books these two points were more solidly established, more fully developed. Be that as it may, this book had an absolutely unexpected success. It was translated into German and into Italian, and worked a veritable revolution in the rendition of plain song. All the new books of practical *Method* attached themselves to the teachings of the monk of Solesmes.

This success was undoubtedly due to the intrinsic value of the work, but it must be said too that the book had the luck to appear at exactly the right moment, at the very time when increasing opposition was arising against the new Medicean edition. This opposition was confused, without a leader, without any definite theory: there were protests, there was turmoil, there were agitations, but there was no plan. And behold, suddenly there arises a leader possessing a theory, a leader who promises an edition conforming to the manuscripts, a leader finally who belongs to the Abbey of Solesmes, and Solesmes means absolute devotion to the Holy See. Instantly all rally about him, under the protection of the name of Solesmes; all are reassured and believe that they may legitimately love the melodies in their primitive purity, fight for them, and choose them in preference to the mutilated and altered chants which are merely recommended, and that for only thirty years. So, bit by bit, a Gregorian army is formed, prepared to show its valor in favor of antiquity.

This state of mind was demonstrated in a striking manner at the European Congress, held at Arezzo, in September, 1882. Dom Joseph Pothier and his teachings were applauded and

acclaimed in the presence of representatives and partisans of the Neo-Medicean edition. A Mass, sung from the printer's proofs of the Solesmian *Liber Gradualis*, roused the audience "like an echo of ancient times." In short, the first resolution formulated by the Congress was the following: "That choral books should henceforward conform as closely as possible to the ancient tradition!" This was unanimously adopted with the exception of three votes.

Two days after this vote, which its opponents declared schismatic, the Congress almost as a body betook itself to the feet of the Sovereign Pontiff. What would be the attitude of Leo XIII? The survivors still remember it. He had naught but words of praise for the zeal and the labors of the Congress, for the encouragement of the search for tradition; and he showed a special kindness toward Dom Joseph Pothier and the Benedictines who were present.

Here again we see the Papal attitude.

If you raise as an objection the approbation given earlier by the same Pontiff to the Neo-Medicean edition, I answer in the words of Leo XIII himself to Cardinal Caverot, Archbishop of Lyons, who had questioned him on this subject:

With regard to what you add in the matter of the books of Gregorian Chant published at Ratisbon, you need have no uneasiness. When recently there was presented to us a copy of this edition, executed with care and vided by the Sacred Congregation of Rites, *we could not but recommend this work both in speech and in writing—Non potuimus opus voce ac scriptis non commendare*—in view especially of the enormous expenditures which had to be made to undertake it and to bring it to a conclusion. However, there is no need to infer that all Cathedral churches have been forced to procure copies of that edition.

The Congress of Arezzo and the words of the Holy Father echoed loudly throughout the world; these words brought joy and hope to all who labored at the Gregorian restoration. Alas! this joy was not of long duration.

The adversary was watchful: this declaration took him by surprise; he must not let it go farther. He knew that the edition of the Solesmian *Liber Gradualis* was forthcoming.

It had to be nipped in the bud. He soon succeeded in ob-

taining from the Sacred Congregation of Rites action more important and more decisive than all preceding briefs: this was the decree *Romanorum Pontificum sollicitudo* of the 10th of April, 1883.

(a) This decree disapproved sharply all the resolutions of the Congress of Arezzo—especially the one concerning the exact restoration of the melodies.

(b) It approved as the only legitimate and authentic chant of the Roman Church the edition of Ratisbonne, since it must be called by its name.

(c) It recommended it strongly to the Ordinaries, *but always without imposing it*; even now the Neo-Mediceans had not been able to gain this point. Rome stood firm.

(d) It accorded, however, full liberty for theoretical and archaeological study of the liturgical chant.

It contained this sentence: "Consequently, there should no longer be either doubt or discussion upon the authenticity and the legitimacy of this form of chant among those who are sincerely submissive to the authority of the Holy See.

His Holiness approved the decree on the 26th of the same month. I hasten to tell you that the Sacred Congregation of Rites recalled this decree some years later, as soon as it realized that the facts upon which it was based were false.

But at the time of its appearance it retained its entire weight and authority. The Medicean camp was exultant; listen to one of its leaders: "As a glorious trumpet blast, triumphant yet peaceful, succeeds the alarming uproar and confused cries of battle, so resounded the Pontifical decree, '*Romanorum Pontificum*,' on the 26th of April, 1883."

It was indeed terrible; there was consternation, there was stupor everywhere among the friends of Solesmes, for Solesmes was directly aimed at. This was, so it seemed, the annihilation of all hope. A bitter time, the bitterest time in the history of Gregorian restoration—a time of surrenders, of discouragements, and of painful defections. The periodicals most devoted to the Gregorian cause made it a duty—and who could blame them—to adhere to the decree "fully, absolutely, and without mental reservations or subterfuges of any kind." (*Musica Sacra*, of Ghent, 1883, page 92.) Canonists and

theologians, among them some who were in high office, most of them perfectly incompetent musically—and for that very reason all the more severe and cutting towards Solesmes—interpreted it, some with restraint and moderation; others with an implacable rigor which drew them to conclude that the Ordinaries were under a *moral obligation* to adopt books that were so earnestly recommended.

Under these distressing circumstances, the *Liber Gradualis* was being completed at Tournai. It behooved the Abbot of Solesmes, Dom Couturier, to publish it. What should he do?

This tender, straightforward, strong man was never wont to draw back before his duty. He was the Abbot General of all the monasteries of the Congregation of France; it was in that capacity that he was to act; upon him would rest all the responsibility.

(a) First of all, he inquired even at Rome itself as to the Papal intent, and this in all intimacy and frankness; he learned it and it reassured him.

(b) Besides, the Decree merely *recommended* the Neo-Medicean, but did not impose it: so there was freedom.

(c) Moreover, the great Religious Orders—the Carthusians, the Cistercians, the Dominicans—have each their traditional Chant: why should not the Benedictines, more ancient than any of them, have theirs?

(d) The Bishop of Tournai had without hesitation given his *Imprimatur* the 23d of May, 1883, less than a month after the publication of the Decree.

And the Abbot published the *Liber Gradualis* with a calmness, boldness, and prudence, which is revealed to us by the title itself: “*Liber Gradualis a S. Gregorio magno olim ordinatis, postea summorum Pontificum auctoritate recognitus ac plurimum auctus, cum notis musicis ad majorum tramites et codicum fidem figuratis ac restitutis in usum. Congregationis Benedictinae Galliarum praesidis ejusdem jussu editus Tornai 1883.*” “Gradual, formerly arranged by St. Gregory the Great; afterward recognized and much augmented by authority of the Supreme Pontiffs; with music composed in the ways of the ancients and restored according to the manuscripts, for the use of the Benedictine Congregation of France,

Published by order of its Abbot General. Tournai . . . 1883."

In this title every word counts: It is frank, for it does not conceal the fact that the new *Liber Gradualis* contains melodies of St. Gregory the Great restored according to the manuscripts;

It is bold, because it says so one month after the decree which disapproved these melodies;

It is prudent, because the *Liber Gradualis* did not in the least claim to impose itself upon the universal church, but was published by order of the Abbot of Solesmes, for the special use of his congregation.

I do not believe that I exaggerate, gentlemen, in saying that this was the serious moment in the history of the restoration. In so acting, Dom Couturier laid the official foundation upon which, after long and painful struggles, was to be based the liberating *Motu Proprio* of Pius X in 1903.

What would have happened if the Abbot of Solesmes, intimidated, paralyzed by discouragement and the loss of our friends, had stopped the publication of the *Liber Gradualis*? I know not. The Lord has a thousand means of reaching His ends. By this courageous act of faith in the final triumph of truth in the bosom of the Roman Church, our Abbot pierced the future and made certain the restoration of the liturgical melodies. Let us salute in passing the noble figure of this worthy successor of Dom Gueranger, to whom we owe so great a benefit.

The publication of this *Gradual* excited great irritation at Ratisbon. Naturally, for it was so much to the interest of the partisans of the Modern Medicean edition to spread the belief that *their* edition contained the *Cantum Gregorianum* "*quem semper Ecclesia Romana retinuit, proindeque ex traditione conformior naberi potest illi quem in Sacram Liturgiam summus Pontifex sanctus Gregorius invexerat.*" (Brief of August 14, 1871.) And now our attempt, now our labors, by re-establishing the Gregorian version in its primal purity, publicly gave them the lie direct. Henceforth, they felt, Solesmes was their enemy; nothing was left undone which might destroy its work, and represent the monks of that monastery as sons "in revolt" against the authority of the Holy See.

As for our friends, their courage had been slightly renewed by the action of the Abbot of Solesmes. Magazines, assemblies, and congresses discussed how the *Liber Gradualis* and the practical Method of Solesmes might be turned to account without disobeying the decree, so as to make the best possible use of the faulty editions spread throughout the various dioceses. But the comparison itself only led to a higher estimate of the primitive version of St. Gregory and to a severe criticism of all those modern editions, today defunct, which contained but a bare skeleton of the ancient liturgical melodies.

So much for the public. But what thought Leo XIII, the Holy Father?

His first act was praise, unreserved praise. On March 3, 1884, a few months after the publication of the *Liber Gradualis*, His Holiness addressed a brief to Dom J. Pothier, in which he praised the zeal and the intelligence of the author "in interpreting and explaining the ancient monuments of sacred music in their exact and ancient form, etc." The Holy Father added, moreover: "The Roman Church judges worthy to be always held in high honor this type of sacred melody, which is recommended by the name of St. Gregory the Great."

These words brought the monks of Solesmes relief and comfort. The Pope was saying all that he might say under existing conditions, in view of the thirty-year privilege accorded the Medicean edition; we could expect no more. He said: "Let them pass: hands off!" It was a permission to go on. We were reassured: we had only to sing in our Benedictine churches the Benedictine edition, and to continue our labors in peace.

Unfortunately this excellent situation was well-nigh compromised by ill-advised friends, who tried to interpret this brief as an appreciation almost equivalent to that given the Neo-Medicean edition. Their comments were imprudent and excessive; and we took no part in them. Our adversaries exaggerated these still more—used them to their own advantage—and on May 3 of the same year they obtained a second brief addressed to Dom Joseph Pothier, and explanatory of the first.

In this the Holy Father confirmed the praises contained in his first brief: "However," said His Holiness, "in order to prevent this Letter from giving occasion to false interpretations, We have thought best . . . to notify you . . . that We have had no intention of departing, in any particular whatever, from the published Decree . . . *Romanorum Pontificum sollicitudo*, and that We had not intended to approve, for use in the Sacred Liturgy, the Gradual which has been offered to Us. . . ." etc.

Which means clearly enough: Rome has given its approval and a privilege for thirty years to the Neo-Medicean edition. I cannot now approve another. Wait; be patient!

This letter simply put things back *in statu quo*. The *Liber Gradualis*, praised by the Holy Father, was to stand on its own feet, and to move slowly over the whole world, despite the innumerable obstacles raised by its adversaries. The Gregorian melodies by their own beauty were to win the esteem of all Catholic musicians. With time, success would be assured.

Still, this success must be made ready and hastened. After all, canonical discussions of briefs, of decrees, of personal interpretations, were secondary; the chief question lay in the intrinsic value of two opposing editions. If we should succeed in proving clearly that the melodies of the Neo-Medicean were but a wretched caricature of the primitive chants, the game would be won: at one stroke all decrees would crumble; for Rome, once in possession of all the elements of the question, would never permit, as events have well shown, that chants unworthy of divine worship should be used in Catholic churches. Mistress and guardian of the Arts, she holds these sacred melodies in trust; and will restore them to honor as soon as they have been restored to their ancient beauty, and have been proved authentic, not only *canonically*, but *historically*.

To this purely scientific field, then, the combat was to be transferred; there we were certain of victory. Besides, the modern Mediceans were triumphant enough to draw us thither. After their supreme claim of *authority*, which for reasons of

respect we would not answer, their favorite arguments were these:

(a) That the edition of Solesmes could not obtain the chant of St. Gregory, because that chant was lost.

(b) That even were it found, the manuscripts which contained it could not be deciphered.

To these unfounded assertions an answer was needed, but one to which no reply was possible. Newspaper articles—reviews? Everybody was tired of them. This kind of light weapon would no longer do. The struggle had lasted fifteen years (1868-1884). It must end. Fifteen years more and the famous thirty-year privilege would expire: by that time Rome must be made to see the light, and so clearly that Truth, as mistress, would triumph there.

But what engine of war could overturn all obstacles and hasten victory? A sort of scientific "tank" must be found, powerful, invulnerable, capable of crushing all hostile arguments.

A few young monks of Solesmes conceived this new machine and devoted themselves to its launching. It was called *Paléographie Musicale*. It was to publish in phototype the principal manuscripts of the Gregorian Chant, with commentaries.

Dom Couturier, still our Abbot, upheld us with all his might. At Rome itself, His Eminence Cardinal Pitra enthusiastically applauded us; and for our part, in order to demonstrate that we were submissive sons of the Holy See and that we were undertaking this great work only for the honor and glory of the Holy Church, we turned our eyes towards its august head, praying him to bless our work and to accept it in homage. The name and the blessing of Leo XIII, placed at the head of our paleographic collection, gave it its best protection.

The first volume to be published was a Gradual of the tenth century, from the library of the Abbey of St. Gall, which, about 790, had received the Roman Chant directly from Rome. Comparison of this manuscript with our *Liber Gradualis* proved that we had reprinted, note for note, group for group, the true melodies of the Roman Church.

A proof so decisive should convince, it would seem, the most obstinate. It did not. The Neo-Mediceans contended that a single manuscript proved nothing; that, moreover, manuscripts scattered over the whole world *did not agree* among themselves; and that, in view of these divergences, the restoration of the true Gregorian Chant was impossible.

How was an assertion so unfounded to be refuted? How publish the hundreds of manuscripts dispersed in the libraries of every land?

Nevertheless, the challenge was accepted. A piece of music was chosen (the melody of the Response—Gradual *Justus ut Palma*), and reproduced from 219 antiphonaries of diverse origins, dating from the ninth to the seventeenth century. In this inquiry, all the churches, Italian, Swiss, German, French, Belgian, English, Spanish, were called to witness; and all testified in favor of the Gregorian musical tradition of the Roman Church by contributing to our collection with the exception of some insignificant variants of detail, *always the same melody*—that of the Solesmian *Liber Gradualis*.

The proof was established for all right-thinking minds.

When the Benedictines had ascertained the outward form of the melody and its historical authenticity, they went further. By means of exact analyses, which entered into minutest details, they rediscovered the laws of composition of this ancient musical language—the rules whereby the words were applied to the melody; the rules of tonic accent; the rules regarding weak penultimate syllables; the rules governing the *cursus* in the melody, as conforming to the *cursus* of the text.

In the structure of these chants, they established a whole series of ingenious and artistic processes transferred from language to music: for example, in a certain given melodic formula, suppressions or additions of notes required by modifications of the text; or again, contractions or permutations of notes or groups; all of which the composers employed according to rules which were completely and adequately verified by numberless examples drawn from the most ancient Gregorian pieces.

These unexpected discoveries came just in time. In them the defenders of Gregorian art had the luck to possess a

whole armory of weapons of the finest temper, a full array of evidence, new and irrefutable, to bear witness against the Neo-Medicean edition, and to save from shipwreck this art, this priceless treasure of the Church. Until then the *Paleographic Musicale* had worked defensively and reconstructively; henceforth, it was in a position to take a vigorous offensive, and to become that engine of war of which I just spoke to you, destined to annihilate the spurious Gregorian Chants of the edition of Ratisbon.

To accomplish this, all that was needed was to set up comparative tables between the two editions. On the one hand, the ancient version with a short account of its laws of composition; on the other hand, the Neo-Medicean version, with its mutilations and its absolute ignorance of the rules. There was no need of talk; the mere sight of the tables carried conviction.

The Caecilia of Colmar summed up clearly the impression generally made by this synoptical arrangement: "The fifth table presents a musical phrase of the Vth mode, under the melody of which are placed twenty-three different texts. Here we find *intonation*, *recitation*, and *cadence*, perfectly distinguished: a definite musical structure. But while a single musical phrase of the manuscripts suffices for these twenty-three texts, the Ratisbon edition brings in a different chant for each of them, with important and arbitrary changes in the beginning, the middle, and the end of the versicle. A glance is enough to show that the Ratisbon edition, which, by reason of its abbreviations, is supposed to make Gregorian Chant easier, on the contrary, increases its difficulties frightfully. While the manuscripts give memory its proper function, by allowing a large number of texts to be grouped under a single melody, the Ratisbon edition absolutely rejects all the assistance that memory might afford, forces it to begin the study of the chant all over again for each new text, and, what is more, confuses and puts out the most practised musician."

These tables were the *coup de grace* of that poor edition: from the scientific point of view there was nothing left of it.

At the same time, they refuted all the empty arguments upon which it claimed support.

It was supposed to have superior artistic beauty, but now it was proved to be only confusion and disorder.

It was supposed to be easier; and now by this disorder, it was shown to have multiplied difficulties "frightfully."

All that remained was its canonical authority; and in proportion as all other arguments crumbled under their feet, the partisans of the Neo-Medicean clung to this one. To all objections they kept answering: "Authority! authority!" To this, out of respect, we had no desire to answer; we kept waiting until Providence should furnish us the opportunity to enter into direct relation with this authority, which always and in all things seeks the truth. And now the hour of this beneficent Providence had come.

The first four volumes of the *Paléographic Musicale*, containing the researches of which I have spoken, had been published in five years, 1889-1894; with them hope had once more, little by little, taken possession of our hearts, and with our friends we could see dimly a favorable outcome for our painful ordeal. In the meanwhile, the search for the two hundred *Justus* had required us to make journeys to the libraries of Europe. We could not neglect Italy, Rome above all; and in 1890 Dom Couturier had sent thither two young monks, whom I am permitted to name, Dom Cabrol and myself—Dom Cabrol, now Abbot of Farnborough. They arrived in Rome toward the end of January, 1890. Their single aim was to reap the harvest of manuscripts and of *Justus* for the second and third volumes of the *Paléographie*, and they were resolved to hold to this aim.

A personal recollection: On the road to Turin, a kind Salesian had given me the address of the Reverend Father A. de Santi, Jesuit of the *Civiltà Cattolica*, to whom in 1887 the Holy Father had entrusted the task of treating in this review questions of religious music, and to *defend*, I was told, the *Neo-Medicean edition*. Father de Santi was already an important person, and the day after our arrival in Rome we paid him a visit. A long conversation showed us that the person with whom we had to deal was not blinded by passion, and was not beyond conviction: what he sought was the truth. He acknowledged the order which we had received from Leo

XIII, and he desired to obey it. While he recognized, in his candor, the superior value of our *Method*, he did not appreciate as yet the superiority of the Solesmes edition, and for the time being he desired to study, that he might best serve the cause of art and of the Church. Altogether, he was the Holy Father's right-hand man, and through him it might perhaps be possible to reach His Holiness and in time to enlighten him upon the true state of affairs.

But the situation was about to change, and events were to move quickly. The two Benedictines had taken up quarters at the French Seminary of Santa Chiara. They were careful not to make the slightest propaganda. At Rome, they thought, it was only proper to be prudent. How simple minded they were! They had been at the seminary only a fortnight when the Reverend Father Superior invited them to give a lecture to the pupils upon the subject of the Chant. Surprise, hesitation on the part of the Benedictines. The Superior insisted—reassured them as to the danger. In short, the lecture was given—purely scientific, you may well believe. Attracted by this beginning, some of the students had themselves initiated into the secrets of Gregorian melody. Astonished and delighted, they saw their numbers grow, a Schola was formed, and with the *Liber Gradualis* of Solesmes in their hands, its members sang the Mass *Reminiscere*, and sang it successfully.

This beginning encouraged our young people, and they prepared the magnificent *Mass Laetare*; I drilled them; they were enthused; they wanted an audience. Behold! They have become apostles. They invited their fellow students in the Roman College, and *Laetare Sunday* found the pupils of the various colleges of Rome assembled in the Chapel of the French Seminary. All colors are represented there; several even are clad in red. They and their choirmaster were Germans, destined to propagate the Neo-Medicean edition. The Reverend Father de Santi was present, well placed, surrounded by musical authorities. Our Schola outdid itself; the performance was a triumph for our ancient Gregorian Chant. "It is evident," said Father de Santi after the Mass, "that this Chant will one day be that of the Roman Church."

At once the Superior decides definitely that the Schola is to be maintained: It is to sing from the *Liber Gradualis* of Solesmes, and the Solesmes *Kyriale* was adopted for the whole choir. And this at Rome!

Henceforth every Sunday drew new hearers to Santa Chiara. All were struck, all were ravished with the beauty of the Gregorian melodies. Soon the French Schola became well known at Rome; it was often invited to take part in ceremonies, and before very long even had imitators and rivals. Its head at that time was a young student, the Abbé Ginisty, today Bishop of our glorious city of Verdun. He himself later told the story of this introduction of the Solesmian Gregorian Chant into the French Seminary: "It is the sweetest memory of our clerical youth," he wrote in 1904, under Pius X, "and also the greatest honor, to have been at Rome itself . . . among the workers—among the least of them, it is true—for this restoration which is today being completed; and we are happy to have helped to realize in, though but a narrow sphere, yet precisely and in advance the very program marked out by the Sovereign Pontiff (Pius X)."

The next year, 1891, offered to the Benedictines and to the Schola of the French Seminary a providential occasion for the winning of fresh victories. The Holy Father, too, took advantage of it to manifest his attitude in a manner as striking as possible under the circumstances. A great Congress was to be held in Rome for the thirteenth centenary of the exaltation of St. Gregory, and in this, naturally, the Gregorian Chant held a prominent place. On the 29th of January, at the inaugural session at the French Seminary, in the presence of the Prefect of the Congregation of Rites and of Cardinal Parocchi, the Pope's vicar, the Reverend Father Grisar, of the *Civiltà*, publicly praised the book of Melodies Gregorienes, by Dom Joseph Pothier; made formal mention of the liturgical and musical studies of the Benedictines of Solesmes and of their Paléographie Musicale; and, finally, he was not afraid to congratulate the young students of the Seminary. "It is known in Rome," said he, "with what artistic perfection and with what deep piety they render in their Church of Santa Chiara the ancient Gregorian melodies."

Such an opening of the celebration gave reason to anticipate that it would be truly worthy of our great St. Gregory; and indeed, on the 5th day of the following March, at another session, it was the students of the *Vatican Seminary* who offered to the Sovereign Pontiff a "specimen of sacred music," under the direction of the Reverend Father de Santi. The first part of the program took up the Gregorian Chant. Father de Santi, in bold outlines, sketched its history and made a comparison, striking in its truth, between Gregory the Great and Leo XIII; the first of whom presided at the organization of its melodies, and the second at their renaissance: The "*Revertimini ad fontes S. Gregorii*," he said, in substance, "is the pass-word given out by the Pontiff; under his rule, archaeologists have searched antiquity, have discovered and have deciphered the manuscripts; better still, they have re-discovered the rhythm and restored the life of the ancient melodies." "The Gregorian notes," the orator exclaimed, carried away by his subject, "were like unto that field of scattered and dry bones which Ezekiel saw: *Fili hominis, putasne vivent ossa ista?* 'Son of man, dost thou think these bones shall live?' and a new Ezekiel came and answered: '*Ecce ego intromittam in vos spiritum et vivetis.*' 'Behold, I will cause breath to enter into you and ye shall live' (Ezekiel, 37). This new Ezekiel is Dom Joseph Pothier, of the Abbey of Solesmes"; and the orator developed this thought with irresistible eloquence.

Then Father de Santi rendered with his own choir two Gregorian melodies whose texts formed a part of the archives of St. Peters, and which conformed in every respect to the *Gradual* of Solesmes. Thenceforward his Schola followed the example of the French Schola.

Other similar renditions followed at Rome during the month of March. Cardinal Parocchi officially invited the French Seminary to adorn with its chants the celebrations of the centenary of St. Gregory upon the Caelian on the 11th and 12th of April. At the same time he directed an invitation to the Right Reverend Abbott of Solesmes, Dom Paul Delatte, begging him to be present personally or by his representative at these Gregorian celebrations.

In answer to this invitation, Dom Pothier and Dom Mocquereau left for Rome, and on the 5th day of April were at the French Seminary. Hardly had they arrived when they began rehearsals. The students, happy and proud of the privilege which the Cardinal Vicar had granted them, desired to show themselves worthy of such confidence. They devoted themselves with zeal and singleness of heart to all the drilling which was required of them. Well they knew that from their chants, from their successes, a great good might ensue for the Gregorian cause, whereof they were the chief promoters and chief representatives at Rome.

The effect of the Mass was decisive. "The students of the French Seminary," said *La Civiltà Cattolica*, "rendered their program admirably. They caused all their hearers to sense the beauty of the Gregorian melodies in their true rhythm, which to a large portion of the audience seemed a musical novelty, or rather a return to antiquity, deserving of the highest praise. Of this, we can bear witness, not only for ourselves, but in the name of many competent Maestri and good judges, with whom we have conversed about this rendition." The whole press was unanimous in its approval.

But the young artists were to receive a much higher reward. I quote Monsignor Ginisty, Bishop of Verdun, who was then their head: "To crown these celebrations worthily, the Sovereign Pontiff deigned to receive in private audience the members of the Congress, who were presented to him by Cardinal Parocchi. In a *written* address, His Holiness heartily praised the organizers of the Centenary, and was pleased to recognize officially its success. As regards sacred music, the Sistine Chapel received well-deserved compliments; and then Leo XIII expressed his great satisfaction in that the French Seminary had during the Gregorian celebrations sung on the Caelian Hill the Chant of St. Gregory, *restored to its pristine purity*. "*richiamato alla sua antica purezza*."

These words were not only a reward, but a reassurance and a ground for hope. At last we Benedictines and our friends were no longer "in revolt," no longer "Jansenistes," no longer "heretics" (for all this was at one time said of us); on the contrary, our feet were set upon the good path—we had

heard it from the mouth of the Holy Father himself—in the path marked out by the successor of St. Gregory. We were merely profiting by that liberty which he had so often affirmed, and which now kept assuring us that with the aid of God, a complete victory would not be long deferred.

We had to leave Rome, to be sure, but we left there a group of friends, devoted to the Gregorian cause, with the Reverend Father De Santi at their head. We knew that we had the confidence of the Holy Father. It was to him that the Vatican would send bishops who wished information upon the question of liturgical chant. During our sojourn, an English-speaking archbishop had gone to see him upon such an errand at the *Civiltà* and said to him: "I no longer understand how things go in Rome. Only a few years ago (1883) you were inviting us vehemently to take the Medicean edition, and here today all the honors are going to Solesmes. Yesterday the Cardinal Vicar (Parocchi) was telling me himself that the Medicean edition was the worst of all." And the good archbishop continued his lamentations. The Reverend Father De Santi enlightened him, consoled him, told him the whole truth; and the prelate went away distressed at having adopted the Neo-Medicean in his diocese, foreseeing that very soon he would have to discard it.

The Gregorian Centenary celebration was soon echoed throughout the world. The phrases: "Revertimini ad fontes S. Gregori," and "Richiamato alla sua antica purezza," were repeated in newspapers, periodicals, and speeches, and hopes were raised high everywhere. Our friends kept growing bolder and bolder; in the years which followed (I can only sum up rapidly now), Gregorian Congresses and performances were multiplied; and the admirers of the restored melodies became innumerable.

It was just during these years, 1892, '93, '94 and the *Paleographie Musicale* was publishing those comparative tables which proved fatal to the Medicean edition; the accusing light upon its faults exasperated its partisans; feeling that it was mortally wounded, they resolved to do the impossible in order to save it; and they had recourse to their single engine of war—authority.

At Rome, they were still very powerful. There, one man above all others gave them trouble—a Jesuit, the Reverend Father de Santi; they determined to get rid of him, and finally obtained his removal. On January 20, 1894, he left Rome, armed, to be sure, with the paternal benediction of the Pope, and remaining attached, at the Holy Father's express desire, to the board of editors of the *Civiltà Cattolica*. And his exile, if so it may be called, was to last but a few months.

Yet it was a bad beginning for the year, and it was to lead to worse, for the Mediceans meant to make good use of his absence.

This regrettable event did not damp the ardor of the Gregorianists; the light was so plain for right-thinking and well-informed minds, that the most earnest men, even certain canonists, as well as the most authoritative reviews, dared to demand openly the repeal of the decree "*Romanorum Pontificum sollicitudo*" (1883) and of the privilege of the publisher. And in this it was the spirit of faith, it was the Catholic spirit alone, that caused them to act and speak frankly and boldly. Let me give you an example:

The *Musica Sacra* of Ghent, published in Belgium under the patronage of the bishops, wrote these noble and loyal words (March, 1894, p. 65): "Moved by love of Holy Church—a sincere love which alone has guided us in these painful controversies—we believe it our duty at last to say a word, in all frankness and calmness, against such violent tirades and disingenuous dealings. Yes, the honor of the Sacred Congregation is concerned, but in a sense quite the opposite of that which is supposed. (It was believed that to alter their decision would be to forfeit honor): the honor of the Sacred Congregation demands that it repeal the decrees relative to the privileges of the Ratisbon publisher." And the editors went on to set forth, from the canonical point of view, the reasons which required such repeal. I shall spare you these reasons, gentlemen, and say merely that the editors had no difficulty in proving their point. In France, in England, even in Germany, other voices were heard, insisting upon the same point.

The answer, gentlemen, was a new decree: "*Quod Sanctus*

Augustinus," published July 7, 1894. It maintained the preceding decrees, and particularly that of 1883. . . . recommended anew to ordinaries the Neo-Medicean edition; but this time again it imposed nothing, and left action free. On this point, the Holy Father, despite the reiterated efforts of our adversaries to have their edition *imposed* upon the Catholic world, had remained inflexible: once more he showed what would be his final attitude when the thirty year privilege should have expired.

The Catholic world received this document quite differently from that of 1883. The former, it will be remembered, had produced a profound stupor; the new one brought sadness without surprise; the movement of the Renaissance was scarcely retarded; rather it continued with even greater energy than in the past. The debates which had lasted for more than eleven years had thrown such light upon the *scientific*, *canonical* and *practical* situation, that doubt was no longer possible about the happy issue of this crisis. The enthusiasm in favor of the ancient melodies was too sincere, too universal, to be stopped: the new Decree came too late. Victory had already been virtually attained. Moreover, men's eyes were no longer turned toward the Sacred Congregation of Rites; they were directed to the Vatican.

Now the entire world knew that in the Vatican Seminary the Gregorian melodies, so eagerly sought elsewhere, had found asylum, and that with the supreme authorization of the Roman Pontiff, the pupils of this seminary, pontifical among all others, admired them and skilfully and lovingly performed them. Besides, all knew that when the new Decree had appeared, the Holy Father had sent word to the Vatican Seminary to change none of its habits, and to continue as in the past to chant from the books of Solesmes.

A remarkable coincidence, and a consoling one for us: The very day, the 7th of July, when the Decree was promulgated at Rome, there arrived at our abbey a young priest named Dom Lorenzo Perosi, sent by His Eminence the Cardinal Joseph Sarto, Patriarch of Venice, our future Pius X, to learn the Gregorian Chant of Solesmes. Some years later he was to be at the head of the Sistine Chapel.

The French Episcopacy, for its part, was moved no more by the second Decree than it was by the first. In France the dioceses, finding themselves all supplied with editions at the time when the thirty year privilege began (in 1870) took advantage of the liberty allowed by Rome to maintain the *status quo*. Of eighty-four dioceses, two only accepted the Neo-Medicean edition out of devotion and love for the Holy See, and with eyes closed.

However, the Gregorian movement was ever gaining in volume. A little more and the rising tide would carry everything with it. Even in Rome, the Vatican Seminary had imitators: at St. Anselm, at the French Seminary, at the South American Seminary, at the *Collegio Capranica*, etc., etc. Sometimes, here and there, out of prudence, out of deference for certain high and zealous Mediceans, the books of Solesmes were for a time closed; then, the danger past, the roughish younger set took to them again with greater joy and ardor.

The great Orders, Dominican, Cistercian, Franciscan, and almost all the Benedictine Congregations, both of men and of women, were coming back to the ancient melodies. The Carthusians had never given them up, and the Lazarists cultivated them with passion in their house at Paris and in their Seminaries and missions. As to the churches, it would take too long to enumerate the endless list of dioceses, cathedrals, parishes, universities, seminaries large and small, religious congregations of both sexes, which henceforth used them in the Mass. Decidedly, the old Roman melody had made its way everywhere—in Italy, in Switzerland, in Germany, even in Bavaria—two steps away from the citadel of Ratisbon; in Austria, in Spain, in England, where His Eminence Cardinal Vaughan would have no other chant but that of Solesmes when he decided to celebrate the divine office every day in his Cathedral. That is not all: henceforth, the Gregorian Chant spread beyond the borders of Europe and was heard in Africa, in Asia, in America.

In Europe a number of writers and artists of the lay world took pains to give it prominence: Charles Bordes in his *Tribune de St. Gervais*, founded in 1895; Camille Bellaigue in the *Revue des Deux Mondes*, Laloy, Combarieu, etc. It was

taught at the Catholic University of Freiburg, in the Catholic Faculty of Paris. The greatest artists and composers of this period: Gounod, Guilmant, Capocci, Perosi, Tinel, Vincent d'Indy, and the rest, labored at its restoration and sought in it their most notable inspirations.

Even the Anglican Church did not remain alien to the movement. In August, 1897, twenty-three Anglicans arrived at Solesmes for the purpose of hearing the choir of monks and of learning the theory and practice of Gregorian Chant. Two of them had already made their first appearance at the abbey in 1894, Mr. Briggs and Dr. Gibbs, whom I am happy to greet here, one of the organizers of this Congress. These voyages of our neighbors from across the Channel gave us great consolation because they furnished an occasion for several of them to return to the Roman Church.

Our little printing-office at Solesmes could not satisfy the demands which came to it from everywhere. The *Liber Gradualis*, timidly published in 1883 for the use of the Benedictine Congregation in France, had been reprinted in 1895 for the entire Church. Antiphonaries Roman and monastic, and Vesper books, had been brought forth, likewise a *Liber Usualis*, a parochial Mass book for small churches and for colleges, and then extracts from these books: a Kyriale, various services, a Holy Week book, etc.—in short, a whole series of Gregorian publications whose diffusion has showed plainly enough that the Gregorian melodies were more and more in favor with the Christian public. It became more and more evident that, thank God, these crises were about to end, and that triumph was near.

Ever since the year 1891, the year of the Congress for the Centenary of St. Gregory—some excellent minds in Rome had realized that from the beginning of this affair they had been badly advised. They regretted above all, in silence, the publication of the Decree *Romanorum Pontificum sollicitudo* of 1883. The new edition of Gardellini, "*Decreta Authentica Congregationis Sacrorum Rituum*," was being prepared; and there was some thought of not inserting this decree, and of thereby suppressing it. The events of 1894 put an end to this project. In 1899, at the very time when the Decree was to be

reprinted in the third volume of the collection, some of our friends raised anew at Rome the question of opportuneness. Several memoirs were presented to Cardinal Mazella, Prefect of the Sacred Congregation of Rites, who was well disposed toward Solesmes; one of them was signed by the pious Cardinal Richard, Archbishop of Paris. All were well received, and the suppression decided upon; in fact, in March, 1899, the sheets of the new edition went through the press, and the Decree of 1883 did not appear there.

The Decree of 1894 of *Quod S. Augustinus* was maintained out of regard for the cardinal who had signed it, and who was still living; but it was modified and softened so as to be rather favorable to the Gregorian thesis.

This victory, although incomplete, emboldened our friends to dare everything; besides it took from our adversaries their magnificent self-confidence. Shortly thereafter, the young Maestro Perosi achieved a truly bold stroke. Upon the occasion of the success of his Oratorio, the "Resurrection of Christ," Leo XIII had named him perpetual Master of the Sistine Chapel. In announcing this news to us, a friend wrote on his behalf that he had "firmly resolved to labor with all his powers . . . for the complete and early triumph of Solesmes." To this letter Dom Lorenzo Perosi had taken care to add his signature (December, 1898). On the 28th of May following (1899) the young Maestro kept his word, on the very day he took office. Upon the solemn occasion of the opening of the Council of (South?) American bishops in Rome in the Sistine Chapel, under his direction, in the presence of the Holy Father, the singers of the famous Schola performed for the first time in centuries several Gregorian melodies "brought back to their primitive purity." Thanks to Dom Perosi and to his devotion, the chants so long sung before Roman Pontiffs had once more taken their place, and had penetrated at last to the innermost sanctuary of the papacy.

We reach the eve of the year 1900, which brought the end of the thirty-year privilege. For the last year, a final and mighty effort to save the recommended edition was to be expected.

The Mediceans knew beyond a doubt, by the repeated checking of all their activities that neither the Sovereign Pontiff

nor the Congregation of Rites would ever consent to impose the abridged songbooks upon the Catholic world; and they gave up the idea. But, at least, they thought, could they obtain this imposition for the diocese of Rome? Their books had been edited by Palestrina; they contained the Chant of Paul V, which had become for thirty years, the "official" chant, the distinctively "Roman" chant; moreover, the publisher had struggled, toiled, suffered for the Holy See, for Rome. Did he not deserve a reward? For the future it would be a stepping stone: the example of Rome could in the long run carry with it other Catholic dioceses. It was a last card to play.

To prepare and assure the carrying out of this plan, zealous workers went to seminaries, colleges, and monasteries where the Gregorian melodies were being cultivated; they recalled the recommendations in favor of the "official" edition, the "Roman" edition which soon they added, would be imposed upon the diocese of Rome! These visits, this advice, which could not be overlooked, once more troubled men's spirits: the whole year 1900 was a painful one in Rome for those who favored the restoration.

At about this time also Monsignor Carlo Respighi, the Pontifical Master of Ceremonies, by the help of documents recently discovered, attacked sharply, and overturned the thesis of Ratisbon which affirmed that "Palestrina authority for the Medicean edition." His article, first published at Madrid in a Spanish review (*Ciudad de Dios*, September 1899) was later reprinted in Rome by the publishing house of Desclée. Soon after, at the beginning of 1900, the Reverend Father Dom Raphael Molitor, of the Abbey of Beuron, brought new proofs to the debate, and upon this point attained absolute demonstration. Thus, the last historical rampart behind which the Neo-Medicean edition kept sheltering itself was breached.

There remained the danger, serious and threatening—of imposition upon the diocese of Rome. Once again this danger was momentarily removed. After repeated and urgent proceedings against the plan, high authority declared that "if the imposition upon Rome had been decided, at least it would be deferred for the time being." The threat was still imminent. Yet we were almost at the end of this thirty year

crisis, and it was destined to be followed by a peace which was to be complete and definitive.

At the beginning of January, 1901, the seminaries were still laboring under this painful impression. To dissipate it His Eminence Cardinal Parocchi requested of the Holy Father, January 12, 1901, a declaration of policy with regard to the Gregorian question; he wished to give a pertinent answer to the rectors, who kept incessantly consulting him. The Holy Father answered: "Say from Us that they are to stop troubling the colleges; say to the rectors and to others who are interested in the colleges that they are not to disquiet themselves, but are to sing and cause to be sung whatever they deem best and most suitable. . . . New Decrees? No, We shall issue none; We must find a way other than that which has been followed hitherto; and upon this We ourself shall take thought."

The orders of Leo XIII were carried out punctually, to the delight of all. Only a few days after these words of deliverance had been pronounced, we at Solesmes were officially invited to send to the Holy Father without delay a memorandum relating in some detail all our labors—scientific, theoretical and practical, in favor of the Gregorian Renaissance. At the beginning of February the same year, this memoire, signed by the most Reverend Abbot Dom Paul Delatte, in the name of the Paleographic School of Solesmes, was in the hands of Cardinal Satolli, Prefect of the Sacred Congregation of Studies, who undertook to present it to the Holy Father. It was presented on the 23 of March and was kindly received. Finally, on the 17 of May following, His Holiness answered by the Brief "Nos Quidem," addressed to the most Reverend Father Delatte, Abbot of Solesmes.

Permit me, gentlemen, to read you the estimate of this decisive brief given by the Civiltà Cattolica:

Those who have kept up with the facts of the thirty-year controversy upon Gregorian Chant will be forced to admire in this very important document the lofty wisdom, together with the exquisite delicacy of wording and phrasing, with which His Holiness has deigned to resolve a question which long seemed insoluble, or at the very least, and in many ways, exceedingly thorny.

Leo XIII praises amply the long and arduous labors which the Benedictines have devoted to the restoration of the traditional melodies of St. Gregory, as they are found in the ancient books of the Church, and this not only from the point of view of purely theoretical studies, but also from that of practical daily use in the sacred liturgy. Today this use has already spread far and wide, thanks to the beautiful and careful editions of liturgical chant published at Solesmes, and to the remarkable ease with which Gregorian melodies may be rendered in accordance with the method taught by these monks.

Consequently the beauty and the sweetness of these original melodies, as well as the virtue which they possess in themselves to clarify and vivify the words of the liturgy, and thereby to arouse religious feelings in the soul of the faithful—all these are expected by the Sovereign Pontiff to enhance notably the splendor of our worship. With this in view, he sets up the work of the Benedictines of Solesmes as a pattern of Gregorian studies, and in words of great kindness exhorts all who feel themselves capable of doing anything in this matter, especially the members of the clergy, both secular and regular, to concur together, by efforts undertaken *solenter et libere*, skillfully and freely—with the assurance that they will be useful, and without any fear that they shall henceforth find themselves in any manner thwarted, provided that they keep always mutual charity and the submission and respect due to the Church.

The brief, “*Nos Quidem*,” is therefore not only a well deserved eulogy of the monks of Solesmes, it is also a lesson for us all. It points the way which for the future should be followed by all friends of the Gregorian melodies, the only way which can lead to acceptable results, that is, the way of knowledge and of skill, of history and of tradition.

The struggle has ended; the Papal intent is triumphant; the Catholic world accepts it with joy and at once sets to work to realize it.

Among those who set to work without delay, I am happy to mention in the very first place His Eminence Cardinal Gibbons. I read from the Roman correspondence of the *Univers* of Paris: “Last Sunday (June 9, 1901) (consequently only a few days after the publication of the brief *Nos Quidem*) His Eminence Cardinal Gibbons, accompanied by two Sulpician priests, paid a visit to the Latin American *Collegio Pio*, which is the South American Seminary. The cardinal had expressed a wish to hear Gregorian melodies chanted by the students according to the method of the Benedictines of Solesmes. . . . At the end of this musical performance, His Eminence made an address to the students of the Latin American college, and

commented upon the very recent Brief of Leo XIII to Dom Delatte, adding that what he had just heard confirmed him in his intention to introduce into the Baltimore Seminary the traditional melodies of the Church according to the method of Solesmes."

It seems to me, gentlemen, that the germ of the magnificent ceremonies which are unfolding before our eyes was in the decision taken by His Eminence Cardinal Gibbons. His Eminence followed out obediently the intent of the Holy Father as soon as that was fully manifested, and his obedience drew America in its train. *Vir obediens loquetur victorias.*

And now, gentlemen, you know the rest. Events are still too recent not to be in everybody's memory. It is enough to recall them rapidly—they speak for themselves with an eloquence of their own.

Leo XIII (20th July, 1903) did not have time to finish his plans for restoration. Providence reserved this joy for his glorious successor, Pius X, and you know what eagerness and what liberality he brought to this work. Scarcely upon the Pontifical throne, this new Gregory launched his memorable *Motu Proprio* upon sacred music at the feast of the Roman virgin, St. Cecilia, November 22, 1903. There the place of honor was held by the Gregorian melodies. February 24, 1904, upon the order of the Holy Father, the Sacred Congregation of Rites declared that the editions of Solesmes were in conformity with the *Motu Proprio*. Then came April, 1904, the unforgettable festivals upon the Centenary of the death of St. Gregory the Great, with the Papal Mass at St. Peter's on Monday, the 11th of April, "festivals which were celebrated," Pius X said afterwards, "in order to consecrate the beginnings of the restoration of Gregorian Chant." This Mass was the culminating point of this apotheosis of the ancient Gregorian melodies. I was there, gentlemen. It was *incomparable*; nothing in the most beautiful dreams of our days of toil came near the triumphal, the royal, the pontifical glories which in honor of Gregory the *Incomparable*, "*Viri incomparabilis*," says the Martyrology, were unrolled before us. Then, to crown the whole, to perpetuate in the ceremonies of all the churches the songs which had just been honored, came the *Motu Proprio* of the 25th of April, which decrees

and organizes the Vatican edition, and marks out the general rules according to which it is to be composed. Finally on the 22nd day of May there issued a new brief to the Most Reverend Dom Delatte, which entrusts to the Benedictine Congregation of France, and especially to the Monastery of Solesmes, the editorship of this new edition.

Before receiving his eternal reward, Pius X had the consolation of approving and imposing the Gradual and Antiphonary. He also gave his blessing January 4, 1911, to the beginnings of the Pontifical School of Sacred Music at Rome, upon which he built the greatest hopes for the realization throughout the whole world of the prescriptions of the *Motu Proprio*.

Benedict XV continues today the tradition of Pius X: "It is at least an equal kindness which the school has met with at the hands of His Holiness, (who) considers it as a very precious heritage from his holy predecessor."

Furthermore, the Vatican Edition is making progress: the editing of the books which are still to appear continues to be entrusted to the Benedictines of the Abbey of Solesmes at Quarr Abbey. Under the reigning Pope there have already appeared, 1916, the chants of the Passions, *Cantus Passionis Domini Nostri Jesu Christi*, restored to their pristine simplicity. The work upon the *Liber Nocturnalis* is well advanced. In a few months the Vatican Press will give us the book containing the entire Holy Week services, and the remainder will follow shortly. And thus will be completed the ideal of the last four Roman pontiffs.

My part as historian has ended; will you now, gentlemen, permit me to be a prophet? In the presence of so magnificent a manifestation, there is no need of a light from on high to pierce the future. In the question of Gregorian music, Rome is your signal light, the *Motu Proprio* your guide; the whole American Catholic people with their bishops at their head show today that they are determined to follow it. Very soon, to serve this general desire, you will have in your seminaries, your parishes, your communities, many professors able to teach you. Neither knowledge, nor devotion, nor even money will be wanting to bring to its accomplishment this great ar-

tistic and liturgical work. Doubtless there will be difficulties, there will be contradictions, there will be faintings by the way; you will need patience, you will need time; but you will triumph in the end because you are Americans and Roman Catholics, and because you know how to will and to achieve. Yes, it will not be long, for in your country things move quickly—it will not be long before the United States and all the nations of America shall sing unanimously the ancient Gregorian Chant, the joy of the ancient Christian world. This is my prophecy! It shall be fulfilled—it shall be fulfilled to the Glory of God.

PASTORAL LETTER
OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)
JUSTICE

The obligation to give every man his due is binding at all times and under all conditions. It permits no man to say, I will be just only when justice falls in with my aims, or furthers my interests; and I will refrain from injustice when this would expose me to failure, to loss of reputation or to penalty enacted by law. The obligation is binding in conscience, that representative of God which He has established in our innermost selves, which requires our obedience not merely out of self-respect or as a matter of our preference, but as speaking in His name and expressing His mandate.

Let this spirit of justice and conscientious observance prevail in the dealings of man with man: it will soon determine what practices are honest, what methods are justified by the necessities of competition, by economic law, by opportunity of profit, by the silence of the civil law or the laxity of its administration. It will weigh in the same even balance the deeds of every man, whatever his station or power; and it will appraise at their true moral value all schemes and transactions, whether large or small, whether conducted by individuals or groups or complex organizations.

The same spirit of justice that condemns dishonesty in private dealings must condemn even more emphatically any and every attempt on the part of individuals to further their interests at the expense of the public welfare. The upright citizen refuses as a matter of conscience to defraud his neighbor, to violate his pledges or to take unfair advantage. Likewise, in his business relations with the community as a whole, whatever the character of his service, he is careful to observe the prescriptions of justice. He feels that if it is wrong to overreach or circumvent his brother in any matter, the wrong is not less but far more grievous when inflicted on the commonwealth.

ORIGIN OF AUTHORITY

The true remedy for many of the disorders with which we are troubled is to be found in a clearer understanding of civil authority.

Rulers and people alike must be guided by the truth that the state is not merely an invention of human forethought, that its power is not created by human agreement or even by nature's device. Destined as we are by our Maker to live together in social intercourse and mutual cooperation for the fulfilment of our duties, the proper development of our faculties and the adequate satisfaction of our wants, our association can be orderly and prosperous only when the wills of the many are directed by that moral power which we call authority. This is the unifying and coordinating principle of the social structure. It has its origin in God alone. In whom it shall be vested and by whom exercised, is determined in various ways, sometimes by the outcome of circumstances and providential events, sometimes by the express will of the people. But the right which it possesses to legislate, to execute and administer, is derived from God himself. "There is no power but from God; and those that are, are ordained of God" (Romans xiii, 1). Consequently, "he that resisteth the power, resisteth the ordinance of God" (*Ibid.*, 2).

POWERS OF THE STATE

The state, then, has a sacred claim upon our respect and loyalty. It may justly impose obligations and demand sacrifices, for the sake of the common welfare which it is established to promote. It is the means to an end, not an end in itself; and because it receives its power from God, it cannot rightfully exert that power through any act or measure that would be at variance with the divine law, or with the divine economy for man's salvation. As long as the state remains within its proper limits and really furthers the common good, it has a right to our obedience. And this obedience we are bound to render, not merely on grounds of expediency but as a conscientious duty. "Be subject of necessity, not only for wrath but also for conscience sake" (*Ibid.*, 5).

The end for which the state exists and for which authority is given it determines the limit of its powers. It must respect and protect the divinely established rights of the individual and of the family. It must safeguard the liberty of all, so that none shall encroach upon the rights of others. But it may not rightfully hinder the citizen in the discharge of his conscientious obligation, and much less in the performance of duties which he owes to God. To all commands that would prevent him from

worshipping the Creator in spirit and truth, the citizen will uphold his right by saying with the Apostles: "We ought to obey God rather than men" (Acts v, 29).

Where the state protects all in the reasonable exercise of their rights, there liberty exists. "The nature of human liberty," says Leo XIII, "however it be considered, whether in the individual or in society, whether in those who are governed or in those who govern, supposes the necessity of obedience to a supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil; and so far from destroying or even diminishing their liberty, the just authority of God over men protects it and makes it perfect" (Encyc., *Libertas praestantissimum*, June 20, 1888).

The state itself should be the first to appreciate the importance of religion for the preservation of the common weal. It can ill afford at any time, and least of all in the present condition of the world, to reject the assistance which Christianity offers for the maintenance of peace and order. "Let princes and rulers of the people," says Pope Benedict XV, "bear this in mind and bethink themselves whether it be wise and salutary, either for public authority or for the nations themselves, to set aside the holy religion of Jesus Christ, in which that very authority may find such powerful support and defense. Let them seriously consider whether it be the part of political wisdom to exclude from the ordinance of the state and from public instruction the teaching of the Gospel and of the Church. Only too well does experience show that when religion is banished, human authority totters to its fall. That which happened to the first of our race when he failed in his duty to God, usually happens to nations as well. Scarcely had the will in him rebelled against God when the passions arose in rebellion against the will; and likewise, when the rulers of the people disdain the authority of God, the people in turn despise the authority of men. There remains, it is true, the usual expedient of suppressing rebellion by force; but to what effect? Force subdues the bodies of men, not their souls" (Encyc., *Ad beatissimi*, November 1, 1914).

CHARITY

The spiritual endowment of man, his rights and his liberties, have their source in the goodness of God. Infinitely just as

Ruler of the world, He is infinitely good as Father of mankind. He uses His supreme authority to lay upon men the commandment of love. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: thou shalt love thy neighbor as thyself" (Matth. xxii, 37-39).

Let us not persuade ourselves that we have fully complied with the divine law in regard to our relations with our fellowmen, when we have carefully discharged all the obligations of justice. For its safeguard and completion the stern law of justice looks to the gentler but none the less obligatory law of charity. Justice presents our fellowman as an exacting creditor, who rightly demands the satisfaction of his rightful claims. Charity calls on us as children of the one universal family whose Father is God, to cherish for one another active brotherly love second only to the love which we owe to Him. "It is not enough," says St. Thomas, "that peace and concord reign among the citizens: love also must prevail. Justice prevents them from injuring one another; it does not require them to help one another. Yet it often happens that some need aid which falls under no obligation of justice. Here charity steps in and summons us to further service in the name of the love we owe to God" (*Contra Gentes* iii, 129). Though different in kind from justice, the precept of charity imposes duties which we may not disregard. To love thy neighbor is not simply a matter of option or a counsel which they may follow who aim at moral perfection: it is a divine command that is equally binding on all. It extends beyond kindred and friends to include all men, and it obligates us in thought and will no less than in outward action.

As commonly understood, charity is manifested in deeds that tend to the relief of suffering in any of its various forms, or that provide opportunities of advancement for those who have none or that add somewhat to the scant pleasure of many laborious lives. And these beyond question are deeds that deserve all praise. But it is in the source whence they come, in the good will which prompts them, that the essence of charity consists. We may love others from a sense of our common humanity, from sympathy, from natural pity for pain and distress. Yet this benevolence is securely based and immeasurably ennobled

when it is quickened with the higher motive of love for God, the heavenly Father. Then the pale form of altruism or humanitarianism is replaced by the divine presence of charity.

By its very nature charity is a social virtue. Wherever a social group is formed—in the home, the community, the civic association—good will is a necessity. It is charity rather than justice that overcomes selfishness, casts out rancour, forbids hatred, clears away misunderstanding, leads to reconciliation. After justice has rendered impartial decision, it is charity that brings men back to fellowship. And if at times it be fitting that mercy should season justice, the quality of mercy itself is but charity touched to compassion.

THE LAW OF THE GOSPEL

The law of charity is essentially the law of the Gospel, the "new commandment" which Jesus gave His disciples. It is the distinctive badge of the Christian: "By this shall all men know that you are my disciples, if you have love one for another" (John xiii, 35). And more than this: the Incarnation itself was evidence of the divine good will toward men: "By this hath the charity of God appeared toward us, because God hath sent His only begotten Son into the world that we may live by Him" (I John iv, 9).

It is therefore significant that, as the world moves farther away from Christ and loses the spirit of His teaching, there should be less and less of the charity which He would have His disciples to practice. On the other hand, we, as Christians, must ask ourselves whether we have so fully observed the "new commandment" of love as to leave the world without excuse for its unbelief. There are countless forms of charity which seek no publicity and ask no earthly reward: these the world could hardly be expected to know. But it cannot help seeing such evidences of love as appear in the ordinary conduct of genuine Christians, in their daily intercourse, their speech and habits of thought. That men in exceptional conditions should rise to great heights of self-sacrifice is proof indeed of a natural disposition, which may remain latent until it is stirred into action by sudden disaster or national peril: then it becomes heroic. Charity, however, does not wait for such occasions; it finds its opportunity in season and out of season, and it makes heroes of

men in peace no less than in war. This, then, should be our concern, this constant exercise of good will toward all men, that they may see in us the disciples of Christ and be led to Him through the power of love.

SOCIAL RELATIONS

The security of the nation and the efficiency of government for the general weal depend largely upon the standards which are adopted, and the practices which are admitted, in social relations. This is characteristic of a democracy, where the makers of law are commissioned to do the will of the people. In matters pertaining to morality, legislation will not rise above the level established by the general tone and tenor of society. It is necessary, then, for the preservation of national life that social morality, in its usage and sanction, be sound and steadfast and pure.

MARRIAGE

This aim can be accomplished only by reaching the sources in which life has its origin, and from which the individual character receives its initial direction. As the family is the first social group, it is also the center whose influence permeates the entire social body. And since family life takes its rise from the union of husband and wife, the sanctity of marriage and of marital relations is of prime importance for the purity of social relations.

The esteem in which marriage is held furnishes an index of a people's morality. If honor and respect be due an institution in proportion to its sacredness, its significance for human happiness and the measure of responsibility which it implies, marriage must claim the reverence of every mind that is capable of paying tribute to anything good. A lowering of the general estimate is a symptom of moral decline.

That such a lowering has taken place is due, in part, to the disregard of those requirements which even the prospect of marriage imposes. While emphasis is laid, and rightly, upon physical qualifications, not sufficient importance is attached to moral fitness, the real basis of marital happiness.

It is essential, in the first place, that clean living before marriage be equally obligatory on men and women. The toleration of vicious courses in one party while the other is strictly held

to the practice of virtue may rest on convention or custom; but it is ethically false, and it is plainly at variance with the law of God, which enjoins personal purity upon each and all.

Those who contemplate marriage should further make sure that their motives are upright. Where the dominant aim is selfish, where choice is controlled by ambition or greed, and where superficial qualities are preferred to character, genuine love is out of the question: such marriages are bargains rather than unions, and their only result is discord.

The same consequence may be expected from one-sided views of the marital relation. It is a vain idealism that anticipates joy in perfection, but takes no thought of the mutual forbearance which is constantly needed, or of the courage which trial demands, or of the serious obligations which family life implies. Illusion in such matters is the worst kind of ignorance.

On the other hand, it is idealism of the truest and most practical sort that sees in marriage the divinely appointed plan for cooperating with the Creator in perpetuating the race, and that accepts the responsibility of bringing children into the world, who may prove either a blessing or a curse to society at large.

Where such ideals prevail, the fulfilment of marital duties occasions no hardship. Neither is there any consideration for the fraudulent prudence that would improve upon nature by defeating its obvious purpose, and would purify life by defiling its source. The selfishness which leads to race suicide, with or without the pretext of bettering the species, is, in God's sight, "a detestable thing" (Gen. xxxviii, 10). It is the crime of individuals for which, eventually, the nation must suffer. The harm which it does cannot be repaired by social service, nor offset by pretended economic or domestic advantage. On the contrary, there is joy in the hope of offspring, for "the inheritance of the Lord are children; and His reward, the fruit of the womb" (Ps. cxxvi). The bond of love is strengthened, fresh stimulus is given to thrift and industrious effort, and the very sacrifices which are called for become sources of blessing.

For the Christian the performance of these duties is lightened by the fact that marriage is not a mere contract: it is a sacrament and therefore, in the truest sense, a holy estate. It sanctifies the union of husband and wife, and supplies them with graces

that enable them to fulfil their obligations. Hence it is that the Church invests the celebration of marriage with a solemnity becoming its sacramental importance, performs the sacred rite at the foot of the Altar, and unites it in the Nuptial Mass with the sublimest of religious functions.

Originating in such solemn circumstances, the family life receives, at its very inception, a blessing and a consecration. The "sacredness of home" has a definite meaning, deeper than its natural privacy, its intimacy and inviolability: the home is sacred because it is established with God's benediction to carry out His purpose in regard to mankind.

Public authority and social sanction unite to safeguard the home, to protect its rights and condemn their violation. But its strongest defense is in the keeping of those who make it, in their mutual fidelity and careful observance of their respective duties. These alone can ward off temptation and forestall the intrusion from without of influences which, through treachery, bring about ruin.

There is need of greater vigilance in protecting the home at this time, owing to conditions which tend to weaken its influence. The demands of industry, of business and of social intercourse subject the family tie to a strain that becomes more severe as civilization advances. Parents who are sensible of their obligations will exert themselves to meet external pressure by making the home more attractive. They will set their children the example of giving home their first consideration. And while they contribute their share of service and enjoyment as their social position requires, they will not neglect their children for the sake of amusement or pleasure.

In this matter we appeal with special earnestness to Catholic mothers, whose position in the home gives them constant opportunity to realize its needs and provide for its safety. Let them take to heart the words of Holy Scripture in praise of the virtuous woman: "Strength and beauty are her clothing. . . . She hath opened her mouth in wisdom and the law of clemency is on her tongue. She hath looked well to the paths of her house and hath not eaten her bread in idleness. Her children rose up and called her blessed; her husband, and he praised her" (Proverbs xxxi, 25-28). The home that is ruled by such a woman has nothing to fear in the way of domestic trouble.

DIVORCE

Of itself and under normal conditions, marital love endures through life, growing in strength as time passes and renewing its tenderness in the children that are its pledges. The thought of separation even by death is repugnant, and nothing less than death can weaken the bond. No sane man or woman regards divorce as a good thing; the most that can be said in its favor is that, under given circumstances, it affords relief from intolerable evil.

Reluctantly, the Church permits limited divorce: the parties are allowed for certain cause to separate, though the bond continues in force and neither may contract a new marriage while the other is living. But absolute divorce, which severs the bond, the Church does not and will not permit.

We consider the growth of the divorce evil an evidence of moral decay and a present danger to the best elements in our American life. In its causes and their revelation by process of law, in its results for those who are immediately concerned and its suggestion to the minds of the entire community, divorce is our national scandal. It not only disrupts the home of the separated parties, but it also leads others who are not yet married to look upon the bond as a trivial circumstance. Thus, through the ease and frequency with which it is granted, divorce increases with an evil momentum until it passes the limits of decency and reduces the sexual relation to the level of animal instinct.

This degradation of marriage, once considered the holiest of human relations, naturally tends to the injury of other things whose efficacy ought to be secured, not by coercion but by the freely given respect of a free people. Public authority, individual rights and even the institutions on which liberty depends, must inevitably weaken. Hence the importance of measures and movements which aim at checking the spread of divorce. It is to be hoped that they will succeed; but an effectual remedy cannot be found or applied unless we aim at purity in all matters of sex, restore the dignity of marriage and emphasize its obligations.

SOCIAL INTERCOURSE

By divine ordinance, each human being becomes a member of the larger social group, and in due course enters into social relations. These are, and should be, a means of promoting good

will and an occasion for the practice of many virtues, notably of justice and charity.

That social enjoyment is quite compatible with serious occupation and with devotion to the public good is evident from the services rendered during the war by all classes of people, and especially by those who gave up their comfort and ease in obedience to the call of their country. Let this same spirit prevail in time of peace and set reasonable limits to the pursuit of pleasure. With the tendency to excess and the craving for excitement, there comes a willingness to encourage in social intercourse abuses that would not be tolerated in the privacy of home. For the sake of notoriety the prescriptions of plain decency are often set aside, and even the slight restraints of convention are disregarded. Fondness for display leads to lavish expenditure, which arouses the envy of the less fortunate classes, spurs them to a foolish imitation, and eventually brings about conflict between the rich and the poor.

Though many of these abuses are of short duration, their effect is none the less harmful: they impair the moral fiber of our people and render them unfit for liberty. The plainest lessons of history show that absorption in pleasure is fatal to free institutions. Nations which had conquered the world were unable to prevent their own ruin, once corruption had sapped their vitality. Our country has triumphed in its struggle beyond the sea; let it beware of the enemy lurking within.

There should be no need of legal enactments to improve our social relations, and there will be none, if only we act on the principle that each of us is in duty bound to set good example. Society no less than its individual members is subject to God's law. Neither convention nor fashion can justify sin. And if we are prompt to remove the causes of bodily disease, we must be just as energetic in banishing moral contagion.

“Ye are the salt of the earth: but if the salt lose its savour, wherewith shall it be salted?” (Matth. v, 13). Let Catholics in particular reflect on this saying, and keep it before their minds under all circumstances, whether at home or abroad. Each in his own social sphere has a mission to perform, sometimes by explaining or defending the faith, sometimes by condemning what is wrong, but always by doing what is right. It is the eloquence of deeds that convinces where words are of no avail.

The light is silent. "So let your light shine before men, that they may see your good works and glorify your Father who is in heaven" (Matth. v, 16).

WOMAN'S INFLUENCE

In society, as in the home, the influence of woman is potent. She rules with the power of gentleness, and, where men are chivalrous, her will is the social law. To use this power and fashion this law in such wise that the world may be better because of her presence, is a worthy ambition. But it will not be achieved by devices that arouse the coarser instinct and gratify vanity at the expense of decency. There will be less ground to complain of the wrong inflicted on women when women themselves maintain their true dignity. "Favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be praised" (Proverbs xxxi, 30).

The present tendency in all civilized countries is to give woman a larger share in pursuits and occupations that formerly were reserved to men. The sphere of her activity is no longer confined to the home or to her social environment; it includes the learned professions, the field of industry and the forum of political life. Her ability to meet the hardest of human conditions has been tested by the experience of war; and the world pays tribute, rightfully, to her patriotic spirit, her courage and her power of restoring what the havoc of war had well-nigh destroyed.

Those same qualities are now to undergo a different sort of trial; for woman by engaging in public affairs, accepts, with equal rights, an equal responsibility. So far as she may purify and elevate our political life, her use of the franchise will prove an advantage; and this will be greater if it involve no loss of the qualities in which woman excels. Such a loss would deprive her of the influence which she wields in the home, and eventually defeat the very purpose for which she has entered the public arena. The evils that result from wrong political practice must surely arouse apprehension, but what we have chiefly to fear is the growth of division that tends to breed hatred. The remedy for this lies not in the struggle of parties, but in the diffusion of good-will. To reach the hearts of men and take away their bitterness, that they may live henceforth in fellowship one with another—this is woman's vocation in respect of public affairs and the service which she by nature is best fitted to render.

(To be continued)

AN APPEAL TO THE VOTERS OF MY NATIVE STATE AGAINST THE ATROCIOUS SCHOOL AMENDMENT

The anti-religious school amendment strikes at the very heart of liberty because it strikes at the liberty of the heart. Religion means to know, to love, to serve God in this world so as to be happy with Him in the next world. Religion, as a well-known scholar has said, is the heart of culture and the culture of the heart. To estop the little child from this curriculum involves a tragedy which will cry out to heaven for vengeance on the heads of those who would murder souls and out-Herod Herod. The heart of the child would be materialized by them with stony indifference, petrified so as to sink to the depths of iniquity.

The philosophy of history teaches that the highest type of civic liberty is born of the most intense type of religious liberty. The destruction of the latter paves the way for the destruction of the former. The greater, more important principle is vitiated and opens the way to the dictatorship of him who is more ambitious than his fellow man.

Catholic parents believe—that is, those who understand their faith—that religious instruction is a fundamental duty which they owe themselves, their children and society. It is not an elective course, but rather one that heads the list of subjects and is made prominent by reason of its preeminence in the order of studies. As the monks of olden times decorated the chapter heads with gold colors, so too should the schools decorate the word "Religion" in their curriculum of studies. It must not be discarded into a footnote, lest the eyes of the student overlook it entirely or judge of its importance, or rather lack of importance, by its obscure position.

"The child," says Leo XIII, "is the prolongation or extension of the parental life." To deprive the parent of parental liberty of functioning in that life means the cutting of parental liberty in twain. The state is the prolongation or extension of family life, that is of parental and child life, and may validly act only within the bounds of authority which it has received from its units. But no sane, normal family will relinquish

its natural and God-given rights, under which it has 100 per cent liberty for a camouflaged counterfeit with less than one-half of 1 per cent life in it.

Liberty of conscience was the parental stem which blossomed into the beautiful thing we call Americanism. The fathers who laid deeply and solidly the foundations of this Republic were the children of men who fled intolerant religious conditions in Europe and builded homes and civilization on the eastern ledge of this country. Religious liberty inspired them with the idea of civil liberty and the demands and justice of both are interwoven in the fabric of the Declaration of Independence and the Constitution of the United States.

Abraham Lincoln, who was the providential embodiment or epitome of the religious and civil traditions of his nation, said that no people was good enough to keep another people in servitude; and we may add that no conscience, or lack of conscience, can possibly qualify to rule, or dictate to, the conscience of another.

Lincoln came naturally into the broad, liberal position of a protagonist of human liberty. He was to the manner born, and breathed an atmosphere of freedom out in the great, unending, uncanopied plains of the Middle West. Out there liberty and honor formed the oxygen and nitrogen, figuratively speaking, of the soul and were worth fighting for. It was that heroic spirit that made the Golden West.

The theme of civil and religious liberty runs through the whole masterpiece of federal and state legislation. Washington in his farewell address says: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. In vain would man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, the foremost props of the duties of men and citizens. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles."

The ordinance of 1787 gives us these remarkable words: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the

means of education shall forever be encouraged." These same words are printed in striking colors over the stage in the main building of the University of Michigan and, for the last fifty years, have thrilled every student in college. Surely the suffrage of this state will not stultify its academic traditions and cease to beat time with the veterans of the Old Guard who have underwritten liberty in the blood of the nation; nor will Michigan, sanctified by the immortal Father Marquette, the Jesuit, who "gave all that we might live," now enter the ranks of the reactionaries who would introduce centralization and autocracy on the ruins of civil and religious freedom. Michigan will surely not desecrate an heroic and historic memory by hysteria and hypocrisy.

But Father Marquette's name is not the only name among the immortals of Michigan. We must conjure also with the name of Father Richard who brought the first printing press to Michigan and initiated newspaper work in this commonwealth. Together with Reverend Monteith, a Presbyterian minister, he founded a school in Detroit, a private school, if you please, and was professor in the same. This school formed the foundation of Michigan University which is its legal successor and gave to the school at Ann Arbor the academic prestige that attracted scholars from all over the world. The University of Michigan may boast of great achievements, but not without due acknowledgment to the name of Father Richard. Michigan cannot afford to put religion on the index nor to bring an indictment against it from the ballot box, which is the sanctuary of personal freedom and civic rights. No home altar is sacred, which means that no sacred place exists in the world, if the ballot box functions for bigotry and not for decency.

Should this amendment become a law, some other reactionary will make bold to add another amendment and then another until the tail of the Constitution shall have become so heavy as to drag it down in the mire and mud where it serves only to be trampled upon. It was once fondly believed that the Constitution of the State was a compact charter of people's rights and not a mere collection of laws, that it was made up of fundamental principles fused together into an organic

whole, serving all the people all the time and not some of the people none of the time.

Stop, look, and listen! If the amendment passes into law by the vote of the initiatory, it will make criminals of Catholics for conscience sake. Only at the expense of your own liberties can you barter those of your brother. Let us hope that the day will never come in Michigan when freedom of conscience will be more honored in the breach than in the observance.

E. D. KELLY,

Bishop of Grand Rapids.

Grand Rapids, Mich.

June 23, 1920.

THE TEACHER OF ENGLISH

WILLIAM DEAN HOWELLS, 1837-1920

With the death of William Dean Howells on May 11, 1920, there passed from English letters and American life a great figure, a rare journalist and a novelist of high distinction.

He belonged geographically to the New England school of American literature, and in some of its details his life has curious resemblances to Hawthorne's and Irving's. He was born at Martin's Ferry, Ohio, March 1, 1837. The bulk of his literary work was performed at Cambridge, Massachusetts. He served his literary apprenticeship as a compositor, reporter, and editor on his father's newspaper. He never attended a college. His political theory was socialism.

At the age of 24 he was appointed by President Lincoln as United States Consul at Venice, Italy. He combined his consular duties with literary work and produced his well-known study—"Venetian Life." Upon his return to America he became editorial writer for the *New York Nation*, the *Times*, and the *Tribune*. He left New York to go to Boston as assistant editor of the *Atlantic Monthly*, succeeding James Russell Lowell as editor in 1872. At the age of 44 he retired to devote himself to the writing of novels. His activity was unremitting, novels appearing from his fertile pen at the average of two each year. In later life he conducted for many years the column in *Harper's Magazine* known familiarly as "The Editor's Easy Chair." At the time of his death, which was induced by exhaustion following an attack of influenza, Mr. Howells was planning fresh literary enterprises to add to the already amazing list of his articles, essays, criticisms, editorials and novels.

"The Rise of Silas Lapham" is generally regarded as Mr. Howells' masterpiece. While there is difference of judgment concerning his other works, it is the more received opinion that "A Chance Acquaintance," "Their Wedding Journey," "The Lady of the Aristook," "The Coast of Bohemia," "The Quality of Mercy," "A Traveller from Altruria," and "The Landlord at Lion's Head," are Mr. Howells' more important productions.

It is of course too soon to estimate the permanent qualities of his style and his art. In literature Mr. Howells will probably occupy the place between James Russell Lowell and the moderns. His long life spanned three important eras of American political development, and his literary activity and spirit necessarily took color from this fact. His fame seems secure, and his high place in English literature already won.

T. Q. B.

NOTES

A cynical reporter for one of the Chicago evening newspapers recently inserted the following jibe in the course of a story on the arrest of a superior criminal: "His English could be detected as that of a foreigner, only by the perfection with which he spoke it."

The reporter shot very close to the mark in that witticism. There is such a thing as being too precise in the use of any medium of expression, whether it be language or music. The most painful thing in the world is a pedantic use of language. There is always a "divine carelessness" which marks the grace and style of anyone thoroughly the master of the medium he is using. It is excessive caution against carelessness that betrays the novice.

The teacher of English who is interested, and rightly so, in the problem of Americanizing the foreign born, will read with thoughtful attention the following sentences from an article by former Secretary of Commerce Charles Nagel, in the April number of "The Nation's Business": "The unrest that will give us something to think about," writes Mr. Nagel, "is a home product which may be called 'America-made.' It is the result of our management or mismanagement of our own affairs, political and industrial. Its advocates are just as numerous and just as persistent in those states where immigration represents a small percentage as they are in those states which are crowded with the new arrivals. We should not deceive ourselves. We have spent our time boasting of political liberty, but we have neglected industrial justice. Even now

we talk of resuming 'normal conditions,' just as though there had been no war to awaken the people to the dream of democratization, without so much as the suggestion of a concrete plan for its realization."

The relation of commerce to literature is one of the most fascinating of the neglected subjects of study. For a starter, you might begin with the narratives of the old Elizabethan voyagers! Then try Herodotus.

Another interesting subject for investigation would be the influence of the typewriter on English style. When an author can eliminate mechanics he eliminates a certain portion of the labor of writing. When he eliminates some of the labor from writing, does he devote that unused energy to extra care and effort? It would be interesting to send round a questionnaire to prominent living authors and obtain their views on this subject. It is perhaps not without some reason that certain educational institutions still refuse to receive compositions from their pupils if submitted in typewritten form!

The advertising writer is the poet and dramatist of business, according to James Wallen in *Printers' Ink*. And advertising is recommended as a career for college men, by the *Yale News*, because it is varied and human, remunerative, not too much circumscribed by tradition and precedent, often opening into some larger field, and really of service in the scheme of distribution. There are many similar straws to show that the wind of commerce is daily blowing stronger athwart the field of education.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

TWO POINTS

Someone—we forget who—said the other day that if we had to surrender our Catholic schools the effect would be equivalent to a first-class religious persecution, because all the children of indifferent Catholic parents would at once be lost to the Church.

This statement is perfectly true. Yet it also reveals two misconceptions of the kind which *The Sower* exists to remove. It implies, first, that the children of *good* Catholic parents would remain good Catholics without Catholic schools. It implies secondly that all the children of indifferent parents are now rescued from indifference by our Catholic school system. Neither of these implications is true at present.

And first as regards the children of good Catholic homes. In ordinary normal times it might be true that these could do without Catholic schools; family influence would be sufficient to teach them their religion and keep them to the practice of it. But not now. It is now necessary, and will be necessary for years to come, that Catholics should have a real intellectual hold upon their religion; and this is a thing that the average Catholic family cannot be expected to give. We are in a period of very rapid intellectual transition, which affects not merely the learned or the cultured, but the whole population. There is an inevitable dislocation between the ideas and ideals of the younger generation and those of their elders; and this even in religious matters. Any month, for instance, you can watch the dislocations being skilfully reduced in the lively correspondence pages of our contemporary *Stella Maris*. This is first aid of a very useful kind. But the only sure way by which the young people can weather the transition period safely is to have a real intellectual hold upon their Faith, to have their religion all of a piece with the rest of their mental equipment, interpenetrating it and growing up with it. And this can only be done by good teaching in a good Catholic school.

The second misconception to which we referred is the idea

that the Catholic school actually succeeds in making good Catholics of children from indifferent homes. If this were true on any considerable scale, our Catholic population would be increasing by leaps and bounds. In point of fact we know it has been at a standstill for many years. The struggle between the school and the indifferent environment seems to have settled down into a sort of permanent trench-warfare; we win some of the children during their school years, and then the environment wins them back. Some people think this is inevitable. But "inevitable" is not a word to use until we have made sure that our schools are pulling their full weight; and it is quite certain that they are not pulling their full weight as long as no system exists by which the ideas of the best teachers may become the common property of all.

—*The Sower*, July, 1920, Birmingham, England.

In connection with the National Conference of Catholic Charities to be held at the Catholic University, Washington, D. C., September 12-16, a special Conference will be held for Sisters in charge of child caring institutions and day nurseries and also for those engaged in doing work among the sick poor.

The Conference will be held September 16-18. It is expected that about two hundred Sisters will attend the Conference. Nearly all the religious orders whose members are engaged in child care or nursing work have agreed to send representatives. One of the buildings at the University will be set aside for the Sisters.

Among the problems to be discussed at the Sisters' Conference are the policy of Catholic institutions in the reception of children, the educational problems, methods of providing medical care, record systems, recreation, and the various plans of after-care for children who have been discharged from the institutions.

TO CELEBRATE THE 300TH ANNIVERSARY OF AMERICA'S ORIGIN

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is *the signing of the Mayflower Compact and the landing of the Pilgrims*; and the other is *the meeting of the first American legislative assembly*.

On November 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Brittania," entered into what history has styled the Mayflower Compact. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement was celebrated in Eng-

land. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a "*second Mayflower*" will set sail from Southampton, England, to follow to the American shore the path taken by the original Mayflower. (But this second Mayflower will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests"—and to reemphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in coordinating these plans.

A WHO'S WHO AND WHY IN EDUCATION

In its bulletin this week the Institute for Public Service announces that the first attempt will be made to compile a Who's Who and Why in Education, believing that such a compilation will help by emphasizing the large number of producing educators and the results of their work.

No one will be included for services prior to the World War or for mere position, prestige, prominence, preferment, popularity, personality, pull, politics, salary, wealth, connections or promise. No one will be excluded for youth, inexperience, obscurity, sex, or narrow opportunity, if he or she has made a definite contribution to education in his or her particular environment.

The object of this book is to furnish program workers, civic organizations, boards of education, superintendents, teachers, everybody, with an authoritative record of actual accomplishments in the educational field. Anyone is eligible who helps education step on and up, uncovers a fallacy, breaks a numbing tradition, improves the opportunity of the students. For example: a governor who called a state conference on educational needs or vetoed an injurious bill; an editor who aroused his town or county to extend "learning by doing"; a superintendent or trustee who secured salary increases for teachers while letting teachers teach school, or who radically improved school reporting; a principal who substituted helping for nagging supervision or organized school credit for out-of-school work; a teacher who wrote or demonstrated a new syllabus or proved specially effective in recruiting teachers.

Everybody in the education field is invited to submit suggestions as to standards, names, dangers to be avoided, ways of increasing helpfulness to the Institute for Public Service, 423 West 120 Street, New York City.

BETTER CONDITIONS FOR CHILDREN

A striking development in the movement to obtain better conditions for children is described in the pamphlet just issued by the Children's Bureau of the U. S. Department of Labor, entitled "State Commissions for the Study and Revision of Child Welfare Laws."

It is 9 years, according to this pamphlet, since Ohio appointed the first commission to study conditions surrounding children in the state and to codify and revise the laws relating to children. Since that time 16 other states and the District of Columbia have officially recognized the importance of this work by appointing similar commissions, and altogether almost

two-thirds of the states have now taken some definite action towards studying legislation as it affects children.

In almost every state where such commissions have been appointed a careful study of conditions in the state and of remedies that have proved successful in other states has preceded suggestions for new legislation or for the revision of existing laws, thus avoiding the danger of hasty and ill-considered action. At the same time a carefully planned educational campaign has been carried on to explain the child-welfare needs of the state and the purpose and scope of the proposed legislation.

The subjects covered include the safeguarding of health, school attendance, regulation of employment, protection against exploitation or corruption of morals, special provision and training of dependent and neglected children, methods of dealing with delinquent children and state supervision of agencies and institutions.

The pamphlet gives a summary of organization and plans of work for each of the states in which commissions have been appointed, and an outline for an index of existing legislation affecting child-welfare. It contains also a list of reports and articles relating to the work of the various commissions and a list of compilations and summaries of laws affecting children.

REVIEWS AND NOTICES

M. Minucii Felicis Octavius, The Octavius of Minucius Felix, with introduction and notes by Rev. T. Fahy, M.A., B.D. Dublin: The Educational Company of Ireland, 1919. Pp. 196.

We are indeed fortunate in having available for classroom purposes such an edition of the *Octavius* as the present one. The notes are well chosen and of the sort to give proper assistance to the ordinary student. In the introduction the reader will find ample information on general questions concerning the *Octavius*, *e. g.*, the subject matter, the personages of the dialogue, its purpose, its models and sources, and the Latinity of Minucius Felix.

When teachers of Latin are asked why more opportunities for studying Christian Latin are not offered in their curricula, the usual reply is that no suitable text-books for the purpose are available. This can no longer be said of the *Octavius*, which is one of the bits of Christian Latin best suited for college reading. The *Octavius* has been styled by modern criticism as a "golden book," "one of the masterpieces of Christian literature," "the delight of refined souls," and it possesses the added interest of being probably the earliest of all extant Christian Latin literature. It was written by a man trained in the pagan schools of rhetoric and accordingly shows little of the popularizing tendencies of the period. It is a dialogue of the Ciceronian rather than the Platonic kind, a trial rather, where two advocates plead before a lay Judge, the cause being the rival merits of the two religious systems, the old Paganism and the new religion of Christianity.

ROY J. DEFERRARI.

Sancti Augustini Vita, scripta a Possidio Episcopo, The Life of St. Augustine, written by the Bishop Possidius; edited with revised text, introduction, notes, and an English version, by H. T. Weiskotten. Princeton: Princeton University Press. Pp. 175.

This edition of Possidius's *Life of St. Augustine* is indeed a welcomed one. Our knowledge of St. Augustine's life is derived

chiefly from two sources: (1) Augustine's own *Confessiones*, covering the period up to the time of his conversion in 387 and setting forth chiefly the history of his spiritual development, and (2) the *Vita Augustini* of Possidius, covering the time from Augustine's conversion to his death in 430. The former has been put within the grasp of English readers by several translations and annotated editions, but never before has the second work been so carefully and fully treated in English.

The Latin purist may scoff at the "quality" of Possidius's language, but the work is a faithful account of the daily life and activities of one of the Church's most illustrious saints, and has all the freshness and attractiveness of first-hand observations made of a master by an admiring pupil. The introduction and notes are accurate and well conceived, and the translation will be found very readable for those who find difficulty in reading the original Latin. Although it is to be regretted that the editor did not give us a definitive critical text, yet the present text is a vast improvement over previous ones, which is all that could be expected under the difficult circumstances brought about by the war.

ROY J. DEFERRARI.

Five Hundred Business Books compiled and annotated by Ethel Cleland, with introduction by John Cotton Dana. Washington: American Library Association, 1919. Pp. 72. Paper.

Ungraded Rooms in Los Angeles City Schools. First Annual Report by Division of Psychology. Los Angeles: Los Angeles City School District, 1919. Paper. Pp. 36.

The Zeebrugge Affair, by Keble Howard. New York: George H. Doran Co. Paper. Pp. 64.

The Justice of Rumania's Cause, by W. A. Leeper. New York: George H. Doran Co., 1917. Paper. Pp. 27.

Great Britan, Palestine and the Jews. Jewry's Celebration of its National Charter. New York: George H. Doran Co., 1918. Paper. Pp. 85.

Applied Mathematics for Junior High Schools and High Schools, by Eugene Henry Barker. New York: Allyn and Bacon, 1920. Pp. viii+247.

"This book has been written to meet the demand for a practical course in applied mathematics which shall coordinate the schoolroom lesson and the actual problem of the industrial and commercial world. It presents the body of mathematical information which is likely to be of daily service, no matter what one's occupation may be.

"Applied Mathematics is the outgrowth of twelve years of experimentation in a high school of over two thousand students, and the exercises in the book have stood the test of classroom trial. The examples and problems have been selected from many fields—industrial, commercial, mechanical, agricultural—and, as far as possible, are such as occur in the household, on the farm, in the factory, and at the office."

The Story of Liberty, by James Baldwin. New York: American Book Company, 1919. Pp. 240.

"The necessity of teaching, not only to young Americans but to all prospective Americans, the meaning and mission of political liberty has lately found expression in the movement known as *Americanization*. What is liberty as exemplified in American institutions? Where and how did it originate? Through what struggles and triumphs has it advanced? What peoples have always been its defenders, and how have its influence and blessings been finally extended to include all nations of the earth? It is upon a knowledge of the facts implied in such questions as these that young American citizens, whether native or foreign-born, are to become truly Americanized."

Essentials of English for Higher Grades, by Henry Carr Pearson and Mary Frederika Kirchwey. New York: American Book Company, 1920. Pp. x+469.

"This book is intended for use in the seventh and eighth grades. Parts One and Two indicate the natural division of the work between these two grades.

"The basic idea on which the book is built is that the main

object of English study is to learn how to speak and to write English correctly and effectively. Therefore only those grammatical principles are included which function in correct speech. In other words, the study of grammar is not made an end in itself, but a means to the correct use of the English language.

"The composition work and the grammar are so closely interwoven that each serves to strengthen and to vitalize the other. Great emphasis is laid on oral work, which is always used as preparation for the written work."

José, a novel by Armando Palacio Valdes, edited with introduction, notes, Spanish questions, English exercises, and vocabulary, by Guy Everett Snavely, Ph.D., and Robert Calvin Ward, A.M. New York Allyn and Bacon, 1920. Pp. vii+186.

José is the most popular story of Spain's best-known living novelist, D. Armando Palacio Valdes. This popularity is attested by the fact that José has already been translated into eight languages: French, English, German, Dutch, Swedish, Czech, Russian, Portuguese.

A Spanish Commercial Reader, Containing Commercial, Historical and Technical Versions for the use of Commercial Students, by John Warren. New York: Longmans, Green and Co., 1919. Pp. viii+197.

Primeras Lecturas en Español, by Carolina Marcial Dorado. Boston: Ginn and Company, 1920. Pp. xii+225.

Le Retour des Soldats, a French Comedy in one Act, by Eugene F. Maloubier. New York: Allyn and Bacon, 1919. Pp. vi+89.

"*Le Retour des Soldats* is a French play written especially for American schools and colleges in response to the increasing demand for modern French plays. All over the country, teachers of modern languages now realize that a dialogue affords great possibilities for spontaneous conversation, drill, and practical composition exercises."

Fifteen French Plays arranged and edited by Victor E. Francois, Ph. D. New York: Allyn and Bacon, 1919. Pp. xiii+208.

"This little volume was prepared as an aid to the mastery of spoken French. These *Fifteen French Plays* contain a lively exchange of short questions and quick answers, resembling more than anything else everyday conversations. For oral work they have a decided advantage over novels with their stilted style and long tedious descriptions.

"Another advantage in the reading of these plays is that they familiarize the pupils with the various persons, singular and plural, and the various tenses, whereas novels are generally written in the third person and in the narrative tense.

"Most French plays are unpopular with American students because they are too long. There is usually too much talk and too little action, and the reader soon becomes wearied. This defect is not noticeable when the play is well acted, but it is painfully evident to the reader."

Le Voyage de Monsieur Perrichon, by Labiche et Martin, Edited with notes, exercises, and vocabulary by Victor E. Francois, Ph.D. New York: Allyn and Bacon, 1919. Pp. vi+190.

Longmans' Modern French Course. Part III. Containing reading lessons, grammar, passages for repetition, exercises and vocabularies. By T. H. Bertenshaw. New York: Longmans, Green and Co., 1919. Pp. viii+223.

The Living Method for Learning How to Think in French, by Charles F. Kroeh. New York: Lloyd Adams Noble, 1919. Pp. 140.

The Pronunciation of French, A Progressive Study of the Sounds of the French Language, with Directions for Producing them Accurately, by Charles F. Kroeh. New York: Lloyd Adams Noble, 1919. Pp. 59.

A Short Grammar of Attic Greek, by Rev. Francis M. Connell, S. J. New York, Allyn and Bacon, 1919. Pp. vii+196.

"This book is designed for those who wish to study the essential elements of Greek grammar with a view to the intelligent reading of ordinary Greek prose. No attempt is made to analyze the inflections, and unusual constructions have been dispensed with or treated concisely. While especially suited for elementary work, it will serve more advanced students who are intent upon the literary rather than the grammatical aspects of the language."

A School History of the Great War, by Albert E. McKinley, Ph.D., Charles A. Coulomb, Ph.D., and Armand J. Gerson, Ph.D. New York: American Book Company, 1918. Pp. 192.

"This brief history of the world's greatest war was prepared upon the suggestion of the National Board for Historical Service. Its purpose is to expand into an historical narrative the outline of the study of the war which the authors prepared for the board and which was published by the United States Bureau of Education as Teachers' Leaflet No. 4, in August, 1918. The arrangement of chapters and the choice of topics have been largely determined by the various headings in the outline for the course in grades seven and eight.

"The authors trust that the simple presentation here given may aid in developing a national comprehension of the issues involved in the war; and they hope it may play some part in preparing the American people for the solution of the great problems which lie immediately before us."

The Catholic Educational Review

OCTOBER, 1920

PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)

INDUSTRIAL RELATIONS

In 1891, Pope Leo XIII published his Encyclical *Rerum Novarum*, a document which shows the insight of that great Pontiff into the industrial conditions of the time, and his wisdom in pointing out the principles needed for the solving of economic problems. "That the spirit of revolutionary change which has long been disturbing the nations of the world should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics, is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures and rulers of nations are all busied with it—and actually there is no question that has taken a deeper hold on the public mind."

How fully these statements apply to our present situation must be clear to all who have noted the course of events during the year just elapsed. The war, indeed, has sharpened the issues and intensified the conflict that rages in the world of industry; but the elements, the parties and their respective attitudes are practically unchanged. Unchanged also are the principles which

must be applied, if order is to be restored and placed on such a permanent basis that our people may continue their peaceful pursuits without dread of further disturbance. So far as men are willing to accept those principles as the common ground on which all parties may meet and adjust their several claims, there is hope of a settlement without the more radical measures which the situation seemed but lately to be forcing on public authority. But in any event the agitation of the last few months should convince us that something more is needed than temporary arrangements or local readjustments. The atmosphere must be cleared so that, however great the difficulties which presently block the way, men of good will may not, through erroneous preconceptions, go stumbling on from one detail to another, thus adding confusion to darkness of counsel.

NATURE OF THE QUESTION

"It is the opinion of some," says Pope Leo XIII, "and the error is already very common, that the social question is merely an economic one, whereas, in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion" (Apostolic Letter, *Graves de communi*, January 18, 1901). These words are as pertinent and their teaching as necessary today as they were nineteen years ago. Their meaning, substantially, has been reaffirmed by Pope Benedict XV in his recent statement that "without justice and charity there will be no social progress." The fact that men are striving for what they consider to be their rights, puts their dispute on a moral basis; and wherever justice may lie, whichever of the opposing claims may have the better foundation, it is justice that all demand.

In the prosecution of their respective claims the parties have, apparently, disregarded the fact that the people as a whole have a prior claim. The great number of unnecessary strikes which have occurred within the last few months is evidence that justice has been widely violated as regards the rights and needs of the public. To assume that the only rights involved in an industrial dispute are those of capital and labor, is a radical error. It leads, practically, to the conclusion that at any time and for an indefinite period even the most necessary products can be withheld from general use until the controversy is settled. In fact, while it

lasts, millions of persons are compelled to suffer hardship for want of goods and services which they require for reasonable living. The first step, therefore, toward correcting the evil is to insist that the rights of the community shall prevail, and that no individual claim conflicting with those rights shall be valid.

Among those rights is that which entitles the people to order and tranquillity as the necessary condition for social existence. Industrial disturbance invariably spreads beyond the sphere in which it originates, and interferes, more or less seriously, with other occupations. The whole economic system is so compacted together and its parts are so dependent one upon the other, that the failure of a single element, especially if this be of vital importance, must affect all the rest. The disorder which ensues is an injustice inflicted upon the community; and the wrong is the greater because, usually, there is no redress. Those who are responsible for it pursue their own ends without regard for moral consequences and, in some cases, with no concern for the provisions of law. When such a temper asserts itself, indignation is aroused throughout the country and the authorities are urged to take action. This, under given circumstances, may be the only possible course; but, as experience shows, it does not eradicate the evil. A further diagnosis is needed. The causes of industrial trouble are generally known, as are also the various phases through which it develops and the positions which the several parties assume. The more serious problem is to ascertain why, in such conditions, men fail to see their obligations to one another and to the public, or seeing them, refuse to fulfill them, except under threat and compulsion.

MUTUAL OBLIGATIONS

“The great mistake in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict” (*Rerum Novarum*). On the contrary, as Pope Leo adds, “each needs the other: capital cannot do without labor, nor labor without capital. Religion is a powerful agency in drawing the rich and the breadwinner together, by reminding each class of its duties to the other and especially of the obligation of justice. Religion teaches the laboring man and the artisan to carry out honestly and fairly

all equitable agreements freely arranged, to refrain from injuring person or property, from using violence and creating disorder. It teaches the owner and employer that the laborer is not their bondsman, that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we listen to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat them like chattels, as means for making money, or as machines for grinding out work." The moral value of man and the dignity of human labor are cardinal points in this whole question. Let them be the directive principles in industry, and they will go far toward preventing disputes. By treating the laborer first of all as a man, the employer will make him a better workingman; by respecting his own moral dignity as a man, the laborer will compel the respect of his employer and of the community.

The settlement of our industrial problems would offer less difficulty if, while upholding its rights, each party were disposed to meet the other in a friendly spirit. The strict requirements of justice can be fulfilled without creating animosity; in fact, where this arises, it is apt to obscure the whole issue. On the contrary, a manifest desire to win over, rather than drive, the opponent to the acceptance of equitable terms, would facilitate the recognition of claims which are founded in justice. The evidence of such a disposition would break down the barriers of mistrust and set up in their stead the bond of good will. Not an armistice but a conciliation would result; and this would establish all parties in the exercise of their rights and the cheerful performance of their duties.

RESPECTIVE RIGHTS

The right of labor to organize, and the great benefit to be derived from workmen's associations, was plainly set forth by Pope Leo XIII. In this connection, we would call attention to two rights, one of employes and the other of employers, the violation of which contributes largely to the existing unrest and suffering. The first is the right of the workers to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare. The second is the right of employers to the faithful observance by the labor

unions of all contracts and agreements. The unreasonableness of denying either of these rights is too obvious to require proof or explanation.

A dispute that cannot be adjusted by direct negotiation between the parties concerned should always be submitted to arbitration. Neither employer nor employe may reasonably reject this method on the ground that it does not bring about perfect justice. No human institution is perfect or infallible; even our courts of law are sometimes in error. Like the law court, the tribunal of industrial arbitration provides the nearest approach to justice that is practically attainable; for the only alternative is economic force, and its decisions have no necessary relation to the decrees of justice. They show which party is economically stronger, not which is in the right.

The right of labor to a living wage, authoritatively and eloquently reasserted more than a quarter of a century ago by Pope Leo XIII, is happily no longer denied by any considerable number of persons. What is principally needed now is that its content should be adequately defined, and that it should be made universal in practice, through whatever means will be at once legitimate and effective. In particular, it is to be kept in mind that a living wage includes not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity and old age. Capital, likewise, has its rights. Among them is the right to "a fair day's work for a fair day's pay," and the right to returns which will be sufficient to stimulate thrift, saving, initiative, enterprise, and all those directive and productive energies which promote social welfare.

BENEFITS OF ASSOCIATION

In his pronouncement on Labor (*Rerum Novarum*), Pope Leo XIII describes the advantages to be derived by both employer and employe from "associations and organization which draw the two classes more closely together." Such associations are especially needed at the present time. While the labor union or trade union has been, and still is, necessary in the struggle of the workers for fair wages and fair conditions of employment, we have to recognize that its history, methods and objects have made it essentially a militant organization. The time seems now to have arrived when it should be, not

supplanted, but supplemented by associations or conferences, composed jointly of employers and employes, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon cooperation rather than conflict. Through such arrangements, all classes would be greatly benefited. The worker would participate in those matters of industrial management which directly concern him and about which he possesses helpful knowledge; he would acquire an increased sense of personal dignity and personal responsibility, take greater interest and pride in his work, and become more efficient and more contented. The employer would have the benefit of willing cooperation from, and harmonious relations with, his employes. The consumer, in common with employer and employe, would share in the advantages of larger and steadier production. In a word, industry would be carried on as a cooperative enterprise for the common good, and not as a contest between two parties for a restricted product.

Deploring the social changes which have divided "society into two widely different castes," of which one "holds power because it holds wealth," while the other is "the needy and powerless multitude," Pope Leo XIII declared that the remedy is "to induce as many as possible of the humbler classes to become owners" (*Rerum Novarum*). This recommendation is in exact accord with the traditional teaching and practice of the Church. When her social influence was greatest, in the later Middle Ages, the prevailing economic system was such that the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which they labored. Though the economic arrangements of that time cannot be restored, the underlying principle is of permanent application, and is the only one that will give stability to industrial society. It should be applied to our present system as rapidly as conditions will permit.

Whatever may be the industrial and social remedies which will approve themselves to the American people, there is one that, we feel confident, they will never adopt. That is the method of revolution. For it there is neither justification nor excuse under our form of government. Through the ordinary and orderly processes of education, organization and legislation, all social wrongs can be righted. While these processes may at

times seem distressingly slow, they will achieve more in the final result than violence or revolution. The radicalism, and worse than radicalism, of the labor movement in some of the countries of Europe, has no lesson for the workers of the United States, except as an example of methods to be detested and avoided.

Pope Benedict has recently expressed a desire that the people should study the great encyclicals on the social question of his predecessor, Leo XIII. We heartily commend this advice to the faithful and, indeed, to all the people of the United States. They will find in these documents the practical wisdom which the experience of centuries has stored up in the Holy See and, moreover, that solicitude for the welfare of mankind which fitly characterizes the Head of the Catholic Church.

NATIONAL CONDITIONS

Our country had its origin in a struggle for liberty. Once established as an independent Republic, it became the refuge of those who preferred freedom in America to the conditions prevailing in their native lands. Differing widely in culture, belief and capacity for self-government, they had as their common characteristics the desire for liberty and the pursuit of happiness. Within a century, those diverse elements had been formed together into a nation, powerful, prosperous and contented. As they advanced in fortune, they broadened in generosity; and today the children of those early refugees are restoring the breath of life to the peoples of Europe.

These facts naturally inspire us with an honest pride in our country, with loyalty to our free institutions and confidence in our future. They should also inspire us with gratitude to the Giver of all good gifts, who has dealt so favorably with our nation: "He hath not done in like manner to every nation" (Ps. cxlvii). Our forefathers realized this, and accordingly there is evident in the foundation of the Republic and its first institutions a deep religious spirit. It pervades the home, establishes seats of learning, guides the deliberation of law-making bodies. Its beneficent results are our inheritance; but to enjoy this and transmit it in its fullness to posterity, we must preserve in the hearts of the people the spirit of reverence for God and His law, which animated the founders of our nation. Without that

spirit, there is no true patriotism; for whoever sincerely loves his country must love it for the things that make it worthy of the blessings it has received and of those for which it may hope through God's dispensation.

We are convinced that our Catholic people and all our citizens will display an equally patriotic spirit in approaching the tasks which now confront us. The tasks of peace, though less spectacular in their accomplishment than those of war, are not less important and surely not less difficult. They call for wise deliberation, for self-restraint, for promptness in emergency and energy in action. They demand, especially, that our people should rise above all minor considerations and unite their endeavors for the good of the country. At no period in our history, not even at the outbreak of war, has the need of unity been more imperative. There should be neither time nor place for sectional division, for racial hatred, for strife among classes, for purely partisan conflict imperilling the country's welfare. There should be no toleration for movements, agencies or schemes that aim at fomenting discord on the ground of religious belief. All such attempts, whatever their disguise or pretext, are inimical to the life of our nation. Their ultimate purpose is to bring discredit upon religion, and to eliminate its influence as a factor in shaping the thought or the conduct of our people. We believe that intelligent Americans will understand how foreign to our ideas of freedom and how dangerous to freedom itself, are those designs which would not only invade the rights of conscience but would make the breeding of hatred a conscientious duty.

CARE FOR IMMIGRANTS

Such movements are the more deplorable because they divert attention from matters of public import that really call for improvement, and from problems whose solution requires the earnest cooperation of all our citizens. There is much to be done in behalf of those who, like our forefathers, come from other countries to find a home in America. They need an education that will enable them to understand our system of government and will prepare them for the duties of citizenship. They need warning against the contagion of influences whose evil results are giving us grave concern. But what they chiefly need is that Christian sympathy which considers in them the

possibilities for good rather than the present defects, and, instead of looking upon them with distrust, extends them the hand of charity. Since many of their failings are the consequence of treatment from which they suffered in their homelands, our attitude and action toward them should, for that reason, be all the more sympathetic and helpful.

CLEAN POLITICS

The constant addition of new elements to our population obliges us to greater vigilance with regard to our internal affairs. The power of assimilation is proportioned to the soundness of the organism; and as the most wholesome nutriment may prove injurious in case of functional disorder, so will the influx from other countries be harmful to our national life, unless this be maintained in full vigor. While, then, we are solicitous that those who seek American citizenship should possess or speedily attain the necessary qualifications, it behooves us to see that our political system is healthy. In its primary meaning, politics has for its aim the administration of government in accordance with the express will of the people and for their best interests. This can be accomplished by the adoption of right principles, the choice of worthy candidates for office, the direction of partisan effort toward the nation's true welfare and the purity of election; but not by dishonesty. The idea that politics is exempt from the requirements of morality is both false and pernicious: it is practically equivalent to the notion that in government there is neither right nor wrong, and that the will of the people is simply an instrument to be used for private advantage.

The expression or application of such views accounts for the tendency, on the part of many of our citizens, to hold aloof from politics. But their abstention will not effect the needed reform, nor will it arouse from their apathy the still larger number who are so intent upon their own pursuits that they have no inclination for political duties. Each citizen should devote a reasonable amount of time and energy to the maintenance of right government by the exercise of his political rights and privileges. He should understand the issues that are brought before the people, and cooperate with his fellow-citizens in securing, by all legitimate means, the wisest possible solution.

PUBLIC OFFICE AND LEGISLATION

In a special degree, the sense and performance of duty is required of those who are entrusted with public office. They are at once the servants of the people and the bearers of an authority whose original source is none other than God. Integrity on their part, shown by their impartial treatment of all persons and questions, by their righteous administration of public funds and by their strict observance of law, is a vital element in the life of the nation. It is the first and most effectual remedy for the countless ills which invade the body politic and, slowly festering, end in sudden collapse. But to apply the remedy with hope of success, those who are charged with the care of public affairs, should think less of the honor conferred upon them than of the great responsibility. For the public official above all others there is need to remember the day of accounting, here, perhaps, at the bar of human opinion, but surely hereafter at the judgment seat of Him whose sentence is absolute: "Give an account of thy stewardship" (Luke xvi, 2).

The conduct of one's own life is a serious and often a difficult task. But to establish, by the use of authority, the order of living for the whole people, is a function that demands the clearest perception of right and the utmost fidelity to the principles of justice. If the good of the country is the one true object of all political power, this is preëminently true of the legislative power. Since law, as the means of protecting right and preserving order, is essential to the life of the state, justice must inspire legislation, and concern for the public weal must furnish the single motive for enactment. The passing of an unjust law is the suicide of authority.

The efficacy of legislation depends on the wisdom of laws, not on their number. Fewer enactments, with more prudent consideration of each and more vigorous execution of all, would go far toward bettering our national conditions. But when justice itself is buried under a multiplicity of statutes, it is not surprising that the people grow slack in observance and eventually cease to respect the authority back of the laws. Their tendency then is to assume the function which rightly belongs to public executive power, and this they are more likely to do when aroused by the commission of crimes which, in their opinion, demand swift retribution instead of the slow and uncertain results of

legal procedure. The summary punishment visited on certain offences by those who take the law into their own hands may seem to be what the criminal deserves; in reality, it is a usurpation of power and therefore an attack upon the vital principle of public order. The tardiness of justice is surely an evil, but it will not be removed by added violations of justice, in which passion too often prevails and leads to practices unworthy of a civilized nation.

THE PRESS

For the removal of evil and the furtherance of good in the social and political spheres, an enlightened public opinion is requisite. The verdict rendered by the people must express their own judgment, but this cannot be safely formed without a knowledge of facts and an appreciation of the questions on which they have to decide. As the needed information ordinarily is supplied by the Press, it is at once obvious that the publicist has a large measure both of influence and of responsibility. He speaks to the whole public, and often with an authority that carries conviction. In a very real sense he is a teacher, with the largest opportunity to instruct, to criticize, to fashion opinions and to direct movements. When the use of this great power is guided by loyalty to truth, to moral principle and patriotic duty, the Press is an agency for good second only to public authority. When through its influence and example the people are led to respect law, to observe the precept of charity, to detest scandal and condemn wrong-doing, they may well regard the Press as a safeguard of their homes and a source of purity in their social and political relations. From it they will learn whatsoever things are just and pure, whatsoever are lovely and of good report. But no man has a right to scatter germs of moral corruption any more than he has to pollute the water supply of a city. The Press which condemns the one as a criminal deed cannot lend countenance, much less cooperation, to the other.

(To be continued)

A CONSTRUCTIVE POLICY FOR CATHOLIC HIGHER EDUCATION.¹

I

The effects of the World War have wrought great changes in the relation of the United States to the rest of the civilized world. Some of these changes appear to be definitely determined, while others are still in process of development. In international politics, for instance, it is plain enough that the center of gravity has shifted from Europe to this side of the Atlantic. The same is true of international finance. What is perhaps not quite so obvious, but nevertheless equally certain, is that international leadership in education is undergoing the same change of position. Let me call your attention to some very clear evidence of this.

It may be said that before the war Germany was the school-mistress of the world. Students from every civilized land thronged her universities, to the extent that their numbers finally became a source of embarrassment, and regulations had to be framed to safeguard certain prior academic rights of her native students. Not only was this foreign student body numerous and of wide-ranging origin, but it was made up of the pick of the graduates of the colleges and universities of the world. We in America were probably as much under Germany's influence in this respect as any other nation. We are all familiar with the fact that our universities, though fundamentally of English origin, have been remodelled so as to conform to German ideals and standards. During several generations the flower of our American student body was attracted to the German universities, to bear back with it on its return and spread abroad in our land the ideals of German intellectual culture.

Even before the great war, there were not wanting signs of an impending change in this condition. The war has hastened the change, and the United States has now become the new international Mecca for university students. Students are

¹Paper read by Rev. James Burns, C. S. C., at the annual meeting of the Catholic Educational Association, held in New York in June, 1920.

flocking to us from every quarter of the globe. They come from every country of Europe, from every country and section of Asia, especially China, Japan, and the Philippine Islands; they come from Egypt and South Africa; and in preponderant numbers from Canada, the West Indies, and the various countries of Central and South America. During the year 1918-'19 there were 6,636 foreign students, representing eighty-four countries, attending 466 colleges and universities in the United States. It has been estimated that during the past scholastic year the number was larger than 10,000. Many of these students are graduates of the colleges, gymnasiums, or lyceums of their respective countries. "The war has aroused a great interest in the United States in every country of Europe," says the director of the Institute of International Education in his recent report, "and large numbers of students are anxious to come here to study. This is also true of Latin America, the Far East, and the Near East. The Institute receives daily requests for information upon the subject from all over the world."

These conditions undoubtedly mark the beginning of a new educational era for the United States. American educators, aware of the greatness of the opportunity, are busily engaged in efforts to increase their endowments, multiply their professorships and fellowships, enlarge their accommodations, and add to their laboratories and equipment. There is everywhere evident a tendency to broaden admission requirements and to raise standards of class work and graduation. Various associations and agencies, besides the Federal Bureau, are furthering the standardization of the colleges. There is a general movement on foot to adjust and regulate more harmoniously the relations of institutions of higher education among themselves, as well as their relations to the various professions which look to the colleges and universities for their recruitment.

II

What part are Catholic colleges and universities to play in this new educational development?

Our colleges and universities have grown up because they represent a vital need in the nation, and their work will probably be of even greater consequence for the preservation of the

national life and spirit in the years to come. They have made character training, through religious and moral instruction and guidance, one of their essential aims; and high-thinking American parents will always want this kind of education for their children. Changes in the material concomitants of life or in the customs of society cannot change human nature. Neglect of duty in this matter by so many American colleges will but make our position the stronger and our national service the better appreciated.

It is by no means implied that we have arrived at perfection as regards religious and moral training. We have still much to do in both respects—perhaps I should also add and much to undo. Our disciplinary system has undergone, in most instances, very great changes during the last quarter-century. A further broadening of discipline might prove very helpful to many colleges as well as to the cause of sound moral training.

Religious influences, likewise, must be brought into more intimate relationship with the needs and aspirations of the individual student. Students everywhere need more religion than they have, but this improvement must be sought through voluntary practice on the part of the students rather than through enforced observance. The work of Father Garesché and others has shown what splendid possibilities lie in this direction. The study of ways and means to develop a deep personal religious spirit in the college student is of transcendent importance and it demands the best energies of a capable and devoted spiritual leader in each institution. Intrinsically, it is of far more importance than the work of the director of studies. It might be possible for all of us perhaps to do more than we are doing for our students in religious ways. A comparison of the percentages of daily communicants in our institutions of higher education would be most interesting and instructive.

But while the necessity of religion and morality constitutes a guarantee of the continuance of our colleges and of their continued fruitful service, it affords no guarantee of their future academic efficiency or standing. It affords no answer to the question I have proposed. The question remains as

to how we can best enter into the spirit of the new educational movement that is stirring in the land, and thus procure our full share of the benefits and advantages which are certain to result from it.

There are, it seems to me, several things which we can and must do. There are several vital needs which must be supplied if our colleges and universities, either collectively or singly, are to make the most of their present opportunities. These needs are not, indeed, peculiar to the present time. They have existed all along; but they demand our attention today as never before, both because with the growth of our system of higher education they have become ever more acute and urgent and because it is only through special efforts in their direction that we can hope to keep Catholic education in the United States on the higher levels of academic competency and success.

III

There is, in the first place, need of more effectual and systematic coordination of the work of all our institutions of higher education.

We have in all some threescore Catholic universities devoted to the work of higher education. About a dozen of these are universities in the real sense; the rest are colleges, with a regular four-year curriculum. Practically all the universities have a law department; many of them have no medical department, and no immediate prospect of its establishment. For a successful medical department, a large endowment is almost indispensable nowadays. We have several medical schools which have excellent standing with the profession. The other day I received a letter from the president of a Catholic university, pointing out the special reasons why the graduates of our colleges or of pre-medical courses in our colleges should be directed to medical schools such as his. This is a good suggestion of the kind of coordinative work we need. Why should we not direct our boys, so far as we legitimately can, to such places for professional studies?

Again, take the school of engineering. We have only a few schools that offer a course in engineering. To build up an engineering school usually requires either a large endowment or

a long period of time. Our school at Notre Dame represents a growth of more than forty years. The fact is that very few of our institutions have any ambition to establish courses in engineering. Still, we do not need many such schools. A few of them, properly distributed, will amply suffice for the needs of the Catholic body. Why should we not lend a helping hand to each other in this matter? Why should not our high schools and those of our colleges which do not possess such facilities direct their graduates who want this kind of training to the Catholic engineering schools already established and in which these students may take the desired courses?

The same is true of graduate instruction. Many of our universities have developed graduate courses, usually along special lines in which they possess peculiar advantages or for which they have special facilities. The Catholic University of America has the largest and most fully developed of our graduate schools. It is, moreover, the one university under the direct control of the American hierarchy. It eminently merits the active support of all our colleges and of all our universities which do not offer corresponding graduate courses. Coordination of effort here would mean, on the part of the colleges, the directing of their graduates who are ambitious for post-graduate work by preference to the University at Washington or to our other Catholic universities. I know that many of the colleges are doing this, and doing it very effectively. I only wish to suggest that the time is ripe for greater and more consistent efforts of this kind. The graduate courses in all our universities are suffering more from lack of students than from lack of endowment.

I will go further and say that, apart from the relations of our colleges and universities, the time has come when closer cooperation has become imperative between colleges and colleges. No two of our colleges are exactly alike, and most of them differ from each other in matters which have fundamental importance for the parent or the student in making his choice of a college.

There are, for instance, important differences between the colleges in respect to the curriculum. Some offer only the traditional classical course; others allow the substitution of a mod-

ern language for Greek. Some, which are favorably situated, have instituted a department of agriculture; others, taking advantage of their location in large centers of population, have organized a department of commerce. A four-year course in general science has been introduced in certain instances, and also a two-year pre-medical course. It is altogether likely that such variations from the traditional common type will become more frequent and important in the coming years. Again, there are necessarily important differences between the college which offers students private rooms and the college in which the students live in common dormitories, between the large and the small college, between the college situated in or near a large city and the one situated in a country district or a small town. Above all, variation in the rates and expenses covers a wide range. There are still colleges where a boy can get through on \$300 a year; in others the regular charges will run up to \$600 or more. Some of the boys in our larger colleges would save much money and do just as good work if they made the first two years of their college course in a smaller institution nearer home.

Such considerations should be taken into account in the selection of a college for the Catholic boy. College executives or representatives who may be in a position to offer advice in the matter ought to bear in mind not only the interests of their own institutions, but also the interests of the boy and of his parents, and the general welfare of Catholic higher education. It would be extremely helpful if we had some sort of a Catholic educational directory, or at least a complete list of our colleges and universities, showing in tabular form their location by states, with their registration, courses of studies, rates, and such other information as parents and other interested persons would need in making a proper choice. The four-page table of this kind which, I believe, the Secretary General of the Association is preparing, will not only be very valuable in itself, but will be likely to lead to even more important cooperative work among us later on.

IV

A second vital need is for the development of a more ardent scholarship among our students.

All American colleges and universities today contain a considerable proportion of young men who are devoid of intellectual ambition or purpose. They go to college not to study but just to enjoy the experience of college life and to obtain a degree. All earnest American college men have to face the problem of what to do with students of this type. Their presence is a real detriment to the college. Nevertheless, we have them, and they cannot be got rid of. How can this comparative indifference towards the more serious purposes of college life be changed into genuine intellectual interest? How at least can such students be dealt with so that, while acquiring the minimum of knowledge requisite for a degree, if this is all that they can be induced to acquire, their sluggish passage along the pathways of learning may not obstruct the progress of the many real students?

I have heard one of our ablest and most experienced American educators, in discussing this problem, advocate as a remedy for this universal condition a separation of the brighter boys in each class to form an advanced section under the guidance of the professor, the rest of the class being left to the care of an instructor. At Princeton University students are gathered together in small groups for special readings and discussions, outside of the regular class hours; and I was told only recently by a Princeton professor, who had had many years' experience of this system, that, on the whole, the arrangement has produced excellent results in the way of scholarship in some departments. Other plans are being tried in a number of schools. While recognizing the existence and importance of this problem, we may very profitably study the results of the earnest work that is being done in many places to foster the spirit of scholarship among students, with a view to applying this experience to the solution of the problem as it may present itself in our own local circumstances.

Our solution of this problem would be rendered very much easier if we were in a position to attract to our colleges all the bright Catholic boys from the high schools. As a matter of fact, however, many of their most talented graduates never reach us. They are drawn to non-Catholic institutions by the offer of scholarships or of equivalent advantages. There

is an ever increasing number of Catholic parents who have the ambition to give their children a college education, but who cannot afford its entire cost; and the number of Catholic boys who need some assistance to enable them to enter our colleges is therefore sure to become proportionately greater in the future. A few weeks ago, I received a letter from a Catholic boy who stood first in the graduating class of a public high school, he stated that all the other members of his class had been offered scholarships at non-Catholic institutions; and that, since he would prefer to attend a Catholic college, he wanted to know if we could not give him a scholarship. Last fall, several hundred boys of this class, all high school graduates, had to be refused at Notre Dame, because we had not scholarships or equivalent special opportunities to offer them—and this, after our employment bureau had secured, in or near the University, for at least one hundred and fifty students, positions which enabled them to provide partially for their expenses.

The drift of Catholic boys to non-Catholic colleges and universities is the result of poverty quite as much as of wealth or the ambition for social distinction. How shall we deal with this situation? How shall our colleges provide for these thousands of applicants who cannot fully meet our charges? Talented minds are very numerous among boys of this class. Many of them are destined to become leaders among their fellows. Their admission would immeasurably strengthen the spirit of study and scholarship in our colleges. This problem is evidently so universal and so consequential that efforts on a corresponding scale will be required if it is to be dealt with satisfactorily. It is more than an individual college problem. It is more than a diocesan problem. It deeply concerns the future of the Church in the United States, and it well merits the attention and study of the Committee on Education which was recently appointed by the hierarchy. The day may perhaps come when in every diocese there will be a scholarship fund, controlled and administered by the bishop, the revenues from which will be distributed annually among the colleges of the diocese, for the benefit of poor but talented boys who otherwise would be shut out from any prospect of a higher edu-

cation under Catholic auspices. Not the least of the beneficial results of such a condition would be the substantial and permanent cooperation which would thereby be established between the supreme ecclesiastical authority in each diocese and the college or colleges conducted within the diocese by religious.

v

Finally if we have need of a deeper scholarship among our students, there is an even greater and more urgent necessity for the development of this quality among our teachers. If America is to become the center of the intellectual life of the new civilization which is arising out of the cataclysm of the great war, she can become so only through the superior intellectual power and intellectual productivity of American scholars.

As a nation we have devoted our attention chiefly to the practical side of human life. Following the national bent, American universities and colleges have over-emphasized the importance of the practical sciences and the other utilitarian subjects of study. What have we added to the knowledge or thought of the race in philosophy, literature, poetry, art, or pure science, to say nothing of theology? And yet it is to these simplest, purest, and most direct products of the human mind that humanity ultimately looks in evaluating the intellectual contributions of any age or land to civilization.

The national neglect of these higher things of the mind offers a golden opportunity to Catholic educators. The opportunity is all the greater, because our colleges and universities have steadfastly kept these traditional culture subjects in the first place, refusing, at no slight cost to themselves, to substitute for them those practical subjects which have to do rather with the material side of life or with the business of making a living. We are now in a position to render a great national service, to render a great service to humanity, and to increase indefinitely our own educational power and influence, by making our institutions of higher education so many living centers of this highest culture, thus providing a wholesome counterbalance to the all-prevailing tendency towards the practical.

We lack large endowments; but granted the teachers what endowment is needed for the development of a school of genuine poetry, or of literature, or of art, or of philosophy? For such things, great buildings or expensive equipment are of but secondary importance; teachers only are needed and are sufficient—teachers who are thoroughly trained and equipped for their work, and who have that blessed passion for knowledge and truth which enables them to go on toiling and searching to satisfy these deeper cravings of the mind, whatever may be the difficulties. Such teachers are almost necessarily intellectual producers, as well as scholars.

This, as I see it, must be our supreme task during the coming years, if we would fully measure up to our opportunities and responsibilities. We have, as yet, done comparatively little in this way. We have been busy with more fundamental matters. But our colleges and universities are now built. It remains only to breathe into them this breath of the higher academic life which is necessary to give them name and place as essential units in the new intellectual order within the nation.

Let it not be said that our teachers have not the time for this, that they are overburdened with classes or administrative duties. The busiest teachers, it will be found, generally have most time for study and writing. It is, as a rule, the busiest teacher who accomplishes most. It is not a question of time or opportunity, so much as of ideals and atmosphere. The men who, within my observation, have studied and written most, are men who have been the most heavily burdened with classes or other academic duties. It is the lack of the will to study and write, more than anything else, which buries in disuse or decay the fine fruit of university training.

Nor does great accomplishment here depend altogether upon the possession of special talents. Given a scholarly will and ambition, men of moderate ability may accomplish much. Their individual contributions may not seem so important; but the cumulative effect of these will have a very important influence in giving an institution a reputation for scholarship. Moreover, their work will help to create an atmosphere of higher study in the institution, and will thus foster the devel-

opment, in others as well as in themselves, of talent which would otherwise remain dormant or unemployed.

The most important of the elements that make for the academic standing and success of a college or university, whatever its size or situation or circumstances, is undoubtedly the character of its teachers and the quality and amount of their scholarship. Great teachers invariably attract earnest, talented pupils. A college which produces a great English stylist, or a great artist or critic or philosopher or classical scholar, will see students coming from far and near to study under such a master. A Gildersleeve, at Johns Hopkins, was able, even in this utilitarian age, to attract from every part of the country enthusiastic students to his courses in the ancient Greek. It was her teachers that made Germany for so long a time supreme in education and intellectual culture, and that drew eager young minds from the ends of the earth to study in her cities and towns and to esteem it a special privilege to be able to do so. It is America's teachers, above everything else, who are now attracting foreign students to American colleges and universities.

Great teachers, and great teachers only, can fill our Catholic colleges and universities with eager and ambitious students and arouse that public interest in our work which will bring us needed material resources and endowment. Great teachers in our colleges and universities can give America a Catholic literature, a Catholic art, and a Catholic philosophy, and thus offset the fatal materialistic tendencies in our national life. The work of a single generation of great Catholic teachers would suffice to inaugurate a new epoch in the history of that ancient and noblest culture towards which the deeper aspirations of the race have ever instinctively turned. Without such a development, America cannot, I am persuaded, fully possess or long retain that high intellectual place and office which she seems now so happily destined to occupy among the nations.

THE INDUCTIVE AND DIRECT METHODS OF TEACHING LATIN

Efforts which have been made of recent years to discover the most direct and efficient way of teaching Latin have developed two new methods, the so-called Inductive and Direct Methods. Neither of these has been adopted to any great extent, but both have been and are frequently, even now, topics of discussion at meetings of teachers of Greek and Latin. It is our endeavor to discuss the nature and purpose of each method, as well as the results of their application, in so far as we have been able to ascertain them.

The advocates of the so-called "Inductive" Method maintain that their method, besides being shorter than any other, produces a higher attainment in exact scholarship. "Our young people," they say, "not only learn Latin more quickly by this method, but they learn it more accurately than they have done by any other means hitherto employed." A system which pretends to such attainment surely deserves our serious attention.

The Inductive Method of teaching Latin seems to be the giving of one or several illustrations of a principle and the deduction therefrom of the principle itself. Theoretically the student is to be encouraged to make the deduction independently. Thus in one of the several beginners' books which have followed this method, when teaching that "The subject of a finite verb is always in the nominative case," and that "A predicate adjective or noun agrees in case with the subject of the verb" we read:

Examine the following:

1. *Rosa est pulchra*, the rose is pretty.
2. *Rosae sunt pulchrae*, the roses are pretty.

Note in these sentences:

- a. That the subjects *rosa* and *rosae* are in the nominative case.
- b. That the verb is singular, when the subject is singular; and plural, when the subject is plural.
- c. That the predicate adjectives *pulchra* and *pulchrae* agree with the subject in case."

Instead of the simple statement of a principle which the student must learn, followed by an illustration of the same, the student is led to discover the principle himself, by observation and reflection. The term "inductive," however, as applied to this process of reasoning, is clearly a misnomer. In logic, as we all know, any real induction is the process of inferring a general law or principle from the observation of all or at least many particular instances. What the pupil being taught the "Inductive" Method actually does is to take examples which others by processes truly inductive have found to be typical, and from them to discover the general rule. In reality the process is the very opposite of inductive, *i. e.*, deductive.

The process of thought has been expressed formally as follows: "1. The example before us illustrates a universal principle. 2. The example before us illustrates the following truth (*e. g.*, that the subject of the infinitive stands in the accusative case, or that adjectives of 'fulness' are construed with the genitive). 3. Therefore it is a universal principle that the subject of the infinitive stands in the accusative, or that adjectives of 'fulness' are construed with the genitive."¹

Strictly speaking, the mere name of a method of teaching is of little consequence in estimating real values. In this case, however, teachers as well as pupils may be led to believe that they are going through a much more serious process of thinking than is actually the case. Furthermore, when the advocates of the "Inductive" Method assert that pupils taught in this way attain a higher standard of exact scholarship, we can hardly agree, because the process itself, as far as scholarship is concerned, is not exact.

Perhaps the promoters of this system have done some good in calling our attention to an aspect of language study which should never at any stage be entirely ignored. We mean the stimulating of the pupil's observational and reflective powers. However, it is a grave error to make what should naturally be subordinate the sole controlling principle.²

In the first few months of Latin study, if it is being pursued in the logical order—*i. e.*, the order of the grammars—the

¹Bennett and Bristol, *The Teaching of Latin and Greek*, 82 note.

²*Cf.* Report of the Committee of Ten on Secondary Studies, 64.

student is faced by a task of pure memory. He must learn a great variety of sounds, accentuations, forms, and inflections, without a thorough mastery of which he can hardly continue the study of Latin with profit. Now, it is admittedly unwise to cultivate the memory to the exclusion of the other faculties, but memory undoubtedly holds an important place which in the trend of modern educational methods has been more and more ignored. An abundant opportunity for the cultivation of the observational and reflective powers will come in the years that follow the first two or three months. The student will face his task with all the fresh energy of commencing a new language, and will carry it through much more effectively, than if embarrassed by the additional mental processes of observation and reflection. Even later in the first-year course, when the student comes to the study of syntax, the task of inculcating a general principle into a young student's mind is so difficult that we will be rendering it doubly so if we attempt to make the student deduce that principle from observation. In the study of Latin it is better by far in no way to diminish the great work of the memory which faces the student in the first period. Any lessening of this work merely makes Latin the more of a drudgery in later years when the student should be concerned solely with matters of interpretation of the text and should not be handicapped by an inadequate knowledge of forms and ordinary syntax which he should have mastered in the first year.

Furthermore, all the beginners' books which have employed this "Inductive" Method contain many other faults which almost preclude a fair judgment of the fruits of the educational theory in question. They are unsystematic, disassociating matters which should be kept together, and associating material which has nothing in common. They introduce the translation of English into Latin before the forms have been thoroughly mastered. In short, they try to teach a little of every phase of Latin study at the same time, preventing a concentration of the student's mind and causing needless confusion. Experience in no way seems to have shown that this method is an easier, shorter, and more efficient way of mastering the essentials of the Latin language.

The Direct Method of teaching Latin is more recent than

the one just discussed, and at present is very much before the educational world chiefly because of the activity of a well-known publishing house in advertising a series of textbooks especially adapted for the teaching of Latin in accordance with this system. The Direct Method of teaching Latin is a slight variation of the system as applied to modern language teaching. With modern language it is based on a psychological principle of imitation. The pupil learns by imitating his teacher, by saying what he says, and the grammar only comes in afterward to explain practice. This method has been slightly modified as applied to Latin, because of the highly inflectional nature of the language and the strangeness of its syntax. The grammar forms the real basis of the work, and determines to some extent the arrangement of the subject-matter. In all essentials, however, it is the same.

The Direct Method of teaching Latin may be briefly described as follows: Every new step in learning the language is explained by an exercise or story. Before taking up the story, however, the new point of grammar is put before the class by means of concrete examples, explained still further by references to the grammar. The principle is then put into oral practice by a series of questions and answers on the part of the teacher and pupils respectively. Thus in teaching the Accusative of Extent, the teacher will put such questions to the pupils which they must answer correctly: "*Quamdiu in ludo sumus cottidie?*" "*Quam longe tu abes a magistro?*" "*Quam longe tabula distat a ianua?*" etc.

When the students have shown by their answers that they understand thoroughly the point under discussion, the story illustrating this same principle of grammar is then taken in hand. The class, at first with their books closed, listens to the story as it is explained by the teacher, in Latin, and answers questions in Latin as they are put by the teacher to drive home the various parts of the narrative. If a pupil cannot explain anything himself, he is made to repeat the explanation as given by the teacher. After a while explanations of important words may be taken down by pupils into notebooks and learnt by heart.

The story may then be read in class from the book. This step is never taken, however, until it is certain that the class

will have little trouble with the story as the result of the previous explanations. The subject-matter and the vocabulary are then assigned for home work, and this in turn is presented in class by reconstructing the story again by means of question and answer.

The chief recommendations in support of this system as set forth by its advocates are that the student acquires an exact and rigorous intellectual discipline, procuring a truly keen interest in his work.

Several serious objections, however, arise at once against the general acceptance of this method, granting that it is all that its supporters profess. In order to obtain the proper results a considerably longer time should be devoted to learning the elements of the language than we can give with the curriculum now generally in vogue. In certain private schools, particularly in England, where the study of Latin is commenced very early, there is no difficulty on this score, but in general here in America the secondary school curriculum allows too little time for the proper practice of this system. Furthermore, with the entire structure of this method based on constant questioning on the part of the teacher and answering on the part of the pupils, it is impossible for a teacher to have more than a very few students in a class. Necessarily only those who take an active part in the conversation will profit by the work, and the number which can possibly be handled in this way in the ordinary recitation hour is very limited. Constant individual attention would be vital, and this is a real obstacle for most of our public as well as parochial schools, where classes are very large by necessity.

Again only those teachers who are remarkably well versed in the language can apply this method effectively, and this we regret to say is not the case with by far the great majority of our Latin teachers. This is not necessarily a reflection on the teacher, because as things are now he probably has many other subjects to teach or other duties to perform which preclude his acquiring a real mastery over any one subject. Then too it seems as if clearness of explanation must be sacrificed, at least in the more difficult parts of the syntax, if English is not resorted to, and clarity of presentation should never be

sacrificed merely for the sake of keeping up the speaking of Latin in the classroom.

Finally it tends to give the pupil a false notion of the language itself. Latin as we know it is essentially a literary language, and the rewards for studying it come from investigating and interpreting the literature as well as in part from the mental training derived from learning to write the language. What the spoken language of the Romans was, as far as syntax goes, we may learn from various sources, such as inscriptions and early dramatic literature, but as to how it was actually spoken we know little enough. Therefore, what the pupil hears and learns in the classroom is really a new language of Latin peculiar to the teacher himself.

The actual results of the adoption of this method of teaching Latin show that it has succeeded only in a few isolated cases where the teachers were acknowledged as being of exceptional ability. As a rule, under this training pupils become very glib in expressing themselves in choppy sentences about ordinary affairs of the classroom, but they are usually deficient when they approach the interpretation of a text in anyway difficult. These students have not gone through the proper mental processes to train the mind properly to approach the problems of textual interpretation, so that in addition to lacking the expected power to translate, the pupil has also failed to receive the proper mental discipline. This we find to be the case where the system has been applied in the ordinary school curriculum. Modern language teachers make similar objections to this system as practiced in their own sphere of work.

The Inductive Method of teaching Latin has, however, drawn our attention to one feature which may be adopted to advantage. Attention should be paid perhaps to some sort of Latin conversation, if only as a means to enliven the classroom and awaken the interest of the pupil. But this would be only a side issue and should be kept as such.

ROY J. DEFERRARI.

THE BIRTHPLACE OF A GREAT IDEA

"The welfare of America is closely bound up with the welfare of mankind." The spirit of those words of Lafayette rang through our land, and America kept his faith in her unbroken.

Today we stand and gaze at the great bronze equestrian statue of the illustrious Frenchman, who with his gallant friends sailed across the sea to fight for the freedom of our own shores. What a day it must have been to the people of Metz, the 21st of August this year, when Marshal Foch unveiled the monument and President Deschanel received it in the name of the French Republic! There it stands on the very spot where the carved stone image of the all-powerful German Emperor for many years frowned down upon the passers-by. Years of oppression and occupation and the terrors of war were hardly past before all these emblems of the hated rule were destroyed, and happiness and peace reigned again in the hearts of a people returned to France.

Astride a powerful horse he sits with head uplifted and face expressing the "great idea" of his life—"Liberty." Paul Bartlett, the American sculptor, has wrought a work of compelling interest, which stands on a pedestal covered with bas-reliefs representing Columbus, Pershing, Wilson, and Foch, together with the arms of Lafayette and the United States.

We wonder at a thought. The Knights of Columbus have presented their gift to the ancient city of Metz, the capital of Lorraine, as a memorial to the Americans who fought for freedom on the battlefields of France, and the return of the lost provinces of Alsace and Lorraine. But did they for a moment think of the fitting resting place they were selecting for this statue of Lafayette? The year 1774, in this old garrison city of Metz, encircled by forts, saw the "great idea" born to Lafayette. A captain there at the time, he was a guest at a banquet given in honor of the visiting Duke of Gloucester. His curiosity was greatly excited as he listened to the talk of the troubles of England and her colonies. The "great idea" fired his imagination and sank deep into his heart. Against the opposition of his family and friends, dis-

obeying his King, he carried out his purpose, and offered at first hand his services to a people fighting in the noble cause of Liberty. Today his name is linked with that of Washington in the history and hearts of America.

Many interesting facts are woven in the history of Metz. The people of the surrounding country were called *Mediomatrieu* by the early Romans. In the fourth century *Mediomatrici* was the seat of the Bishop, and later this was shortened to *Mettis*. During the Roman period it was the chief town of the Gallic tribe, and a great fortress. Later King Theodric of Austrasia ruled the country, and the fourteenth century found the Germans in possession, followed by the French in 1552, the Germans again in 1871, and 1918 saw it returned to France. In Roman times there was a great amphitheater here and underneath the subterranean passages extend in every direction, many of them unexplored.

The old walled city was surrounded in 1870 by the enemy and bombarded on every side. The frightened people took refuge in their damp cellars, while shells crashed and exploded over their heads. Then came a day when the cannon stopped and a great silence fell. "What did it mean?" Venturing to their doors, at the beating of a drum, they heard the public crier announcing "The French Army is defeated," and looking toward the cathedral they saw a white cloth hanging from the spot where once the flag of France had floated.

The names of two great men are written deep on the hearts of the people of Metz. Mons. Dupont des Loges, the Catholic Bishop of Metz in 1870, was a much loved leader of his people in those trying days after the war. His like has not been seen until the days of Cardinal Mercier of Belgium. He it was they sent to Berlin as a deputy to represent the city, where again and again he stood up before the German Parliament and denounced the occupation and rule against which his people still rebelled. And Marshal Foch, that great man of our own time, spent his early years in Metz, receiving his education there at the Jesuit College. After 1871, rather than become a German subject, he returned to France, and the world today honors and reveres his name as the commander of the victorious troops of the Allies, who brought freedom once more to the city which held the memories of his youth.

Metz is the great stronghold of the province of Lorraine, surrounded by high hills crowned with forts. After 1870 the old walls were destroyed by the Germans, and now the new forts stud the outskirts farther away from the city.

Then came the World War, and in September, 1918, the Americans shelled the forts and fortifications again and again, but spared the city, letting an occasional shell fall within to show what they could do. How joyful were those first days of release from the foreign hand. All the statues of illustrious Germans were destroyed; William no longer sat upon his horse of stone and Frederick, with a heavy rope around his neck, was hauled down from his lofty pedestal. Clocks were set to French time, and Emperor William of cathedral fame bore a heavy chain around his neck.

Followed by that never-to-be-forgotten day in November, 1918, when General Petain entered the city and took his stand in the Esplanade to review the French troops. From early morning the roads leading into Metz were crowded with peasant folk to take part in the celebration. Streets and squares were packed long before the afternoon came, with the airplanes circling overhead and dropping little French flags. A long procession of Lorraine people waited at the "Port de France" and escorted into the city those brave men who had done their share toward victory. On they came, French generals, French officers and men. Cannon from the forts fired a salute. The famous cathedral bell pealed a challenge to other bells to join in a welcome. Bands played. Tears of joy ran down the faces of old French men and women who could remember the days before the war. But happy smiles broke through the tears and they joined in the refrain "Vive le Republique," "Vive la France." And that mass of waving flags—flags which the Germans would not allow the factories to make for the great day, and which the people cut and sewed out of material which cost about \$20 a yard. Often in an open window one saw the glum faces of Germans who still remained, but whose curiosity overcame their loyalty. As night came on torchlight processions wound in and out of the narrow streets, and fireworks from the forts turned the darkness into brilliant light.

Before 1914 the city was a great arsenal, containing 20,000 troops, with a total population of 70,000, one-half of which was

French. The streets were always filled with soldiers, the cafes resounded with their noisy talk and manners, and very often the people were subject to insolent acts and talk.

Today we find many interesting places about the old city. The great cathedral looms above it all, a masterpiece of elaborate carving and sculpture forming a frame for the wonderful stained glass in the windows, dating back to the thirteenth century. In the north aisle is an old Roman bath, formerly used as a font, and in the crypt are the tombs of bishops of the fourteenth century. A little sentiment goes with the large rose window. The people call it "the holy lantern" when it is lit from within. What a lack of taste was displayed by the Germans when they had the original west portal destroyed and a new one built. At the Imperial command the head of Daniel, the Prophet, was removed and replaced with one of the much-talked-of present William. Can anyone imagine that face above the robes of the great prophet and holding a scroll? But there it is. The tower and slender spire are of great beauty, the former holding the great bell called "The Mute." Old residents say it rang steadily for two nights and two days in 1870, and again in 1918 it was rung constantly by the Germans in celebration of imaginary victories.

A massive stone bridge of thirteen arches crosses the Moselle River at Metz. It is called the "Port-des-Morts," the Bridge of the Dead. The story goes that during the thirteenth century the old bridge fell and in order to have funds to build the present one, the government of the town claimed the best coat of every patient who died in the hospital.

The old chocolate-colored Camoufle Tower of medieval days still stands, without doors or windows, deserted. The Austrasian Palace, built of stones from the palace of the ancient Romans, was used during the war as a depot for troops, and the only remnant of the old citadel, built in the sixteenth century, is now a provision magazine.

Just outside of Metz was a great Roman aqueduct, and today the ruins of the arcades and tall pillars stand guard over the valley below, with its little white houses, orchards of peach and cherry, and gardens.

"Porte des 'Allemands," a gray stone fortified gate, with

turrets and towers, impresses one more than anything else of the long ago.

One cannot help but notice the difference in style and building done by the Germans, the post office with a balloon-like cap, the Central Railway Station with a great clock tower. Ornamentation of any sort is most fantastic; no special style is carried out in any one structure; the houses have windows of all sizes and shapes; the roofs are covered with tiles of every color and heavy cast-iron decorations weigh down the little balconies.

The site of the old ramparts and moat is now the Bahnhof Strasse and Kaiser William Ring—wide avenues with beautiful flower beds, green lawns and shady trees.

Here and there about the city one sees picturesque spots and customs, especially along the quays, where old French homes of many chimneys and little balconies with blooming flowers reflect in the river water below. One must not overlook the "Place Saint Louis," with its arcades of little stores and gossiping owners, which was nicknamed by the American troops "Fifth Avenue of Metz." Before the cafes and restaurants in the afternoon and evening the people sit smoking and drinking, for the beer is good and the wines are of fine quality. In the mornings one sees the women, with large flat trays on their heads, carrying the dough to the public bake ovens, and fat old peasant women driving small two-wheeled carts, with shining milk cans, over the rough cobblestone streets. Children play in the streets, peddlers trundle their wares along in wheelbarrows and carts, little jumpy street cars clang their noisy gongs, bullock teams slowly plod by and women carry bundles, great and small, upon their heads. Perhaps one comes across a little woman, shawled and white capped, standing at a doorway with folded hands, talking to her neighbor.

One of the pretty national customs still seen on the streets of Metz is the wedding celebration, lasting four days. The first day the belongings of the happy pair are taken to their new home by the groom in flower-decked carts. The next morning he starts out to deliver the invitations in person, and as each guest offers a glass of wine, one can easily understand why he has to be escorted home in the evening. The following

day brings the wedding. The guests personally bring their gifts to the bride's home, where the procession starts for the church. The groom and the maid of honor, arm in arm, lead the way, followed by the bride and the best man, and a long line of well wishers. After the ceremony comes a banquet and dance, and when morning arrives the happy and tired couple are escorted to their new home by relatives and friends with music and song.

So life goes on in the city. Peace and happiness have taken the place of conditions which tested their courage to the limit. But hope never died within their hearts and today they have their reward. The sight of those old French faces that memorable day of the "Entry of the French" smiles shining through the gently falling tears, hands waving the little handmade flags, and voices crying "Vive la France, Vive la Republique," expresses more than anything else their sentiment after a half century of German rule.

HELEN PATTEN.

THE TEACHER OF ENGLISH

"HEROES WITH A JOB"

Some Canadian soldiers, passing through England, left with the press a literary judgment. It was not pronounced *ex cathedra*, but rather *ex trench*, *ex canteen*. It had to do with the books sent to them to read during the war. A lot of these, they said, ought at once to be "scrapped" in the interest of English literature. Among the authors to be thrown on the junk heap they mentioned "particularly Dickens and Thackeray." The reason was that the heroes of those novelists "can't earn their own livelihood, and spend nearly all their time hanging after some old woman to get her money." Narrowly inspecting Thackeray, they were able to discover in his books only two heroes "who had some sort of a job."

Most devotees of Thackeray would undertake to name more than two of his heroes whose souls were not above work, but that is not the present point. Here is a new test, a new behest, laid upon romance. In a workaday world it must have workaday heroes. No more curled darlings of the drawing room, if you please. Modern virility can but loathe the dawdlers of Disraeli, "simpering in the gilded palaces of the rich." Not grace or wit or cultivation or the making of languishing eyes will captivate the fastidious fair ones of this age and day. The heroes of whom they dream and for whom they wait must be men with an adequate job.

Americans may take pride in believing that their own writers are rising to this high demand. We have this on no less authority than that of St. John Ervine. During a recent tour in the United States he was led to dip rather deeply into our current fiction—mostly, to be sure, in the periodicals. Mr. Ervine somewhat untactfully confesses that this reading was forced upon him to fill up the tedium of railway travel. Otherwise he might have missed it. Never mind this; the important fact is that he found American love stories nobly meeting the standard of the Canadian soldiers. The usual hero is a business man. His "job," of course, must be immense. He must be grappling with large affairs, running a great manufacturing plant, or a railroad; founding new industries,

developing unheard-of efficiency, breaking a strike or else heading one. And the comforting truth implied is that a man so equipped and so working is the true hero of the present, perfectly irresistible to the heroine of today. Where her mother or grandmother thought to find a hero, she sees only a villain. We mean the man who dabbles in letters and art, who has exquisite manners and practices all the delicate refinements of life. Him, Mr. Ervine bears clear testimony, the ladies of the living present think of as only a ridiculous or a dangerous figure. Not for a moment do their thoughts lightly turn to such a shameless creature without a job. Their truest raptures, their deepest enthusiasms, the heroines of American fiction reserve for Big Business!—*New York Times*.

ENGLISH, AND THE LEAGUE OF NATIONS

The English language was deemed to be the most advantageous language for international commerce and other purposes, and will be recommended to the league of nations for such use, as the result of a conference held recently in Stockholm to decide on a language to be recommended to the league of nations as a "universal language."

The question put to each member of the assembly was phrased as follows:

"Which language, living or dead, natural or artificial, seems to you to be best fitted, and to present least difficulties, for adoption as a universal auxiliary language?"

The result of the vote taken was a very large majority in favor of the English language. To preserve impartiality, the committee in charge of the conference decided to exclude from it all citizens of all countries speaking the three principal commercial languages—English, French and German. Notwithstanding this exclusion the English language was deemed to be the best known and best adapted to use for the league of nations.

The vote was disappointing to protagonists of the artificial languages. Ido receiving only five votes out of forty-seven, while Esperanto received only one.

The German language received only one vote, that of a

Finnish university professor. Three votes were given to Latin, eight to French and the remaining twenty-nine to English. Arguments advanced in favor of English were the number of nations speaking it, the extent and excellence of its literature and the fact that it is in wider commercial use than any other language.

Its prevalence in the far east was commented on by Chinese and Japanese members of the conference. The chief argument against it was its different system of spelling.

T. Q. B.

NOTES

The discovery of the signature of William Shakespeare, scrawled centuries ago on the wall of the "haunted gallery" of Hampton court, has just been made in London. Shakespeare authorities pronounce it authentic.

The disclosure was made when Ernest Law, the court antiquarian, was directing the renovations. On the wall of the old retiring room he found, after cleaning it, the letter "S," followed by illegible letters, concluding "kespeare," and beneath the rough sketch of a hand and the date 1606.

It is a matter of history that the Shakespeare company visited the palace at the date set down and played "Hamlet" before the then King Christian of Denmark. The company dressed in the "haunted gallery," near the great hall where the play was enacted.

The gallery, according to ancient traditions, is haunted by the ghost of Catherine Howard, one of Henry VIII's six wives, who was imprisoned there. History tells that she escaped from confinement while the king was praying in his private chapel, and that her flight was discovered by the court guards, who dragged her screaming to the king, interrupting his devotions.

It was long said that Catherine night-walked the gallery, shrieking.

Busy journalists and others who constantly need to refer to the careers of celebrities now dead should welcome the publication by the Macmillan Company of a reference work

entitled "Who Was Who," into which has been collected the biographies published in "Who's Who" for the years 1897 to 1916, inclusive.

"The writing of good prose," according to Alec Waugh, the novelist, "demands gifts that only come with the years—patience and limitless patience, constructive ability, a sense of the relativity of things, a knowledge of character and of motive that can only come with experience. . . . Prose requires maturity and a calm outlook far more than poetry does; lyric poetry is spontaneous, an expression of moods, a thing of youth. . . . If the bulk of poetry produced by men of under 40 during the last 300 years were set beside the bulk of prose produced by men of under 40 during the same period the general quality of the verse would be infinitely superior. In the same way the prose written by men of over 40 would be found to be better than the work of poets over 40. . . ."

In a lecture recently delivered at the University of Manchester, in England, Prof. W. B. Cairns, of the University of Wisconsin, paid tribute to the English origin of American literature. He took care, however, to point out that the early settlers, because of their strict religious views, denied themselves the best English models. They viewed the drama and the novel with distrust. This aloofness from imaginative writing brought about the curious result that, with the exception of two or three works, there was until 1800 nothing in American literature proper which an educated man might fear to admit he had not read.

When the change did set in, it was rapid. By 1830 Washington Irving, Fenimore Cooper and William Cullen Bryant had begun to write. Despite learned contentions to the contrary, Prof. Cairns is unable to find any indebtedness of Cooper to Scott, except that perhaps in a general way Cooper tried to do for his own country what Scott had done for Scotland, just as Scott, on his own admission, had been inspired by what Maria Edgeworth had done for Ireland.

Prof. Cairns properly repudiated the nickname of "the American Wordsworth" as applied to Bryant. It was due, he said, to the superficial fact that both wrote of nature, but while Wordsworth's poetry is often loaded with philosophic thought, Bryant is chiefly descriptive. The American public knows and loves its Bryant for what he is, and he needs no foreign tag to recommend him.

The middle of the nineteenth century brought the New English Renaissance, as it is sometimes called, and the writers who for a generation or two dominated the intellectual life of the United States did undoubtedly owe something to English influence, as their successors did to that of France, Russia, Scandinavia, and Spain. Prof. Cairns asserts that at the present day American literature is more distinctly national than ever before. In externals it approximates closely to English literature; the differences are the subtle but all-important differences of spirit. Literary movements now develop simultaneously on both sides of the Atlantic, and the relation is no longer that of borrower and lender.—*Washington Post*.

A Robert Louis Stevenson Club has recently been instituted in Edinburgh under the patronage of Lord Rosebery, Sir Sidney and Lady Colvin, Mrs. Fleeming Jenkin, Sir Graham Balfour and others. It has already nearly four hundred members in various parts of the world and has received many contributions for its collection of Stevensoniana, including unpublished manuscripts presented by Sir Sidney Colvin. The club hopes, as soon as it obtains the necessary funds, to purchase the house, 8 Howard Place, where Stevenson was born, and to make of it a permanent museum of Stevensoniana, which will include a complete library of all the editions of Stevenson's work, writings and literature bearing on his life and work.

Q. (S. M. W.) Some time ago I read an account of the discovery of a copy of the first folio edition of Shakespeare's plays containing marginal annotations by a contemporary of Shakespeare's and evidently the property of some one who

knew him personally and was a frequenter of the stage of his day. Can you tell me where I can find out the details about this copy and the facts as to its authenticity, etc.?

A. The alleged discovery and destruction of this priceless copy of the first folio edition of the plays of Shakespeare, published in 1623, are told in Mrs. Humphrey Ward's book, "A Writer's Recollections," published by the Harpers in 1918. It appears that in 1883 a certain Señor Gayangos, a very old man, told Mrs. Ward of his adventures in Spain, where he was collecting old Spanish books for an English client. On one occasion he visited an old library that was about to be sold. On the floor of the long room, Mrs. Ward says in her book—

"was a large brasero, in which the new librarian was burning up a quantity of what he described as useless and miscellaneous books, with a view to the rearrangement of the library. The old sheepskin or vellum bindings had been stripped off, while the printed matter was burning steadily, and the room was full of smoke. There was a pile of old books whose turn had not yet come lying on the floor. Gayangos picked one up. It was a volume containing the plays of Mr. William Shakespeare, and published in 1623. In other words, it was a copy of the first folio, and, as he declared to me, in excellent preservation. At that time he knew nothing about Shakespeare bibliography. He was struck, however, by the name of Shakespeare, and also by the fact that, according to the inscription inside it, the book had belonged to Count Gondomar, who had himself lived in Valladolid, and collected a large library there. But his friend, the librarian, attached no importance to the book, and it was to go into the common holocaust with the rest. Gayangos noticed particularly, as he turned it over, that its margins were covered with notes in a seventeenth century hand. He continued his journey to England, and presently mentioned the incident to Sir Thomas Phillipps, and Sir Thomas' future son-in-law, Mr. Halliwell—afterward Halliwell-Phillipps. The excitement of both knew no bounds. A first folio—which had belonged to Count Gondomar, Spanish Ambassador to England up to 1622—and covered with contemporary marginal notes! No doubt a copy which had been sent out to Gondomar from England: for he was well acquainted with English life and letters and had collected much of his library in London. The very thought of such a treasure perishing barbarously in a bonfire of waste paper was enough to drive a bibliophile out of his wits. Gayangos was sent back to Spain post-haste. But, alack; he found a library swept and garnished, no trace of the volume he

had once held there in his hand, and on the face of his friend the librarian only a frank and peevish wonder that anybody should tease him with questions about such a trifle."

Undoubtedly this unique first folio was burned up as so much worthless paper. As it was annotated by Gondomar, who was intimately acquainted with literary London, it is altogether probable, as Mrs. Ward declares, that it contained all kinds of Shakespearean revelations—even to the solving of the mystery of the "Dark Lady" and "Mr. W. H."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

The National Educational Association is pursuing its campaign for the Smith-Towner bill, as may be seen from the following announcement in the official Bulletin for September, 1920:

The Smith-Towner bill, which in its present form, has been before Congress only a little over a year, and in which all teachers are deeply interested, has aroused a great deal of discussion. The opponents of the bill continue to misrepresent it, declaring that it would centralize control of education in a federal department at Washington. The bill specifically provides against this and that the control of education shall remain exclusively under state control. It does not in any way change the management of the public schools. It simply provides that the National Government shall recognize the great importance of public education, and give assistance and support to the States in the promotion of education.

Notwithstanding the opposition, which comes almost entirely from those who have always opposed the public schools, the supporters of the bill are increasing in numbers and activity. The friends of the measure expect to bring it to a vote in Congress at the next session which convenes the first Monday in December. The Legislative Commission of the National Educational Association, authorized at the Salt Lake City meeting to push the passage of the bill, has been appointed and has begun active work. Other organizations which have endorsed the measure are becoming more active in their support. From now on the forces back of the bill will carry on an aggressive campaign until its passage is secured.

In spite of this statement, the voter will remember that by the Smith-Towner bill \$100,000,000 is to be appropriated annually by the National Government and to be expended as follows: \$50,000,000 to go toward the increase of teachers' salaries; \$22,000,000 to rural schools; \$22,000,000 to physical training; \$7,500,000 for the Americanization of foreigners; \$500,000 to enable the Department of Education to carry out the provisions of the act. It is not difficult, therefore, to understand the interest of the N. E. A. in favor of the Smith-Towner

bill. But it is hard to understand how any one, speaking in the name of public education, would dare to say that the Smith-Towner bill does not interfere with the States' control of education within their several borders, for by the provisions of the bill no State may enjoy its proportion of this large annual grant unless it meets conditions laid down by Congress. First, it must have a school term of at least twenty-four weeks in each year; second, it must have a compulsory school law; third, the English language must be the basic medium of instruction; fourth, the State must contribute an amount equal to that to be proportioned out to it by the Secretary of Education who is to be the sole judge whether all of these conditions had been fulfilled and may grant or refuse the apportionment. It may not be amiss to quote here the following passage from a letter addressed by Prof. William Guthrie, a recognized authority on Constitutional Law, to Archbishop Hayes, of New York:

Under the constitution of the United States no power has been delegated to Congress to regulate or control education in the several States [declares Professor Guthrie]. That subject was left within the exclusive domain and governmental duty and responsibility of the several states, and Congress cannot constitutionally seek, directly or indirectly, to regulate or control education in the States without violating the reserved rights of the States and the fundamental principle of local self government.

The provisions of the Smith-Towner bill would, in my judgment, inevitably involve an attempt at interference in the local affairs of the States, and the policy of so-called federalization of education, once established, would lead to an agitation and demand for a constitutional amendment in order to vest adequate and effective power of centralized supervision and control in Congress.

Any such increase of federal power and domination of state authority, responsibility and duty would be prejudicial to the best interests of the nation and of the states. The creation of a new executive department to be known as the department of education with a secretary of education at the head thereof and as such, a member of the President's cabinet, would bring the subject of education into politics and constantly pursued efforts to control the patronage of the department in the interest of the political party then in power.

The tendency of federal interference and direct or indirect

control would be toward centralization and standardization of education, and such centralization and standardization would in all probability prove to be prejudicial to the independent and satisfactory operation of existing separate private schools, including those maintained by various religious denominations for the purpose especially of securing for the younger children of the country the benefit of adequate religious as well as secular education.

MUSIC IN THE ARMY

Military music in its relation to the efficiency, morale, and contentment of the soldier is now emphasized by the War Department, which directs that specific attention be devoted to this subject. The organization of orchestras, regular drill periods for singing, and informal entertainments are provided for in a circular just issued by the office of the Chief of Staff. Commanding Officers are called upon to name a musical director in each organization, and provision is made for the appointment of civilians in this capacity when qualified officers or enlisted men are not available.

As Maj. Gen. P. C. Harris, The Adjutant General, says:

For many years the military value of bands has been understood and appreciated. Previous to the World War singing was considered only as a form of entertainment and not as a means for developing military spirit in the Army. Now, by creating and maintaining good spirits, making lighter the burdens of the march, overcoming self-consciousness, developing initiative, increasing the power of the voice and proficiency in giving commands, the value of singing as a contributing factor to the fighting efficiency of the soldier is recognized.

The War Department now requires the musical director to be responsible for singing, both instructional and recreational, for the entire command; the training of song leaders for all units; for the organization of orchestras and instrumental musical organizations, and for the preparation of musical programs for entertainments.

Civilians may be employed to carry out the education and recreation program of the Army where officers or enlisted men with the necessary qualifications are not available. However, in nearly every command there will be found an officer or soldier who is now or can be easily developed into a satisfactory musical director. Supervisors of vocational schools of music

may be utilized in directing the recreational activities of the command.

In order that this musical program may be rapidly and substantially developed, civilian musical directors will be assigned by the War Department to the military departments. Funds will be allotted to cover the salaries and authorized travel expenses of these departmental musical directors.

CAMPAIGN CIVICS

Community civics, an important subject, and one to which so much prominence has been given in the school world during the last few years, will be a travesty during this session unless "community" means our nation and issues which our nation is discussing. Only once in four years is such an opportunity for training for citizenship presented to the schools.

With a national election affecting 110,000,000 people, with every publicity medium filled with campaign speeches, with "if blank is elected, blank will happen" at every dinner table, the least the schools can do is to make campaign civics the basis of community civics during this semester.

The one objection by teachers will be that the subject is controversial. It is better to say nothing in the schools than to present Republican facts in a Democratic community or vice versa. This is a sad commentary if our schools are afraid of any subject that the whole nation is discussing. Controversial civics can and should be presented by teaching facts. Truth about facts is non-partisan and the teacher's duty is to teach facts, not to settle or judge.

A good starting point is offered by Labor Day and labor's part in the national election. Classes can discuss reasons for making Labor Day a legal holiday; the cost of stopping business for a whole day; results accomplished by labor through this holiday as compared with no legal holiday; how the community celebrates Labor Day; what editors and orators say about labor's place in our growing and voting; the labor plank in party platforms and the candidate's statements regarding labor; the two labor conferences held during the last year; the attitude of the American Federation of Labor to compulsory arbitration of labor disputes, are topics of importance.

Labor's wage has changed absolutely and relatively since

the last election. Isn't it of importance for high-school students to know how much the relative increase or decrease is compared with purchasing power; what is pledged by platforms?

Here exists also an opportunity to teach Americanization by presenting incontrovertible facts about bolshevism, sovietism, "radical labor." Today's students have a right to know more than "a bolshevist is a man with a lot of hair and a bushy black beard." A comparison of American principles with radical tendencies will drive home Americanism. Isn't labor in the national election worth at least a fortnight in this year's civic courses?

This can be followed by woman's part in the national election. For the first time 27,000,000 women will be entitled to vote for President. Here is an opportunity to teach, so that it will be remembered, the method of amending the Constitution. Such facts as registration for election, qualifications, part played by women in the national conventions, the platform planks dealing with women in industry and child labor would contribute to this topic. The League of Nations, national budget, the high cost of living, and the other main planks of the platforms will round out a most valuable course.

Classes should read two sides, clip newspapers and classify clippings, mount cartoons, prepare four minute speeches, have class debates, answer home questions. Dramatization of the platforms is possible as a public exercise. Mock conventions and school elections, will add to the interest as well as aid instruction.

During this semester civics should not be an elective subject or required only of first and fourth year students, but a required subject for all. It is the schools' only opportunity during the high school life of the present enrollment to teach the national election and the lessons growing out of it at a time when every pupil is readily interested and when so much can be done for efficient citizenship.

The Institute for Public Service, New York City, has been urging the teaching of labor civics for the past year and will be glad to furnish teachers and schools with suggestions for campaign civics.

PRODUCTION AND THE HIGH COST OF LIVING

The sign "Stop, Look and Listen" should be put up over every door in the land, and it is the duty of the university men of America as leaders in thought and action to help fasten it there, according to Frank McVey, president of the University of Kentucky. "In the face of the demand for high wages, more rents, larger prices and all the phenomena now familiar to the student," he continued, "every citizen is demanding more in order that he may meet the cost of every-day living."

This in itself is the natural way out of personal difficulties, but when multiplied by thousands of instances the mass of people are no nearer the end of their troubles than before. It hardly seems necessary in the year of grace 1920 to set forth the simple principle that production of goods for human needs is the only way in which human wants can be met. Yet all the evidence points to the conclusion that the principle has been forgotten.

Men have money, but the goods are not there in the quantity necessary for the needs of the world. Strikes are not likely to produce more goods and extravagance in their consumption will not bring them into existence. We must come to thrift, economy and hard work to restore the world to where it was.

The world is poorer than it was in 1880. The generation now coming on faces a less pleasing prospect than the one that is passing.

What is more disturbing is the lack of habits in the new generation for hard work and thrift. The hope of the world is to be found in a productive people, who know how to produce, who appreciate the great power of thrift and who are willing to forego the pleasure of the present because they know that capital is the result of saving and that labor without capital is a blind man groping in the dark. The times call for all of us to "Stop, Look and Listen" and having done that, to work and save.

The working machinery for carrying out the injunction of Dr. McVey is to be found in the Savings Societies, organized broadcast by the Savings Division of the Treasury Department, and the investment of savings in government savings securities.

Intent must be translated into action if the economic principles of economy, production, saving and safe investment are to become effective in America, according to Nicholas Murray

Butler, president of Columbia University. In a recent article, the subject matter of which is especially adopted to consideration by college men as leaders of national thought, Dr. Butler says:

There is little use in writing and speaking of the need for personal and governmental savings if we do not practice it as individuals. Any American who can possibly do so and yet meet his stated family expenses should make it a point to save something each week. Even if the amount saved each week be small, it establishes both a principle and a habit. If it be as much as a dollar, it will soon be sufficient, if placed in a savings bank at interest, to purchase some obligation of the United States, either a Liberty Bond of small denomination or a Treasury Savings Certificate, or a War-Savings Stamp.

EDUCATIONAL NOTES

A "Congress of boards of education" was a feature of the annual National Education Association meeting at Salt Lake City in July, the theme being "Financing and Managing the Public Schools."

Establishment of industrial art schools in the United States, to meet the demand for designers and craftsmen, is urged by the American Institute of Architects.

Over half a million dollars is on deposit in one of the San Francisco banks to the credit of 20,788 school children. These school savings are in addition to large investments by the children in thrift stamps and war-savings stamps.

Approximately 20 per cent of all children in the schools are in need of corrective treatment for eye defects, according to a bulletin on "The Eyesight of School Children," soon to be issued by the U. S. Bureau of Education.

A one-story school building with as many as forty-eight rooms in a well-populated city and suburban section is possible under a plan adopted in Cuyahoga County, Ohio. This county now has four large school buildings of the one-story type, with from five to ten acres of ground for each building.

More than a thousand men and women of foreign birth were enrolled in the Scranton (Pa.) public evening and afternoon schools for non-English speaking men and women during the past year. Twenty-two nationalities were represented in the citizenship graduating class of 132 persons recently, according to reports received by the U. S. Bureau of Education.

"Sea gardening" is a feature of the school garden work among the Moros, in the Sulu group of the Philippine Islands, according to a report of the Commissioner of Education. Because the islands inhabited by these people, sea rovers for centuries, offered few facilities for cultivation of the ordinary crops, the schools established "sea gardens," in which attention is given to the culture of marketable sea products, especially certain kinds of sponges.

That the physical-training teacher should devote a part of every physical training period to instruction in personal hygiene is the recommendation of F. W. Maroney, state director of physical training for New Jersey. Dr. Maroney asserts that the physical training teacher himself should be the personification of health, since his work "helps accentuate all other health activities."

WHY TEACHERS ARE LEAVING THE SCHOOLS

A 16-year-old boy greasing coal cars and dumping them in Hastings, Colo., receives as much pay as the principal of the schools.

The average annual salary for rural teachers in a Southern State this year was \$354. The average for white men teachers was \$385; for white women teachers, \$327.

Forty per cent of the rural teachers of the United States receive less than \$600; nearly 30 per cent receive less than \$500; 15 per cent less than \$400, and a great many teachers receive from \$100 to \$300 a year for teaching school.

New York City, it has been estimated, spends \$250,000,000 this year on automobiles and something over \$36,000,000 on teachers.

The principal of a high school in a Northern State with four teachers reports an annual salary of \$300.

EX-SOLDIERS DOING WELL AT COLLEGE

"How are the former soldiers doing at college?" is a question asked and answered in a recent publication of the United States Bureau of Education, Department of the Interior. Summarizing returns to an inquiry made by one of the church boards of education, the Bureau finds that as a rule "the returned soldier has fallen into his old stride and is doing work about the same as before entering the service."

One college president reported that his ex-soldier students had not done very well and that they were restless and found it hard to concentrate on their work. This same answer was received from another institution where sixteen ex-service men had registered at the beginning of the school year. Two of these had withdrawn. The rest did not do as well as hoped because of unrest due to indecision as to the future they wanted to follow and the resulting quandry as to what preparation they should make.

Albion College, however, reported that the majority of ex-service men had done excellent work, especially those who had been in college before entering the service. A number of other institutions reported their returned men doing work above the average. The report from Missouri Wesleyan College was that these men were doing far above what they did previous to the war, the grades indicating that the work of the service men is of a very high order. The 9 per cent students receiving all "A" grades were all ex-service men. There were very few failures among the returned men at this college, showing that they realized the benefit of an education and the importance of hard, diligent work.

The majority of schools did not accentuate either success or failure of ex-service men in the first semester's work, but on the whole the men were reported as having rapidly readjusted themselves to their work.

MORE SURVIVING EXAMINATIONS

In answer to a question as to how the student body survived the mid-year examinations, the majority of colleges reported

an improvement in the average of previous years. As usual, failures in individual courses were greater in number than failures such as to exclude the student from continuing.

The percentage of complete failures was variously reported from 2 to 6 per cent. One school reported financial reasons and reasons other than scholarship as causing a loss of forty-two students; whereas scholarship caused a loss of only seventeen. Of the first number six were seniors who were graduated.

At the University of Chattanooga the mid-year examinations showed the lowest percentage of Freshman mortality in the history of the university. This was attributed to a bulletin published at the end of each thirty-day quiz period with the names and scholarship averages of the first ten in each of the college classes. This stimulated a great deal of profitable rivalry, it is said.

WOMEN AVERAGED HIGHER

When asked to compare the grades received by men and by women the almost universal answer was that the grades of women averaged higher. These statements were qualified in some cases by supplementary explanation.

Chancellor Buchtel, of the University of Denver, calls attention to the fact that women as a rule do not earn their living, and that on the other hand a great number of the men earn their living in whole or in part.

Montana Wesleyan reports just compiled from work of the first semester show that there are fewer failures among the women, and that as a whole a better grade of work is done by them. The men surpass in having some of their number attain a high rank. In the college department 95 per cent of the women passed in all their subjects. The men showed 85 per cent with no failures while 7 per cent failed completely. The other 13 per cent failed in some subjects and passed in others. In attaining "A" grades the men surpassed the women. Nine per cent of the men received all "A" grades, a record not made by any of the women.

WHY I LIKE TEACHING

Teachers, principals, and superintendents from thirty-two States submitted essays on *Why I Like Teaching* in the contest conducted among summer school students by the Institute for Public Service, New York City. Superintendent John Dixon, of Columbus, Wisconsin, summer school student at the University of Wisconsin, won the first prize of \$25; Miss Elizabeth Pardee, of New Haven, Connecticut, student at Columbia, the second prize of \$10; and B. Witkowsky, of Brooklyn, New York, the third prize of \$5.

First Prize

WHY I LIKE TEACHING

Superintendent John Dixon, Columbus, Wisconsin

I like teaching because I like boys and girls, because I delight in having them about me, in talking with them, working with them, playing with them, and in possessing their confidence and affection.

I like teaching because the teacher works in an atmosphere of idealism, dealing with mind and heart, with ideas and ideals.

I like teaching because of the large freedom it gives. There is abundance of room for original planning and initiative in the conduct of the work itself, and an unusual time margin of evenings, week-ends, and vacations in which to extend one's interests, personal and professional.

I like teaching because the relation of teacher to learner in whatever capacity is one of the most interesting and delightful in the world.

Teaching is attractive because it imposes a minimum of drudgery. Its day is not too long, and is so broken by intermissions, and so varied in its schedule of duties, as to exclude undue weariness or monotony. The program of each school day is a new and interesting adventure.

Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, libraries, and all of the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition and enhances personal worth. There is no greater developer of character to be found.

Also, teaching includes a wide range of positions and interests, extending from kindergarten to university, covering every section where schools are maintained and embracing every variety of effort, whether academic, artistic, industrial, commercial, agricultural or professional.

There is no work in which men and women engage which more directly and fundamentally serves society and the state. Teaching is the biggest and best profession in the nation because it creates and moulds the nation's citizenship. It is the very foundation and mainstay of the national life.

And now at last the teacher's work is coming into its own. From now on the teacher will be adequately paid and accorded the place which is rightfully his in the public regard.

The TRUE TEACHER is, and may well be, proud of the title, for his work is akin to that of the Master Builder, the creation of a temple not made with hands.

REVIEWS AND NOTICES

Europe and the Faith, by Hilaire Belloc. New York: The Paulist Press, 1920. Pp. xxv, 261.

The European War was unlike previous wars in many ways, but perhaps in nothing does it differ more strikingly than in the extent to which the great upheaval revealed preceding history and compelled thinking men to look for new meanings in events with which they had long been familiar. It has thus brought the philosophy of history into the foreground. Catholics will naturally turn to the present volume with an expectation that will not go unfulfilled. The motto on the title page, "*Sine auctoritate nulla vita*," is a challenge to the current histories, and the first page of the Introduction will startle many a complacent student of history by shattering preconceived ideals. He will find here a Catholic who does not think or speak of history in an apologetic tone, one who is not on the defensive, but who puts the non-Catholic on the defensive. The teacher of history in our schools might well meditate on this introductory chapter and learn from it the point of view from which to present the history of Christendom.

"I say the Catholic 'conscience' of history—I say 'conscience'—that is, an intimate knowledge through identity: the intuition of a thing which is one with the knower—I do not say 'The Catholic Aspect of History.' This talk of aspects is modern and therefore part of a decline: it is false, and therefore ephemeral: I will not stoop to it. I will rather do homage to truth and say that there is no such thing as a Catholic 'aspect' of European history. There is a Protestant aspect, a Jewish aspect, a Mohammedan aspect, a Japanese aspect, and so forth. For all of these look on Europe from without. The Catholic sees Europe from within. There is no more a Catholic 'aspect' of European history than there is a man's 'aspect' of himself.

"Sophistry does, indeed, pretend that there is even a man's 'aspect' of himself. In nothing does false philosophy prove itself more false. For a man's way of perceiving himself (when he does so honestly and after a cleansing examination

of his mind) is in line with his Creator's, and therefore with reality: he sees from within. . . . A man does not know an infinite amount about himself. But the finite amount he does know is all in the map; it is all part of what is really there. What he does not know about himself would, did he know it, fit in with what he does know about himself. There are indeed 'aspects' of a man for all others except these two, himself and God Who made him. These two, when they regard him, see him as he is; all other minds have their several views of him; and these indeed are 'aspects,' each of which is false, while all differ. But a man's view of himself is not an 'aspect': it is a comprehension.

"Now, then, so it is with us who are of the Faith and the great story of Europe. A Catholic as he reads that story does not grope at it from without, he understands it from within. He cannot understand it altogether because he is a finite being; but he is also that which he has to understand. The Faith is Europe and Europe is the Faith. The Catholic brings to history (when I say 'history' in these pages I mean the history of Christendom) self-knowledge. As a man in the confessional accuses himself of what he knows to be true and what other people cannot judge, so a Catholic, talking of the united European civilization, when he blames it, blames it for motives and for acts which are his own. He himself could have done those things in person. He is not relatively right, in his blame, he is absolutely right. As a man can testify to his own motive so can the Catholic testify to unjust, irrelevant, or ignorant conceptions of the European story; for he knows why and how it proceeds. Others, not Catholic, look upon the story of Europe externally as strangers. *They* have to deal with something which presents itself to them partially and disconnectedly, by its phenomena alone: he sees it all from its center, in its essence and together. I say again, renewing the terms, the Church is Europe: Europe is the Church.

"The Catholic conscience of history is not a conscience which begins with the development of the Church in the basin of the Mediterranean. It goes back much further than that. The Catholic understands the soil in which that plant of the Faith arose. In a way that no other man can, he understands

the Roman military effort; why that effort clashed with the gross Asiatic and merchant empire of Carthage; what he derived from the light of Athens; what food we found in the Irish and the British, the Gallic tribes, their dim but awful memories of immortality; what counsinsip we claim with the ritual of false but profound religions, and even how ancient Israel (the little violent people, before they got poisoned, while they were yet National in the mountains of Judea) was, in the old dispensation at least, central and (as we Catholics say) sacred: devoted to a peculiar mission.

"For the Catholic the whole perspective falls into its proper order. The picture is normal. Nothing is disorder to him. The procession of our great story is easy, natural, and full. It is also final.

"But the modern Catholic, especially if he is confined to the use of the English tongue, suffers from a deplorable (and it is to be hoped), a passing accident. No modern book in the English tongue gives him a conspectus of the past; he is compelled to study violently hostile authorities, North German (or English copying North German), whose knowledge is never that of the true and balanced European. He comes perpetually across phrases which he sees at once to be absurd, either in their limitations or in the contradictions which they connote. But unless he has the leisure for an extended study, he cannot put his finger upon the precise mark of the absurdity. In the books he reads—if they are in the English language at least—he finds things lacking which his instinct for Europe tells him should be there, but he cannot supply their place because the man who wrote those books was himself ignorant of such things or rather could not conceive them."

The lack which Mr. Belloc here deplures his own book remedies in part and there are other laborers in the field. The Catholic Encyclopedia has done much to place within the reach of those who wish to know the truth concerning a multitude of topics touched upon in the history of Europe, and Dr. Weber, in his "History of Christian Civilization," in two convenient volumes, has made a valuable contribution in the same direction. After reading the pages quoted from the Introduction of Europe and the Faith, the Catholic reader will turn with eager anticipation, and others with much profit,

to the chapters of the book: "What Was the Roman Empire?" "What Was the Church in the Roman Empire," "What Was the Fall of the Roman Empire?" "The Beginnings of the Nations," "What Happened in Britain?" "The Dark Ages," "The Middle Ages," "What Was the Reformation?" "The Defection of Britain."

This volume would prove very helpful as supplementary reading for our high-school and college pupils in the study of European History, and it will prove still more valuable to the teacher.

THOMAS EDWARD SHIELDS.

Harriet and the Piper, by Kathleen Norris. New York: Doubleday Page & Co., 1918. Pp. 341.

This is a clean story. Wrong-doing is indeed dealt with, but it is dealt with in the light of truth and the reader is not soiled by the mire which he looks into. The psychologic developments are treated with simplicity and strength, but with sufficient renunciation. Harriet as a child of 17, without the protection of a mother, is led into a foolish blunder which very nearly ruins her life, but she is saved by the kindly protection of her sister and her brother-in-law, but chiefly by a self-cleansing process through which she gains strength and efficiency, strength of will, determined ambition to be worthy, and finally the growth of love that is pure and high crowns her life happiness and makes her a source of many blessings to those around her. Richard Carter, the hero of the story, is portrayed as a fine type of man. He outgrows his wife while he wins his way in the business world and fills his home with every comfort and luxury. The wife, as too often happens, freed from care and denied legitimate employment, spends her time more and more in petty intrigues and flirtations, in which she finally loses her way. Her husband, while not blind to her follies, merely withdraws within himself, observing every courtesy and giving entire freedom to her movements and her follies. Even when she goes wrong he does his best to save her from herself, but fails. The author apparently sees nothing worthy of blame in this treatment of a wife, but one is almost compelled

to question the kindness of such treatment. Is not a husband bound to protect his wife from danger and can he shirk his duty under the plea of giving her perfect freedom, for, after all, if marriage means anything it means the end of freedom in certain directions. Again it was said of old, "In the sweat of thy brow thou shalt eat bread." And time has abundantly proven that salvation is not to be had outside of this prescription. When a husband amasses wealth, is he justified in lifting from his wife all care and serious obligation which is now, as it always has been, her chief protection against the most insidious of dangers? Poor Mrs. Carter, after she was destroyed mentally and morally by the luxury for which she was not prepared and which she was not strong enough to endure, was saved the long-drawn-out misery of a life of wretchedness by an untimely death on the operating table. Isabelle, the first Mrs. Carter, in contrast with Harriet, the second Mrs. Carter, offers a typical instance of the degeneracy that comes from idleness and irresponsibility, while Harriet shows what may be done with a very poor beginning by persistent effort and the bearing of constantly growing responsibilities.

The minor incidents of the story are as truthful and helpful in their way as the main theme. The wisdom of Harriet's treatment of the Carter boy and girl may well prove helpful to many a parent confronted by similar problems. Blondin, the devil of the play, is real enough in these days. He is frequently a Freudian adept practicing psycho-analysis on feeble-minded women or on the nasty of both sexes. Oriental mysticism, Hindu philosophy, theosophy are made to serve the villain's purpose by providing him with a livelihood and the means of meeting his victims among the idle rich. The sketch is not overdone. The book throughout is a remarkable instance of a realism that is wholesome and stimulating.

THOMAS EDWARD SHIELDS

Mac of Placid, by T. Morris Longstreth. New York: The Century Co., 1920. Pp. xiii-339.

The valuable part of this book is a picture of Robert Louis Stevenson, in his whimsical humors and his pathetic struggle

for health and his courageous fight to achieve immortality in his art. Mac is a healthy young man of twenty, born of degenerate parents, raised in poverty, but very close to nature, which keeps him innocent, although he is in constant touch with low and brutal vice. The influence of Robert Louis Stevenson on this boy, with whom he forms an intimate friendship, is well brought out, but what might be a clean and wholesome book is marred and worse than marred by the unforgivable brutality of many of the scenes. One turns away with a shudder from the picture of the boy watching the downward way of the father and then abandoning him to his fate. The accidental finding of his mother, who has abandoned all decency, has no legitimate purpose in the story. In fact, it is difficult to conceive why any clean-minded person would want to expose this degenerate father and mother to the popular reader. It may be granted that such lives do exist, but to portray them in current literature can only poison the minds of youth. It is as unwholesome a procedure morally and mentally as it would be physically to have our sewers empty into the water main. The lecherous Tess fastening her talons on Mac is scarcely more justifiable; and the brutal fighting at the end can serve no other purpose than to leave a nasty taste in the mouth. After all, cave people do not live in our mountains and mix up with ordinary folk. We have degenerates enough in our cities and they may be found in the mountains, but there is a vast difference between the degenerate and the cave man. One is rudimental, the other is rotten with disease. The closing scene is evidently meant as an idyl, yet there is a false note. Marriage is not a matter which concerns only the contracting parties and Almighty God. The family, which is created by marriage, is the primary unit of society and its purity and well-being is a matter of the utmost concern to every member of society. Laws regulating the issuance of the license and the presence of the minister or magistrate are essential to the welfare of society, even if it be true that the contracting parties themselves are the ministers of the sacrament of matrimony. The hero and heroine have won their battles, they have slain their enemies and are free from pursuit and danger, yet they do not seek a marriage license or a minister,

but arrange the ceremony in the presence of the mountain and the sky. The scene is pictured thus:

"All ready, Mac?" she asked, "and what we say throughout?"

"I've been singing it to myself, sweetheart."

"Then wash your hands," she said. "They are all balsam. Isn't it a day for happiness?"

At the point of noon, enveloped in the white blaze of the lake, warmed by the still radiance of the beneficent sun, with all the forest rapt in the windless splendor of the day, they stood bareheaded on a mossy knoll, the birch fire burning cleanly by, and took each other by the hand.

"Dearest," I said, "repeat it after me with the changes you need make," and I began:

"In the presence of God and of His mountains——"

"In the presence of God and His mountains——"

"I take you, Hallie Brewster, to be my wife——"

"I take you, Anson MacIntyre, to be my husband——"

"Promising with God's help——"

"Promising with God's help——"

"To be your loving and faithful husband——"

"To be your loving and faithful wife——"

"Until death——"

"Until death."

This is all poetic and reverent enough, but it is not social and the very beauty of the scene serves but to render the poison more dangerous.

THOMAS EDWARD SHIELDS.

Bach for Beginners in Organ, edited and compiled by Edwin Shipper Barnes, 1919.

Young organists will attach considerable interest to the appearance of a new book issued under the above title. There have been many editions of "Bach for Beginners" in the realm of piano music, but this work is practically the first one of its kind for beginners of the study of pipe organ. This collection supplies the beginner with a wealth of Bach literature in its simpler form. In his "Foreword," Mr. Barnes says: "The intention in preparing this volume has been to provide in an easy, accessible form and in a logical sequence, the very easiest organ compositions of Johann Sebastian Bach." The arrangement of the volume is admirable. The simplest original

organ compositions for the manuals alone are placed first and are followed by other works for manuals only, of gradually increasing difficulty; these, in turn, are followed by the simplest of Bach's compositions for manuals and pedal. The author insists that the work is not an "organ method," but is intended rather to accompany and supplement a reliable "organ method," which forms the regular study of a beginner in organ. From the first to the last piece, it is intended for the beginner on the king of instruments, for no piece in the whole collection is of more than a moderate degree of difficulty. There are forty-one numbers in the book, Variations, preludes, Fughettas, Chorals and short concerted pieces. The phrasing, fingering and metronomic indications have been provided for with exactitude by Mr. Barnes, and the rules which he gives in his "Foreword" afford every possible aid for the proper performance of the works of this great master of the art of music.

F. JOS. KELLY.

Contemporary Composers, by Daniel Gregory Mason. 290 pages; cloth-bound. Published by the Macmillan Co. Price \$2.00.

This work contains a broad-visioned view of music and its modern tendency, combined with unusual, thoughtful comments. The preface of the work introduced by Robert Louis Stevenson's keen remarks, "quoted from a letter to a friend," is a very interesting part of the book. Very few writers have observed more sharply and ascertained more unerringly the disorders and distortions of the musical art of today. The author not only shows the analogy between social structure and the art that expresses the psychology of a people, but he has touched the vital points at issue. He has linked effect to cause, showing his wonderful grasp of the subject.

F. JOS. KELLY.

Just Happy, The Story of a Dog—and Some Humans, by Grace Keon. New York, 1920: The Devin-Adair Co. Pp. 267.

In these days, when one is liable to search through the books of fiction with growing nausea over the brutalities and

beastialities that so many of our modern writers seem to think indispensable to the interest of a story, it is refreshing to come upon a little volume like this, where the human interest is wholesome. The theme may not be high, but it will be admitted that a good dog is often more interesting than many of the unlovely creatures which make us ashamed of the race to which we belong.

Heritage, by V. Sackville West. New York, 1919: George H. Doran. Pp. 320.

There seems very little excuse for this story. It is the oft-told tale of a woman marrying the wrong man because the man she loved failed to propose. This is followed by the usual long-drawn-out misery and crime, ending with the breaking and flight of the husband, and the illicit union of the pair that should have married in the first instance. Of course, it may be pleaded that the book is a psychological study of the old theme which apparently is never exhausted and that the truth is wholesome, and like a light illumining dark pitfalls to keep unsuspecting youths and maidens from destroying their own lives and breaking the hearts of their friends by their fumbling and bungling of the most important things in life.

Colette of the Fields and other short stories and poems, by Milton McGovern. Washington, D. C., 1920. (Published by the author.) Pp. 221.

The author has endeavored to present a clean story. There are many edifying pages in it, but there is much to be desired in the matter of style and the management of scenes.

The Splendid Outcast, by George Gibbs. New York, 1920: D. Appleton & Co. Pp. 353.

This story is full of thrill, of hair-breadth escapes, of heroism and depravity. Good is shown in the breast of some on whom the world looks with scorn, and the smiling mask of villainy is lifted to warn us that all are not virtuous that seem so. The story is interesting in its way. There are fresh scenes,

sprightly conversations, slow death of faith and trust, and splendid loyalty. But there is very little new light to illumine the mysterious regions of the heart, and even less that might serve to guide those who are venturing out into life without chart or compass.

Old and New, Sundry Papers by C. H. Grandgent, L.H.D.
Cambridge, 1920: Harvard University Press. Pp. 177.

These miscellaneous lectures, we are told by the author, have this in common, that they treat, in general, of changes in fashion, especially in matters of speech and of school.

The tremendous upheavals of the last few years might be supposed to give pause to the apostles of the new. The new inventions seemed only to make for greater destructiveness and the new ideals that had displaced Christianity in so many minds were seen to be something worse than negative. Yet the author of these essays seems very confident that the new has won the right of way and carries with it the presumption of truth. However lamentable, it would seem he but speaks the truth when he thus describes the popular mind as having lost faith in the past. After pointing out the conservative attitude of the past, he adds: "‘We have changed all that,’ as Moliere’s quack doctor observed. The heart and the liver no longer abide in the respective places to which the former school of medicine—and its accomplice, dame nature—assigned to them. Time honored custom is without honor. The very word ‘time-honored’ is now used ordinarily in derision. To say that a thing is old is to condemn it without a trial. An old style must be a bad one, an old thought is not worth thinking. What we admire is the ‘music of the future,’ the ‘new art,’ the ‘modern school.’ To a strictly judicial mind, it would seem, a quality of age or novelty would carry no necessary implication of value; the question of acceptance would be decided on the basis of intrinsic merit. But the judicial mind is rare. We are unconsciously swept along by the tide of opinion, and that tide has set in the direction of the untried.”

May we not hope that the situation is improving? It is not only the judicial that turn away in disgust from the

nouveaux riches, nor the wise who alone remain silent in the presence of the braggart who, in his own judgment at least, is confident that science unearthed all the secrets of heaven and earth, and has left no mystery in life. The judicious mind would not seem to be required to turn sensitive souls away from jazz music or the modern female costume, and might we not add that there are still in the world both young hearts and old who prefer the ancient ways of lovers where the maiden blushed and retired and the man pursued to the modern attitude which puts all men on the defense. It is an encouraging sign of the times that there are a growing number of men and women who delight in the art and music of an earlier time and who are laboring to bring about a renaissance of thirteenth-century Christianity? There is much, indeed, in the modern world that is execrable and many a decade must elapse before the accumulated ugliness of much of what is modern will be securely buried. These charming essays will help in some small measure to turn men's minds to wholesome things.

The Catholic Educational Review

NOVEMBER, 1920

CATHOLIC EDUCATIONAL EFFORT FOR THE NEGROES

The growing interest of thinking people in the problem of Negro education is an indication of real insight into social necessities. The Southern University Race Commission gave definite shape to what was probably the opinion of most observers when, in an open letter to college men of the South a few years back, it expressed the following sentiment:

"The South cannot realize its destiny if one-third of her population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man."

At the root of this conviction is an enlightened self-interest, seeking to assert itself in opposition to forces that might possibly create an unhealthy condition in our social organism, or even in the long run deprive us of some of those achievements that culture and civilization have won. A stimulus to further concern is the fact that the Negro is becoming in an ever increasing measure an element in the life of the entire nation. The question of adjusting the colored man is no longer one for the Southern States only. The recent Negro migrations lead us to suspect that at any moment the North and West may be called upon to share, in something more than a vicarious fashion, the burdens that result from the presence of the colored race in our society.

EDUCATION AS A SOLUTION

To say baldly that education will prove in large measure the lever of Negro elevation is to lay oneself open to the objec-

tion that the influence of religion is being minimized. True, a large number of those who profess a strong belief in the value of education as the means of Negro advancement have succeeded in giving their thought a slightly materialistic tinge. Negro leaders generally, including Booker T. Washington, have been accused of a certain blindness to the forces of spiritual idealism. The criticism is probably too severe. Those who reflected on the Negro and his condition recognized that a sound physical basis is necessary for the development of personality. This is a perfectly sensible view of human life, but admittedly liable to be over-stressed. Naturally where it is a question of the colored race, we are in little danger of exaggerating its religious necessities. But that is not to say that we cannot supplement religious endeavor with activities of a secular nature, the while we entertain the hope that the latter may help in the attainment of the end that all have at heart—the building up of the Negro character to that degree where, standing in rightful relation to both God and man, it assumes its proper position in society. Whether we strive to reduce illiteracy among a people or to increase ownership of land, we are doing something that in the strictest sense has an ultimate religious value.

But we have access to more pertinent considerations than those afforded by glittering generalities about the worth of education. The figures for death rate and prison population provide a startling insight into the serious problems of education within the Negro race. When we read that the death rate of the colored people is 24 per 1,000 as against 15 for whites, and that the prisons of the South Atlantic States have proportionally five times as many colored prisoners as white, we are brought into vivid contact with a situation that reveals not only poverty and ignorance, but also the unfavorable conditions under which colored people are compelled to live. Granting that Negroes have shown themselves capable of progress, and granting that in many instances Negroes by their industry, respect for law, desire for culture, and appreciative understanding of civilization's demands have vindicated their right to stand on our level of progress, the fact remains that great sections of the colored race are still in an

environment that tends to produce individuals with dwarfed minds and a lowered moral vitality, not altogether unrelated to the causes that have insured a lessening of the physical vitality.

It is the hope of those who are giving their time, their money, their thought, in some cases their very lives for the welfare of the colored race, that the Negro may be able to conquer his enslaving conditions by a sane and efficient policy of education. This they desire to accomplish by helping the colored man to develop a character that shall have for its base a firm economic foundation and for its summit a thorough understanding of God and His law, that shall include a routine of industrious habits, an enlightened head and a changed heart. In this way, it is thought, will the Negroes become self-sustaining, and even desirable members of the community. As one Southern writer expresses it:

"It has never been found in all the world that a sane and thorough intellectual equipment has been detrimental to morals or to industrial efficiency. The Negro is no exception to this rule. It is not, the educated Negro that fills our penitentiaries and jails, works in our chain gangs, and fills our poor-houses. These places are given over to the ignorant and the depraved. It is not the educated Negro that makes up our idle and vagrant class, that commits our murders, and despoils our women. Here again it is the illiterate and degraded Negro. The trained Negro lives in a better home, wears better clothes, eats better food, does more efficient work, creates more wealth, rears his children more decently, makes a more decent citizen, and in times of race friction is always to be found on the side of law and order. These things seem to be worthy fruits, and whatever system produces them should have our approval. If we are to be fair to ourselves, fair to the section in which we live, and fair to the Negro race, we must see that a common school education is given to the majority, and that a more thorough and complete training shall be given to the capable few who are to become the leaders of this race."

Such comparisons between the ignorant and the educated can certainly be made excessive, but as a plain matter of fact

they are in the present case substantially correct. In a recent circular appeal in behalf of Fisk University it is pointed out with pride that out of the many graduates from that institution only one has ever been convicted of crime.

PRESENT STATE OF EDUCATIONAL OPPORTUNITY

Negroes are becoming more and more a factor in the solution of their own educational problem. In addition to furnishing a large proportion of the teaching force, they contribute an annual sum of money estimated at \$500,000. Since the Civil War, Negroes have given, roughly, \$30,000,000 for their own education. Most interesting in this connection is the group of schools, numbering 153, owned and maintained by the colored denominations. These schools are remarkable evidences of the determination of Negro people to help themselves. Such institutions as Fisk University, Meharry Medical College, and Atlanta University, on the other hand, furnish striking testimony to what can be accomplished through intelligent cooperation of white people with the colored.

The main responsibility for the education of the Negro should have fallen, it would seem, on the State and Federal authorities. The latter have endeavored in some manner to meet the problem presented by the Negro's need of training. Howard University is a well-known instance of Federal interest. But State and National Governments have never pretended to satisfy the demands of the situation up to the full measure of their responsibility. So much so, that Negro schools in the aggregate form the most impoverished group of educational institutions in the United States. Public-school facilities are admittedly inadequate. During 1917-18 the entire outlay for Negro education from all sources was \$17,456,710. Of this amount \$13,000,000, or 1.2 per cent of the total expenditure for *all education* in the United States, was for Negro public schools. At the last census, there were twenty-eight States and Federal institutions of secondary and higher grade for Negroes. Damaging comparisons will readily suggest themselves from these few items. While nothing will excuse entirely the public neglect of Negroes in an educational way, there are certain considerations that should modify criti-

cism. Chief of these is the fact that the South, which has been mainly concerned, had to maintain a double system of schools on the comparatively limited resources of a section that has hardly yet recovered from the effects of a disastrous war. In spite of all, though, the inequalities of existing conditions constitute an emphatic appeal to State and Federal Governments for larger and more definite interest in Negro education.

Philanthropic and religious agencies have supplied to some extent the lack of State and Federal activity. The former have in many cases taken the form of "Funds," the resources, methods, and aims of which are sufficiently well known. It has been said of the white denominations that "they have rendered a most valuable service to the Negro race and to the South—one of the noblest ever rendered by the Christian Church in any land." While the educational work of the Catholic Church among the Negroes is now extensive and important enough to win a place in any general report on Negro education, it must be remembered that as a body the Church is far behind others, as well in the sums contributed to the cause as in the amount of interest displayed and in the quantity and quality of scientific knowledge available for reference to the Negro and his problems. Naturally, this is an anomaly. As a religious question, there is no ground for doubt or hesitation. As a social question, we are missing an excellent and convincing opportunity to manifest the Church's real value to human life and progress. Furthermore, owing to the peculiarities of the situation, its great needs and the room that it affords for all who have something definite and intelligent to offer in the way of education, our Catholic colored school system stands an admirable chance of being acknowledged as a really useful part of the educational system of the nation, and of thus reflecting credit on the principles and aims of the entire Catholic school organization of the country.

PHYSICAL OUTLINE OF CATHOLIC NEGRO EDUCATION

The best way to get a comprehensive view of Catholic educational results among the colored is to offer some figures. Statistics from Catholic sources are not available, or at least

not with any assurance of accuracy. But three years ago a government report contained a numerical summary of our work for Negroes. According to that report the total number of schools was given as 112, of which seven were designated "large or important," while the rest were called "small or less important." The latter group will easily be recognized as comprising the parochial schools. The "counted attendance" was reckoned at 13,507, of whom 13,443 were elementary pupils and 64 were pupils of secondary schools. The number of teachers at work in the schools was 404—384 white and 20 Negro teachers. The annual income for current expenses was estimated at \$150,000, while the value of the property of the seven large schools was approximately \$500,000.

This summary is now unsatisfactory, of course, because of late Catholic work for the Negroes has been advancing with relatively rapid strides. It would be safe to say, for example, that the number of schools would now be twenty or twenty-five more than in 1917, including an additional school in the class of "large or important." In the same way the number of pupils attending the schools would have to be raised by at least two-thirds. The point is that even with these corrections the scope of Catholic enterprise for Negroes is still very restricted.

The areas of greatest missionary activity are also the areas of greatest educational activity. There would be no importance in insisting on this apparently axiomatic assertion, were it not for the proof it affords that the Church's actual representatives in the field appreciate their obligations. In such places schools are usually well equipped and well kept. They are, briefly, the equals of white parochial schools.

There are all told today about 115 parochial schools for the colored. This includes both the schools of colored parishes and the schools for colored attached to white parishes, an arrangement common in Louisiana. Representatives of about a dozen sisterhoods may be found in the classrooms of the colored schools. Where sisters cannot be obtained, the teaching staff is supplied with colored lay teachers. In at least a half-dozen instances pastors have inaugurated in connection with the parish school a high-school department. Although

the work here is still somewhat rudimentary, there is enough interest and intelligence in the administration of these high schools to warrant the belief that they will very soon be doing in an efficient way what is expected of a high school.

With very few exceptions the so-called "academies" conducted in behalf of colored girls should still be classed with parochial schools. They satisfy a purpose in so far as girls from families better fixed than their neighbors can obtain an education in refined surroundings, but they do not really give a higher education. They differ from the parochial school mainly in their emphasis on aesthetic interests.

The type of special education furnished our colored boys and girls has been mostly of the industrial variety. There are two industrial schools for boys that are, according to a bulletin of the Bureau of Education, realizing the purposes for which they were established. These schools are St. Emma's Industrial and Agricultural College, founded by Colonel and Mrs. Morrell and conducted by the Christian Brothers in Virginia, and St. Joseph's Industrial School, established and maintained by the Josephite Fathers in Delaware. Other institutions are engaged in furnishing industrial training on a smaller scale.

The Sisters of the Blessed Sacrament have an excellent academy for girls in Virginia. The idea of this school is to turn out a steady stream of graduates who will be fit to teach, if they so wish, but who, at all events, will be possessed of sufficient culture to make them at once an ornament and an example in their communities, and who will have at the same time an equipment of practical training that will render them useful in their homes.

More general in aims than all these Xavier University, opened a few years ago by Mother Katharine Drexel in New Orleans, the avowed purpose of which is to expand so as ultimately to cover a good section of higher education.

An institution unique in its way is St. Joseph's College, conducted by the Josephite Fathers in Alabama, which was meant to prepare colored youths for efficient service, especially in the missionary and educational fields, and for intelligent and practical leadership among their own people.

POLICIES AND METHODS

It is not probable that those directly responsible for the erection and maintenance of Catholic colored schools formulated any theory for the guidance and conduct of those schools. Theirs was regarded as a more practical task. They had to obtain floor space either by renting or building, to secure school equipment, to provide and pay teachers. They left courses to the principal and did not bother at all about methods. Later on if they did wish to investigate such matters, they found themselves handicapped by a lack of technical knowledge. This they could not easily supply, because, while they might have access to the results of skill and experience in other educational fields, the problems with which their own field just bristled were far from ordinary. They appreciated the fact that schools were more than buildings, but they were satisfied if schools helped to conserve the faith of the pupils, and for the rest gave what secular knowledge went with traditional methods and textbooks.

There is every evidence that this period of crude organization is passing. Adequate buildings, comfortable seating facilities, sanitary accommodations, the whole material of physical equipment, still constitute a source of perplexing worry. What is meant is that the financial aspect of the Catholic colored schools is not the only one considered. Questions of effectiveness are forcing themselves to the front. Such questions as: What are the fundamental differences between white and colored education? What bearing has the history of the Negro in the determination of present educational methods? How can the scheme of education be related to existing needs of the pupils? How can training be influenced so as to make the Negro a benefit to his community? All this, and much more, has brought to the surface of thought a few ideas that will undoubtedly serve as the foundation of a new era of practical efficiency.

A consideration worthy of great emphasis is that the colored school should adapt itself to the needs of the pupil and the community. This will require that courses and methods be made more elastic. It is doubtful if anything like a standard policy can be adopted for all sections throughout the

South. It is doubtful again, whether, on account of economic and psychological differences, the same courses of study and the same methods of teaching as are in vogue among the whites can be applied with equal success to the colored. The custom of fastening a stereotyped curriculum on Negro children without any regard to their environment, with its needs and opportunities, is, at the very least, shortsighted. In a region where Negro mortality is high instruction in hygiene and home sanitation is far more important than a course of Latin. The first function of a school here is evidently to help its pupils live. Or again, in a community in which Negroes are generally lacking in industrial efficiency courses in manual training will take precedence over others that bear on literary and professional callings. In a word, a slashing method of intelligent selection will have to be carried out through the whole structure of Negro education. Most men of common sense will approve, for what we should be after are better trained men and women who will be able to do efficiently the work they are called upon to perform in any community.

This implies no lowering of individual worth. It is simply a recognition of the truism that personality can attain its full fruition only in society, and that education is vital in proportion as it trains for a life in society. The goal of social functioning is the development of personality. Personality reacts on social structure and cohesion. The two spheres of activity do not go on in separate circles, but rather as a circle within a circle. In this sense the individual has worth only in the community, where alone he has the power of full mental development. To train Negroes as if they were scattered units, to leave them under the impression that education is merely the acquisition of a few ideas of this and that, is not to train them at all. An excellent working illustration of the ideal here suggested is to be found in the practical educational method of St. Emma's Industrial and Agricultural College in Virginia. From the very moment of the student's entry into the college he is impressed with the lesson of social responsibility. The spirit of cooperative efficiency is fostered in a number of small ways, such as clubs, drills, and the like.

But most compelling of all is perhaps the fact that the institution is itself a community benefit. There is a general store at the college serving the surrounding country. There students in the various departments do work for the neighbors, and some of the products of the shop, such as wagons, are sold to business houses. Throughout the whole process care is taken to familiarize the boys with the necessity of honest labor, fair dealing in trade, and the general principles of social justice.

Obviously we are here very close to the question of enterprising teachers, well trained, quick to analyze a situation and resourceful in meeting it. The problem of good teachers is not an easy one to approach. It will be readily assumed that there is no surplus of Sisters for the colored schools. School opportunities are generally far in advance of the supply of teachers, and pastors are only too glad to get Sisters as fast as the communities can turn them out. Still, it seems imperative that at least a few capable ones should receive the benefits of full and special teacher-training, in order that they may serve as an example and an inspiration. Teachers in colored schools occupy a peculiarly important position and they have a task with which the country cannot well dispense; for in striving to produce better trained men and women, they are assisting materially in the development of helpful and friendly relations between the white and colored people of the South. At some time or other the splendidly unselfish labors of the Sisters in the colored schools will be properly estimated and assigned a rightful place in the general history of Catholic education in this country.

Another significant need of colored schools is some sort of supervision. Too often the school is left to the responsibility of individuals who, no matter how good their intentions, can advance only up to a certain point and along certain familiar grooves. Such individuals may be discontented with results and they may sense greater possibilities, but because of lack of knowledge or initiative, they cannot remedy defects or stimulate progress. They would likely welcome the assistance of experts.

A supervision that could be directed in some practical way

towards each and every teacher and that could help to bring school work into concrete relation with life would be invaluable. Certainly it is neither economical nor sensible to have a lot of schools that are only nominally fulfilling their purpose. The details regarding the superintendents and their work would require careful thought and planning. But on the main point of their need there can be no doubt. It is hardly probable that even in places where there is a functioning diocesan director of schools, the latter can give to colored schools, with their different problems, their different outlook, and their different needs, the time or attention necessary. Supervision of the kind referred to demands men trained up to that expert level expected of any diocesan director, with additional equipment to meet the peculiar situation of the colored race, as well as with the benefit of accessible counsel from men familiar with local conditions. Ultimately the work would comprise a number of field agents, under a general superintendent, who would give some or all of his time to actual observation and encouragement. Anyone who can see in this outline nothing but possibilities for meddlesome interference must either lack vision or be unfamiliar with results obtained through similar methods by State and philanthropic bodies.

These three elements of plasticity in forms and methods of instruction, well-trained teachers, and supervision constitute the general line of improvement needed in colored Catholic schools. It is obvious that some money would be required, but far less so than courage, interest, and intelligence.

SECONDARY EDUCATION

It is generally felt that Catholics are behind in the matter of secondary education for the Negro. The reasons for this are too simply clear to be insisted upon. At the same time, there is a widespread sentiment that something must be done to remedy conditions. The high schools started in several parishes are due to this sentiment.

Besides the ever-present financial difficulty, there is an added theoretical problem that confronts those who begin to study education for the Negro beyond the common school. This

has to do with the respective claims of the literary and industrial types of education. Most white people have been inclined to look upon industrial and agricultural training as the primary want of the colored man. On the other hand, an ever-growing proportion of the Negro race, and nearly all its leaders, favor a literary education. Among the colored there can hardly be any doubt that desire is frequently being stimulated by the fallacious connection between education and the trade of a "gentleman."

Certainly we must give in large measure what the Negroes crave, but, it would seem, with some reservations created by the actual situation. In other words, full respect should be shown the colored man's progressive aims to be bettered in an educational way, care being taken for the acquisition of results that are proximate and immediate. That this line of procedure is the only sound one is manifested by the history of other races that had to fight for their position in our society. It was only by keeping their eyes fixed on levels of possible achievement, a method of gradual conquest, that members of such races were able to attain heights that at the outset seemed impossible. We should not be repressing the Negro's ideals and aspirations, but only guiding them as best we may. In proportion as our system of secondary education developed, an increasing number of colored men could be taken in as teachers or members of boards, procuring by this democratic plan the assurance that the aims and hopes of the race were being properly interpreted. Under the influence of such principles it would be excellent both for the cause of religion and the maintenance of our self-respect, if we could have at least one first-class college for literary and professional training. It might be well, also, if we distributed the rest of our energy and resources in the interests of some half-dozen industrial schools, excellently equipped and centrally located.

Catholics have too long believed in the value of a sane and intellectual equipment to make any exception in the case of the colored race. It is not to be expected that we shall fail in this crisis of a people's need. Beyond a doubt in the existing Catholic colored schools the prime interest that Catholics have in education has been realized. What demands insistence

is the fact that no matter how keenly religious and moral considerations enter into our educational ideals, our schools have, and must carry, the additional burden of fitting their pupils for secular life. We do not build, fit out, and maintain schools simply for the sake of teaching the catechism when a Sunday-school system might answer the purpose as well. What we do aim at is to have a scheme of education that shall be thoroughly competent to do the work universally associated with plans of public education, but that shall embody besides sound spiritual and moral training. In other words, there is no precept of school efficiency incumbent on any set of educators to which we are not equally obliged.

T. B. MORONEY.

A CANADIAN EDUCATIONIST OF THE 17TH CENTURY¹

On April 17, 1620, there was born in Troyes, of the Province of Champagne, in Old France, the first schoolmistress of Montreal, Marguerite Bourgeoys, the foundress of the Institute of the Congregation of Notre Dame de Montreal. Her tercentenary will be celebrated this year in many parts of the Dominion of Canada, and in the United States, for, from her first schoolhouse on St. Paul Street, opened at the end of 1657, many homes of education have branched out over this continent for primary, secondary and normal-school teaching, of which more than 135 exist today, with a clientele of about 41,000. Montreal should be proud of such a citizen.

THE CALL TO CANADA

In 1653 Marguerite Bourgeoys was invited to New France by Paul de Chomedy, Sieur de Maisonneuve, governor of Montreal and its founder in 1642. He was then on a visit to France to obtain fresh recruits, else he would have to abandon Ville Marie, which his settlement was called, as a forlorn hope. This practical young lay woman came with the object of teaching when there should be children to direct; but truth to tell, there were none yet, for, during its first twelve years of existence, the Fort Perilous of New France was no place for homemaking and child bearing, the few men and fewer women (one of whom was Jeanne Mance, the foundress of the Hotel Dieu Hospital) living within the fort enclosure almost entirely, in deadly fear of the incessant Iroquois attacks.

PIONEER SOCIAL WORK

For four years Marguerite found herself sadly needed as a social worker among the bachelor artizan-soldiers of the fort and the newcomers (about a hundred) who began to take up land and build their homes on what was to be St. Paul Street. Then, too, she had to organize the girls, who had come over

¹Reprinted from *The Montreal Gazette*.

with her, and to help them to manage their households. In the spring of 1657 she was helped by the settlers she had aided to lay the stone foundations of the first Bonsecours Church, which she wished to be a place of pious pilgrimage and also, according to Montgolfier, a meeting place for the young women whom she especially desired to organize. Although the work was suspended that autumn, she had the satisfaction of seeing the little shrine erected in 1675—the first stone church in Montreal—and opened as a place of pilgrimage and a chapel of ease for the Sulpicians, who still have charge today.

THE SULPICIAN "SEIGNEURS"

In July, 1657, the long-expected Sulpicians arrived, to be the permanent resident clergy and to relieve the Jesuits, who by agreement had the care of the Mission until the congregation of priests founded in 1642, especially for the Montreal venture, by Jean Jacques Olier, at St. Sulpice, in Paris, had been trained. The Abbe Olier would have come himself, but he died on April 2, 1657, shortly before their departure. It must be remembered that Olier was, with De la Dauversiere, the co-founder of the Company of Montreal, whose members had maintained the upkeep of the settlement out of their private pockets, not for gain, but to rear up a young church at Ville Marie which was "to rival the fervor of the primitive church." The numbers of the original associates had been gradually dwindling in such a way that the onus of seigneurship of the island was becoming vested in the faithful Olier and his Sulpicians, who still found the funds, so that a few years later the charter of the original company passed over by special act of transfer March 9, 1663, to them in their own name. Hence it is that the "Gentlemen of the Seminary of St. Sulpice" became the Seigneurs of the Island of Montreal. They were men of vision, and steadfastness of purpose. Their advent in 1657 was practically as "The Seigneurs." Already great projects were on foot; they would build the first parish church and erect the first canonical parish, but first of all they must make provision for a parish school. This is the beginning of the well-known benefactions of the Seminary for education in this city.

THE FIRST SCHOOL IN "BASSE VILLE"

This was Marguerite Bourgeoys' opportunity. A disused stable was found, one of the few stone buildings of the period, and she opened it as a school on St. Catherine's Day. It is commonly thought to be that of St. Catherine of Alexandria, November 25, 1657, though it may be that of St. Catherine of Sienna, April 30, 1658. Certain it is that the act of formal donation was made by Maisonneuve, acting for the Seigneurs, is dated January 28, 1658. Her own memoirs, written in her old age, tells us that "Four years after my arrival, M. de Maisonneuve was good enough to give me a stone stable to make a school of it and to lodge therein persons to conduct it. This stable had served as a dovecot and a home for cattle. It had a granary and a loft to sleep in, to which it was necessary to ascend by an outside staircase. I had it cleared and a chimney put in, and all that was needful for school keeping. I entered on St. Catherine's Day. Masoeur Marguerite Pacaud (who was afterwards Madame La Montagne) then lived with me, and there I tried to enroll the few boys and girls who were capable of learning lessons."

The site of the first school, thirty-six by eighteen feet, with forty-eight perches of land adjoining, is today located on the south side of St. Paul Street, between St. Dizier Lane and St. Lawrence Boulevard extension, on the ground where Middleton and Gilmour have their stores, the block immediately east of St. Dizier Lane being dwelt upon by St. Dizier, her neighbor. The St. Lawrence Boulevard, extended in 1912, cuts right through the later extensions on the south side of St. Paul Street, but it has left the site of the school at the corner. Surely a tablet should be there placed soon to mark the site of what was probably the first stone schoolhouse in North America!

Till about 1661, when the Sulpician Souart, who delighted to style himself "Superior of the Seminary, first Curé of the town, and first schoolmaster of the district," formed a boys' school, she had mixed classes. In addition, in her home she had the care of two orphans, Jean Derochers and Jeanne Loisel, the first girl born in Montreal, to live to any age, as well as several Indian girls, whom she also mothered. Later

on, after the Mountain Mission fort or reserve for domiciled Christian Iroquois, Hurons and Algonquins was commenced in 1676, she undertook with her companions in 1680 to teach the Indian girls and instructed the women in knitting, lace-making and the like arts. The two Martello towers on Sherbrooke Street West recall their school (W.) and their home (E.).

"LA CONGREGATION"

Hardly had she set up classes when she began to gather the girls too old to go to school, but to whom she gave supplementary and continuation lessons, but especially forming them into a pious sodality, so that her home began soon to be familiarly known as "La Congregation," forecasting her subsequent famous institute of today. In 1658 she went to France, returning next year with three teaching helpers, who lived with her, as lay women, but following, by mutual consent and voluntarily without canonical vows, a methodical form of life—the basis of her future religious community, which was not, however, formally and canonically recognized by the Church till 1698, forty-five years after her arrival in New France. During the long interval she gained gradually a number of other self-sacrificing associates, who taught gratuitously during the day and supported themselves early and late by external work of a humble nature for the habitants, such as sewing, tailoring, etc., for, requiring no dowry from her followers, she enjoined on them the love of hard work, and manual arts, and by rigid economy, poor food, simple clothing and the barest of lodging and household furnishing, they managed to acquire property which they were able to retain.

A contemporary, Dollier de Casson, the ex-soldier, Curé of the parish and first historian of Montreal, wrote of them in 1672 thus:

"What I admire about these young women is that, being without means, and willing to teach gratuitously, they have, nevertheless, acquired, by the grace of God, and without being a charge to anyone, houses and lands in the Island of Montreal."

He does not mention these, but here is a summary up to 1672:

PIONEER SOCIAL SETTLEMENT HOUSE

In July, 1662, from Charly dit St. Ange a lot three-quarters of an arpent (c. an acre), on which there was a house. This stood at the northwest corner of St. Jean Baptiste and St. Paul Streets, not far from the schoolhouse. This house, known as "La Providence," she turned into a hostel to receive the Filles du Roi, who arrived regularly by the ships from France. They were pensioners of the King's bounty, often of good but impoverished families, living in the orphanages of Paris, and sent as willing and prospective brides to a more or less womanless colony. These Marguerite received, mothered, instructed in domestic science, prepared them for the day of their marriage and followed them in their after careers. Later on, her companions founded a "Providence" at Quebec, and continued that at Montreal till 1692, when there were others to carry on such a work, which was beginning to interfere with her more formal scholastic vocation.

In the same year (1662), on August 22, she acquired the prairie St. Gabriel, and, on October 31, twenty perches of land to the river edge (probably near the school grounds).

In 1667, the stable-school and dwelling becoming too small, she built another on the same spot, "large enough to lodge twelve persons." The great Intendant Talon visiting it, this year, mentions in his census that there were at the Congregation "four girls ready for marriage."

ST. GABRIEL FARM

In the following year (1668), on August 29, she bought the next house and grounds to the east from the widow of Claude Fezeret, while on September 21 she acquired from Francois Leber, at Point St. Charles, a land of 200 arpents in superficies, on which there was "a stone house." This is the famous St. Gabriel farmhouse, which, though added to, stands in perfect condition today, keeping most of its original features—to the delight of archeologists—so that the privileged may study the furniture, the carpentering, the oaken staircases, with never an iron nail, but oaken pins to secure them, and many other side issues which help the mind to reconstruct the social life of the seventeenth century in Canada. Oppo-

site there is the Ile St. Paul, or Nuns' Island, lying in the St. Lawrence. The farm is in communication with that on the island; a flag being waved, a boatman rows to the mainland for visitors, messages, mail and provisions. Both of these properties are owned by the Congregation today; but St. Paul Island was not so early an acquisition.

Somewhere about the above period Marguerite Bourgeoys received from the Seigneurs of the seminary a concession of sixty arpents situated near Lake St. Joseph, to which other arpents were added by M. de Bretonvilliers, Superior of the Seminary in Paris, who was the chief Seigneur, the Montreal Seigneurs being his representatives. Thirty-five of these arpents she put under cultivation, constructing a granary and putting a farmer in charge. She also received a land called "Le Bon Pasteur," on Ile Jesus, on the Back River to the north, and furthermore the Ile Heron, at the foot of the Lachine Rapids, in the St. Lawrence. But these two lands were never acquired through the Seigneurs of Montreal, being outside their possessions.

But the nascent congregation could not employ much outside help. Sister Crolo was chief farmer. Novices like Marie Barbier led the cows to the pasturage, milked them, carried corn to the mill on their necks and brought it back in the form of flour and, says Marie in her "Memoires," she was "the laughing stock of those who have known her in the world," for she was the daughter of a notable in the city, none other than Gilbert Barbier, the carpenter-architect of the fort, its chapel and also one of the first three church wardens appointed to its successor, the first quasi-parochial chapel, on St. Paul Street, known as the Hotel Dieu Chapel, where Dollard and his band met before their famous exploit at the Long Sault, in 1660. Finally in 1672, on the south side of St. Paul Street, she entirely rebuilt an enlarged "Congregation" on the former sites and beyond, for she was, as we shall relate, beginning to receive a meed of civic and ecclesiastical stability and the future looked indeed rosy. Alas, this stone building, an imposing monument of Montreal's progress at the time, only stood for about a decade later, for on the night of December 6-7, 1683, a terrible fire consumed the block, two of her com-

panions perishing in the flames, one being her niece, Marguerite Soumillard.

SECOND SITE—IN "HAUTE VILLE"

After the fire, nothing daunted, these brave women determined to leave Basse Ville, or lower town, and build in Haute Ville, or upper town, as the portion between St. Paul Street and Notre Dame Street, on the rising slope, now being used for homes, was called. There they would erect a more solid, more commodious and more regular community block, with a school and a pensionnat, for the best families were their patrons. So Marguerite Bourgeoys began next year, rich in hope alone, for she had not a sou, says the Governor-General de Denonville, and later with only forty, according to Madame Juchereau, of Quebec. But she had some land, as follows: There was the land bought from St. Ange in 1662 (three-fourths arpent) plus another one-quarter arpent, already acquired from his family when his two daughters joined the associates, and two-thirds of an arpent (adjoining the Hotel Dieu on the northwest), which they received from the seminary in exchange for some marshy, uncleared land near Verdun, originally acquired from the town major, Zacharie Dupuis, Sieur de Verdun. There they remained till they suffered their next great loss in the fire of April 1, 1768. In 1693, there was added the Congregation Church, the predecessor of the famous shrine of Notre Dame de Pitie, known to so many of us. This was founded by Jeanne Leber, who stipulated that she should be allowed to enclose herself as a recluse in a portion reserved behind the sanctuary, and there she lived from 1694 to her death in 1714, but before this, in 1713, she provided funds for the extension of the pensionnat. The first chapel of Notre Dame de Victoire was erected close by in 1718 as result of a vow to commemorate the saving of New France in 1711, by the destruction by the elements of the fleet of Sir Hovenden Walker in the Lower St. Lawrence.

FINAL SUCCESS AS FOUNDRESS

All the above efforts to obtain property were to prove the ability of the Congregation to be self-sustaining, for there was a desire to be recognized as an ecclesiastical corporation.

Already in 1669 an informal permission had been granted by Bishop Laval, which was formally ratified in 1676, when he recognized them in quality as "*filles seculieres*"—not as a religious organization, canonically erected, but as a teaching body of approved learning and morals, competent to extend their establishments in his diocese. In 1671 Marguerite had also received the civic charter of stability by letters patent from the King, through the intervention of Talon and the Minister Colbert, on the occasion of a special visit to France for the purpose. Thus fortified the sisters thenceforward adopted the black formal dress that is closely followed today, and which was then worn at that period by women of the middle class in France, but in a variety of hues.

In 1693 Marguerite Bourgeoys, now advanced in age, resigned her superiority to Marie Barbier, the first Canadian member of her organization, but she still fought for the final official status from the Church, and in particular to stave off the purpose both of Laval and his successor to make the congregation an enclosed nunnery and a branch of the teaching Ursulines of Quebec, at this period ecclesiastical approbation being seldom fully given to bodies of women living among the people. In fact the Congregation was one of the first pioneer institutions to receive it, which came at last when Bishop St. Vallier accepted their rules and formally and fully recognized it in 1698. Having accomplished her life vocation, the foundress died at Montreal on January 12, 1700, her funeral orations being pronounced by two historians, Dollier de Casson, the aged octogenarian, and his successor at the seminary, Francois Vachon de Belmont, author of the small, but important History of Canada. The "Venerable" Margaret Bourgeoys left a reputation for heroic virtue. This has been confirmed by Rome in its decree of June 10, 1910. The process for that of "Sanctity" is now before the Ecclesiastical Curia.

THE VERDICT OF HISTORY

Her success as an educationist may be gauged by relying on the safe judgment of Francois Xavier Charlevoix, the historian, facile princeps, of New France. By order of the King he visited the French colonies of the Western Hemisphere for several years. On returning he made his report, but his book,

the "Histoire et Description Generale de la Nouvelle France," did not appear until 1744. There (Livre VIII, Vol. 1, 343) he says:

"A city (Montreal) began to grow, the foundation of which constitutes one of the fairest ornaments of New France. Montreal owes it to Marguerite Bourgeoys. With no other resource, but her courage and her trust in God, she undertook to afford all the young persons of her sex, no matter how poor or destitute, an education which many girls, even of good families, do not receive in the best-ordered kingdoms. She succeeded to that degree that you constantly behold with renewed astonishment women in the very depth of indigence and want, perfectly instructed in their religion, ignorant of nothing they should know how to employ themselves usefully in their families, and who by their manner of expressing themselves and their politeness, are not inferior to the most carefully educated amongst us. This is the just meed of praise rendered to the Sisters of the Congregation by all who have made any stay in Canada."

This tribute from a French scholar from France, together with his well-known testimony to the excellence and purity of the French tongue as used in this colony under the French régime, is a severe indictment against those thoughtlessly presuming to stigmatize it, and its descendants as lacking in education and refinement.

Of the success of the teaching ability of the daughters of the Congregation of today, let the tens of thousands of their pupils on this continent testify.

As the Congregation of Marguerite Bourgeoys was efficient in her day, so are those of the present institution which is but the lengthened shadow of a great name.

EXTENSIONS AFTER FIRE OF 1768

NOTE.—After the fire of 1768 the "Congregation" was rebuilt and entered the September of the same year. The chapel of Notre Dame de Victoire being rebuilt in 1769, stood until the beginning of the twentieth century; the church reconstructed at the same time was rebuilt in 1856 to receive the famous statue of "Notre Dame de Pitie," and this shrine, quaintly

picturesque, was a delight to the citizens till 1912, when the vandals destroyed another old link between the French and English régime. This was when the St. Lawrence Boulevard was extended through the "Congregation grounds" to the river. It could well have been left standing, as an island shrine, breaking the monotony of the boulevard. The history of the mother house and pensionnat down town (formerly upper town) is as follows: They stood, being occasionally remodeled or enlarged, notably in 1845, till recent times. In 1654 a second pensionnat was added on the mountain slope at Villa Maria, formerly "Monklands," the residence of the Governor-General, Lord Elgin, the down-town pensionnat being removed in 1860 to Mont Ste. Marie on Guy Street, after it had been used previously as St. Patrick's Hospital, a branch of the Hotel Dieu, and before that as a Baptist College, being now a boarding and day school conducted by the Congregation Sisters. In 1880 the old mother house was transferred near to Villa Maria, but their magnificent structure was burned down in 1893, when they returned to the old home down town. There also was housed in 1899 the Normal School for Girls, opened that year by the Sisters and conducted by them for the government of the province.

PRESENT MOTHER HOUSE AND COLLEGE

In July, 1908, the magnificent romanesque group of buildings on Sherbrooke Street, at the west corner of Atwater Avenue, were opened for the mother house and temporary home of their Notre Dame College, for the higher education of young women, receiving their degrees from the University of Laval and now from that of Montreal. On January 14, 1914, the Normal School down town was transferred to a similar imposing, though smaller, edifice, on the opposite side of Atwater Avenue. The work of demolition on the ancient site was then quickly completed. But not a tablet is to be seen in the vicinity recording the sites of two historic shrines of the settlement house, "La Providence," or of the original first stone stable-schoolhouse or its successors, extending over a period of 250 years of pioneering educational work by Marguerite Bourgeoys and the institute she founded for Montreal!

WILLIAM HENRY ATHERTON.

PASTORAL LETTER
OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES
(Continued)

INTERNATIONAL RELATIONS

Though men are divided into various nationalities by reason of geographical position or historical vicissitude, the progress of civilization facilitates intercourse and, normally, brings about the exchange of good offices between people and people. War, for a time, suspends these friendly relations; but eventually it serves to focus attention upon them and to emphasize the need of readjustment. Having shared in the recent conflict, our country is now engaged with international problems and with the solution of these on a sound and permanent basis. Such a solution, however, can be reached only through the acceptance and application of moral principles. Without these, no form of agreement will avail to establish and maintain the order of the world.

Since God is the Ruler of nations no less than of individuals, His law is supreme over the external relations of states as well as in the internal affairs of each. The sovereignty that makes a nation independent of other nations does not exempt it from its obligations toward God; nor can any covenant, however shrewdly arranged, guarantee peace and security, if it disregard the divine commands. These require that in their dealings with one another nations shall observe both justice and charity. By the former, each nation is bound to respect the existence, integrity and rights of all other nations; by the latter, it is obliged to assist other nations with those acts of beneficence and good will which can be performed without undue inconvenience to itself. From these obligations a nation is not dispensed by reason of its superior civilization, its industrial activity or its commercial enterprise; least of all, by its military power. On the contrary, a state which possesses these advantages is under a greater responsibility to exert its influence for the maintenance of justice and the diffusion of good will among all peoples. So far as it fulfils its obligation in this respect, a state contributes its share to the peace of the world: it disarms jealousy, removes all ground

for suspicion and replaces intrigue with frank cooperation for the general welfare.

The growth of democracy implies that the people shall have a larger share in determining the form, attributions and policies of the government to which they look for the preservation of order. It should also imply that the calm deliberate judgment of the people, rather than the aims of the ambitious few, shall decide whether, in case of international disagreement, war be the only solution. Knowing that the burdens of war will fall most heavily on them, the people will be slower in taking aggressive measures, and, with an adequate sense of what charity and justice require, they will refuse to be led or driven into conflict by false report or specious argument. Reluctance of this sort is entirely consistent with firmness for right and zeal for national honor. If it were developed in every people, it would prove a more effectual restraint than any craft of diplomacy or economic prudence. The wisest economy, in fact, would be exercised by making the principles of charity and justice an essential part of education. Instead of planning destruction, intelligence would then discover new methods of binding the nations together; and the good will which is now doing so much to relieve the distress produced by war would be so strengthened and directed as to prevent the recurrence of international strife.

One of the most effectual means by which states can assist one another is the organization of international peace. The need of this is more generally felt at the present time when the meaning of war is so plainly before us. In former ages also the nations realized the necessity of compacts and agreements whereby the peace of the world would be secured. The success of these organized efforts was due, in large measure, to the influence of the Church. The position of the Holy See and the office of the Sovereign Pontiff as Father of Christendom were recognized by the nations as powerful factors in any undertaking that had for its object the welfare of all. A "Truce of God" was not to be thought of without the Vicar of Christ; and no other truce could be of lasting effect. The Popes have been the chief exponents, both by word and act, of the principles which must underlie any successful agreement of this nature. Again and again they have united the nations of Europe, and history records

the great services which they rendered in the field of international arbitration and in the development of international law.

The unbroken tradition of the Papacy with respect to international peace has been worthily continued to the present by Pope Benedict XV. He not only made all possible efforts to bring the recent war to an end, but was also one of the first advocates of an organization for the preservation of peace. In his Letter to the American people on the last day of the year, 1918, the Holy Father expressed his fervent hope and desire for an international organization, "which by abolishing conscription will reduce armaments, by establishing international tribunals will eliminate or settle disputes, and by placing peace on a solid foundation will guarantee to all independence and equality of rights." These words reveal the heart of the Father whose children are found in every nation, and who grieves at the sight of their fratricidal struggle. That they were not then heeded or even rightly understood, is but another evidence of the degree to which the passions aroused by the conflict had warped the judgment of men. But this did not prevent the Pontiff from intervening in behalf of those who were stricken by the fortunes of war, nor did it lessen his determination to bring about peace. To him and to his humane endeavor, not Catholics alone, but people of all creeds and nationalities, are indebted for the example of magnanimity which he gave the whole world during the most fateful years of its history.

EDUCATION

The interests of order and peace require that our domestic, social and national relations be established on the solid basis of principle. For the attainment of this end, much can be done by wise legislation and by organized effort on the part of associations. We are confident that such effort and enactment will hasten the desired result. With their practical sense and their love of fairness, the American people understand that our national life cannot develop normally without adequate protection for the rights of all and faithful performance of duty by every citizen. And as they united to secure freedom for other nations, they now will strive together to realize their country's ideals.

Once more, however, we must emphasize the need of laying a

sure foundation in the individual mind and conscience. Upon the integrity of each, upon his personal observance of justice and charity, depends the efficacy of legislation and of all endeavor for the common good. Our aim, therefore, should be, not to multiply laws and restrictions, but to develop such a spirit as will enable us to live in harmony under the simplest possible form, and only the necessary amount of external regulation. Democracy, understood as self-government, implies that the people as a whole shall rule themselves. But if they are to rule wisely, each must begin by governing himself, by performing his duty no less than by maintaining his right.

NEED OF SOUND EDUCATION

Inasmuch as permanent peace on a sound basis is the desire of all our people, it is necessary to provide for the future by shaping the thought and guiding the purpose of our children and youth toward a complete understanding and discharge of their duties. Herein lies the importance of education and the responsibility of those to whom it is entrusted. Serious at all times, the educational problem is now graver and more complex by reason of the manifold demands that are made on the school, the changes in our industrial conditions, and, above all, by reason of the confusion and error which obscure the purpose of life and therefore of true education.

Nevertheless, it is mainly through education that our country will accomplish its task and perpetuate its free institutions. Such is the conviction that inspires much of the activity displayed in this field, whether by individuals or by organizations. Their confidence is naturally strengthened by the interest which is taken in the school, the enlarged facilities for instruction and the increased efficiency of educational work.

But these again are so many reasons for insisting that education shall move in the right direction. The more thorough it becomes, the greater is its power either for good or for evil. A trained intelligence is but a highly tempered instrument, whose use must depend on the character of its possessor. Of itself knowledge gives no guarantee that it will issue in righteous action, and much less that it will redound to the benefit of society. As experience too plainly shows, culture of the highest order, with abundance of knowledge at its command, may be employed for criminal

ends and be turned to the ruin of the very institutions which gave it support and protection. While, therefore, it is useful to improve education by organizing the work of the schools, enriching the content of knowledge and refining the methods of teaching, it is still more necessary to insure that all educational activity shall be guided by sound principles toward the attainment of its true purpose.

PRINCIPLES OF CATHOLIC EDUCATION

The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state a considerable number of Americans to live worthily as citizens of the Republic.

Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education.

First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed for the good of the individual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity, in the sense that it undertakes to satisfy certain claims through the fulfilment of certain obliga-

tions. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties ensures the fulfilment of other obligations.

Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others, which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education.

There is reason to believe that this conviction is shared by a considerable number of our fellow-citizens who are not of the Catholic faith. They realize that the omission of religious

instruction is a defect in education and also a detriment to religion. But in their view the home and the church should give the needed training in morality and religion, leaving the school to provide only secular knowledge. Experience, however, confirms us in the belief that instead of dividing education among these several agencies, each of them should, in its own measure, contribute to the intellectual, moral and religious development of the child, and by this means become helpful to all the rest.

THE RIGHT TO EDUCATE

In order that the educative agencies may cooperate to the best effect, it is important to understand and safeguard their respective functions and rights. The office of the Church instituted by Christ is to "teach all nations," teaching them to observe whatsoever He commanded. This commission authorizes the Church to teach the truths of salvation to every human being, whether adult or child, rich or poor, private citizen or public official.

In the home with its limited sphere but intimate relations, the parent has both the right and the duty to educate his children; and he has both, not by any concession from an earthly power, but in virtue of a divine ordinance. Parenthood, because it means cooperation with God's design for the perpetuation of human kind, involves responsibility, and therefore implies a corresponding right to prepare for complete living those whom the parent brings into the world.

The school supplements and extends the educational function of the home. With its larger facilities and through the agency of teachers properly trained for the purpose, it accomplishes in a more effectual way the task of education, for which the parent, as a rule, has neither the time, the means nor the requisite qualifications. But the school cannot deprive the parent of his right nor absolve him from his duty in the matter of educating his children. It may properly supply for certain deficiencies of the home in the way of physical training and cultivation of manners; and it must, by its discipline as well as by explicit instruction, imbue its pupils with habits of virtue. But it should not, through any of its ministrations, lead the parent to believe that having placed his children in school, he is freed from responsibility, nor should it weaken the ties which attach the child to parent and home. On the contrary, the school should strengthen

the home influence by developing in the child those traits of character which help to maintain the unity and happiness of family life. By this means it will cooperate effectually with the parent and worthily discharge its function.

Since the child is a member not only of the family but also of the larger social group, his education must prepare him to fulfil his obligations to society. The community has the right to insist that those who as members share in its benefits shall possess the necessary qualifications. The school, therefore, whether private or public as regards maintenance and control, is an agency for social welfare, and as such it bears responsibility to the whole civic body.

While the social aspect of education is evidently important, it must be remembered that social righteousness depends upon individual morality. There are virtues, such as justice and charity, which are exercised in our relations with others; but there is no such thing as collective virtue which can be practiced by a community whose individual members do not possess it in any manner or degree. For this very reason the attempt to develop the qualities of citizenship without regard for personal virtue, or to make civic utility the one standard of moral excellence, is doomed to failure. Integrity of life in each citizen is the only sure guarantee of worthy citizenship.

FUNCTION OF THE STATE

As the public welfare is largely dependent upon the intelligence of the citizen, the state has a vital concern in education. This is implied in the original purpose of our government which, as set forth in the preamble to the Constitution, is "to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

In accordance with these purposes, the state has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and, without constraint, provide for the education of their children. Should they through negligence or lack of means fail to do so, the state has the right to establish schools and take every other legitimate means to safeguard its vital interests against the dangers that result from ignorance. In particular

it has both the right and the duty to exclude the teaching of doctrines which aim at the subversion of law and order and therefore at the destruction of the state itself.

The state is competent to do these things because its essential function is to promote the general welfare. But on the same principle it is bound to respect and protect the rights of the citizen and especially of the parent. So long as these rights are properly exercised, to encroach upon them is not to further the general welfare but to put it in peril. If the function of government is to protect the liberty of the citizen, and if the aim of education is to prepare the individual for the rational use of his liberty, the state cannot rightfully or consistently make education a pretext for interfering with rights and liberties which the Creator, not the state, has conferred. Any advantage that might accrue even from a perfect system of state education would be more than offset by the wrong which the violation of parental rights would involve.

In our country government thus far has wisely refrained from placing any other than absolutely necessary restrictions upon private initiative. The result is seen in the development of our resources, the products of inventive genius and the magnitude of our enterprises. But our most valuable resources are the minds of our children; and for their development, at least the same scope should be allowed to individual effort as is secured to our undertakings in the material order.

The spirit of our people is in general adverse to state monopoly, and this for the obvious reason that such an absorption of control would mean the end of freedom and initiative. The same consequence is sure to follow when the state attempts to monopolize education; and the disaster will be greater inasmuch as it will affect, not simply the worldly interests of the citizen, but also his spiritual growth and salvation.

With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. While the state gives no preference or advantage to any form of religion, its own best interests require that religion as well as education should flourish and exert its wholesome influence upon the lives of the people. And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both.

This is the more needful where the state refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all our people an example of the use of freedom for the advancement of morality and religion.

OUR HIGHER DESTINY

The adjustment of the relations which we have considered is intended to further our welfare on earth. That mankind through freedom and peace should advance in prosperity is a large and noble aim. But it is not the ultimate aim of human existence; nor is it the highest criterion whereby the value of all other ends and the worth of our striving for any of them can be rightly determined. "For we have not here a lasting city, but we seek one that is to come" (Heb. xiii, 14). We look for "a City that hath foundations; whose builder and maker is God" (*Ibid.*, xi, 10).

In the light of our higher destiny we can judge and surely appraise the things which men desire, which they hate or despise or fear. We can see in their true perspective the manifold changes of the world, and in their right proportion its losses and gains, its achievements and failures. We can understand the confusion, the dismay and the dread of what may come, which have clouded the vision of many. For these are the final result of the vast experiment whereby the world would have proven its self-sufficiency. To those who imagine that humanity has outgrown the need of religion, that result is bewildering. To the Catholic mind it brings distress, but no perplexity. It repeats with an emphasis proportioned to the weight of disaster the lesson which history has written again and again as the meaning of such upheavals.

"They shall perish, but thou shalt continue; and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail" (Heb. i, 11, 12; Ps. ci, 27, 28). What is declared in these words as regards the heavens and the earth, is likewise true of our human affairs. And the more fully we realize that change is the law of our existence, the more readily should we turn our thought, with humble confidence, toward our Creator and His eternal law.

As we look upon the record which the past unfolds, we cannot but note that it is filled with the struggles of mankind, with their building up and tearing down, with searchings for truth which often end in illusion, with strivings after good which lead to disappointment. The very monuments which were reared to celebrate human triumph remain simply to tell of subsequent downfall. Not rarely, the greatness of human achievement is learned from the vast extent of its ruins.

But above all, standing out clearly through the mists of error and the grosser darkness of evil, is One, in raiment white and glistening, who has solved the problem of life, has given to sorrow and pain a new meaning and, by dying, has overcome death: "Jesus Christ yesterday, and today; and the same forever" (Heb. xiii, 8).

There are numberless paths, but the Way is one. There are many degrees of knowledge, but only one Truth. There are plans and ideals of living, but in real fulfilment there is only one Life. For none other than He could say: "I am the way and the truth and the life" (John xiv, 6).

Pray, therefore, dearly beloved, that the spirit of Jesus Christ may abide with us always, that we may walk in His footsteps in justice and charity, and that the blessing of God may descend abundantly upon the Church, our country and the whole American people.

Given at Washington, in Conference, on the 26th day of September, in the year of our Lord, 1919.

In his own name and in the name of the Hierarchy,

JAMES CARDINAL GIBBONS,

Archbishop of Baltimore.

THE RADICALISM OF SHELLEY AND ITS SOURCES¹

BY DANIEL J. McDONALD, PH.D.

INTRODUCTION

The following study of the development of the religious and political views of Shelley is made with the view to help one in forming a true estimate of his work and character.

That there is a real difficulty in correctly estimating the life and works of Shelley no one acquainted with the varied judgments passed upon him will deny. Professor Trent claims that there is not a more perplexing and irritating subject for study than Shelley.² By some our poet is regarded as an angel, a model of perfection; by others he is looked upon as "a rare prodigy of crime and pollution whose look even might infect." Mr. Swinburne calls him "the master singer of our modern poets," but neither Wordsworth nor Keats could appreciate his poetry. W. M. Rossetti, in an article on Shelley in the ninth edition of the *Encyclopedia Britannica*, writes as follows: "In his own day an alien in the world of mind and invention, and in our day scarcely yet a denizen of it, he appears destined to become in the long vista of years an informing presence in the innermost shrine of human thought." Matthew Arnold, on the other hand, in one of his last essays, writes: "But let no one suppose that a want of humor and a self-delusion such as Shelley's have no effect upon a man's poetry. The man Shelley, in very truth, is not entirely sane, and Shelley's poetry is not entirely sane either." Views so entirely different, coming as they do from such eminent critics are surely perplexing. Nevertheless, there seems to be a light which can illuminate this difficulty, render intelligible his life and works, and help us to form a just estimate of them. This light is a comprehension of the influence which inspired him in all he did and all he wrote—in a word, a comprehension of his radicalism. A great deal of the difficulty connected with the study of Shelley arises from ignorance concerning

¹A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

²Trent, *The Authority of Criticism and Other Essays*.

radicalism itself. I shall therefore begin by giving a short description of its nature and function.

To many, radicalism is suggestive only of revolution and destruction. In their eyes it is the spouse of disorder and the mother of tyranny. Its devotees are wild-eyed fanatics, and in its train are found social outcasts and the scum of humanity. To others, radicalism presents a totally different aspect. These admit that it has been unfortunate in the quality of many of its adherents, but at the same time they claim that it has proven itself the mainspring of progress in every sphere of human activity. It is depicted as the cause of all the reforms achieved in society. Without it old ideas and principles would always prevail, and stagnation would result. "Conservative politicians," says Leslie Stephen, "owe more than they know to the thinkers (radicals) who keep alive a faith which renders the world tolerable and puts arbitrary rulers under some moral stress of responsibility."¹

Although radicalism is a disposition found in every period of history, still the word itself is of comparatively recent origin. It first came into vogue about the year 1797, when Fox and Horne Tooke joined forces to bring about a "radical reform." In this epithet one finds the idea of going to the roots of a question, which was characteristic of eighteenth century philosophy. Then the expression seems to have disappeared for a time. In July, 1809, a writer in the *Edinburgh Review* says: "It cannot be doubted that there is at the moment . . . a very general desire for a more 'radical' reform than would be effected by a mere change of ministry."² It was not until 1817, however, that the adjective "radical" began to be used substantively. On August 18, 1817, Cartwright wrote to T. Northmore: "The crisis, in my judgment, is very favorable for effecting an union with the *radicals*, of the better among the Whigs, and I am meditating on means to promote it." In 1820 Bentham wrote a pamphlet entitled *Radicalism Not Dangerous*, and in this work he uses the word "radicalists" instead of "radicals."

For a long time the word "radical" was a term of reproach.

¹*English Thought in the Eighteenth Century*, Chap. X.

²Cf. Halevy, *La Revolution et la Doctrine de L'Utilite*.

Sir Fowell Buxton, speaking of the Radicals, says he was persuaded that their object was "the subversion of religion and of the constitution."

Since that time a radical has come to mean any root-and-branch reformer; and radicalism itself may be defined as a tendency to abolish existing institutions or principles. As soon as either of these seems to have outlived its usefulness, radicalism will clamor for its suppression. Discontent, then, is a source of radicalism. This, however, is of a dual nature—discontent with conditions and discontent with institutions or principles. Many conservatives indulge in the former, only radicals in the later. Again radicalism is not a mere "tearing up by the roots," as the word is commonly interpreted, but is rather, as Philips Brooks writes, "a getting down to the root of things and planting institutions anew on just principles. An enlightened radicalism has regard for righteousness and good government, and will resist all enslavement to old forms and traditions, and will set them aside unless it shall appear that any of these have a radically just and defensible reason for their existence and continuance."

Radicalism thrives where conditions are favorable to a change in ideals. It aims to establish new institutions or to propagate new principles and this presupposes new ideals. As the habits of a man tend to correspond to his ideals, so too the institutions of a nation conform in a broad way to its ideals. In England during the Middle Ages the institutions of the country were strongly influenced by the religious ideal; later on, when the nation's ideal became national glory, they assumed a political character; and now they reflect the dominant influence which the economic ideal has exerted during the past century. The ideals of a people than are bound to undergo changes, and these are sometimes, though not always, for a nation's good. They are developed in the main by an increase in knowledge and by industrial change. Institutions, however, do not keep pace with this advance in ideals; and as a consequence discontent results and radicalism is born.

Moreover, institutions are never an adequate expression of the ideal. "Men are never as good as the goodness they know. Institutions reveal the same truth. The margin between what

society knows and what it is" makes radicalism possible. In his introduction to *The Revolt of Islam*, Shelley expresses the same thought: "The French Revolution may be considered as one of those manifestations of a general state of feeling among civilized mankind produced by a defect of correspondence between the knowledge existing in society and the improvement or gradual abolition of political institutions." The greater that this defect of correspondence becomes, the more intense will be the radicalism that inevitably ensues.

Radicals want a change. The extent of this change differentiates them fairly well among themselves. Some would completely sweep away every existing institution. Thus Shelley thought the great victory would be won if he could exterminate kings and priests at a blow.

Let the axe

Strike at the root, the poison-tree will fall¹

Others would be content with changes of a far less radical character. Burke, in his early life, was the most moderate of these. At a time when the British constitution was sorely in need of reform he said concerning it: "Never will I cut it in pieces and put it in the kettle of any magician in order to boil it with the puddle of their compounds into youth and vigor; on the contrary, I will drive away such pretenders; I will nurse its venerable age and with lenient arts extend a parent's breath." Between these two extremes many different degrees of radicalism obtain. In his *Ecce, Convertimur ad Gentes*, Arnold writes: "For twenty years I have felt convinced that for the progress of our civilization here in England three things were above all necessary: a reduction of those immense inequalities of condition and property among us of which our land system is the cause, a genuine municipal system, and public schools for the middle class."

A just appreciation of the radicalism of Shelley's poetry is impossible without a knowledge of the function of radicalism, and so it must be considered a little more in detail.

An attempt to abolish an institution is sure to encounter the opposition of those whose interests are bound up with that institution. The good that it has accomplished in the

¹*Queen Mab*, Canto IV.

past is sufficient warrant for defending it against the onslaught of its assailants. *Le bien c'est l'ennemi du mieux*. No matter how inadequate the institution in question may now be, it will still be championed by the great majority; and were it not for the radicals' enthusiasm and faith in their cause their opposition would be in vain. As a witty exponent of home-spun philosophy expresses it: "Most people would rather be comfortable than be right." They may see that a change is needed, but they hold on to the old order of things as long as possible. Long before 1789 the French nobility realized that they should give up their claims to exemption from taxation, yet they retained them all until forced to relinquish them. Had the "privileges" been less conservative, the Revolution would never have occurred. It may be said then that radicalism is born of conservatism. Without it might would be right and anything like justice would be well-nigh impossible.

Another factor in the development of radicalism is the inertia of mind and will of a great many people. Most persons are not easily induced to undertake anything that requires some exertion. They prefer to sit back and let others bear the burdens of the day and its heat. A good example of this is the indifference shown by the French Catholics towards the oppressive legislation of their rulers. Fortunately, however, in those countries where free scope is given to the individual and where liberty of speech is firmly established there will always be found some who are ever ready to take the initiative in demanding a change. Their radicalism tends to counteract the influence of this sleeping sickness. It holds up to men the ideal and inflames them with a desire of attaining it.

Again, the emotions do not move as fast as the intellect. They will cling to their objects long after the intellect has counselled otherwise.

A man convinced against his will
Is of the same opinion still.¹

Radicalism presents to men an ideal state where everybody is bright and free and happy; and thus helps to detach the affections from beliefs and institutions which are no longer helpful. The emotions may not adhere to the radicals' scheme,

¹Samuel Butler, *Hudibras*.

but they are at least freed from their old bondage and can embrace the reforms of the less conservative. The influence that radicalism exerts in this way is a very powerful one. Everybody knows Carlyle's famous outburst of rhetoric bearing on this point: "There was once a man called Jean Jacques Rousseau. He wrote a book called *The Social Contract*. It was a theory and nothing but a theory. The French nobles laughed at the theory, and their skins went to bind the second edition of the book."

The strength of radicalism lies in the fact that it is poetical and philosophical. Through philosophy it makes its influence felt on a country's leaders, through poetry on the citizens themselves. Andrew Fletcher, of Saltown, has said: "Let me write a country's songs, and I don't care who makes its laws." The poet and the radical are brothers. Both live on abstractions. As soon as they particularize their mission fails; the one ceases to be a poet and the other a radical. In his admirable essay on Shelley, Francis Thompson tells clergymen that "poetry is the preacher to men of the earthly as you of the Heavenly Fairness." According to Saint-Beuve "the function of art is to disengage the elements of beauty, to escape from the mere frightful reality." Substitute radicalism for poetry and art in these quotations and they would still be true. Emerson calls the poets "liberating gods." The ancient bards had for the title of their order: "Those who are free throughout the world." "They are free and they make free." This is exactly what one would write about radicals. Poetry and radicalism then go hand in hand. When radicalism is in the ascendant, poetry will throb with the feverish energy of the people. It will not only be more abundant, but it will show more of real life—the stuff of which literature is made. In conservative times questions concerning life do not agitate men's minds to any great extent. People take things as they find them. Set men a thinking, however, place new ideals before them, and then you get a Shakespeare and a Milton or a galaxy of sparkling gems such as scintillated in the dawn of the nineteenth century.

We find then two tendencies which always exist in any progressive society—radicalism and conservatism. Both have

appeared in connection with every phase of thought and human activity. Either, as Emerson has said, is a good half but an impossible whole. One is too impetuous, the other is too wary. The one rushes blindly into the future, the other clings too much to the past. There is constant warfare between the two for the mastery. In a progressive community neither of them is in the ascendant for any length of time. A period of radicalism is inevitably followed by one of conservatism and *vice versa*. The pendulum swings to one extreme and then back again to the other. As long as human nature will be what it is, our institutions will be defective, and change will be the order of the day. This no doubt results in progress, which Goethe has compared to a movement in a spiral direction.

This action and reaction is reflected in the literature of a nation. No matter what definition of literature we may accept, whether it be Newman's personal use of language, Swinburne's imagination and harmony, or Matthew Arnold's criticism of life, it will always be found that literature is a crystallization of the ideals of the age. This is true both of poetry and of prose. The poet is not an isolated individual. On the contrary, he is peculiarly sensitive to the influences which surround him. He is the revealer and the awakener of these influences. "And the poet listens and he hears; and he looks and he sees; and he bends lower and lower and he weeps; and then growing with a strange growth, drawing from all the darkness about him his own transfiguration, he stands erect, terrible and tender, above all those wretched ones—those of high place as well as those of low, with flaming eyes."¹

(*To be continued*)

¹*Open Court.*

CARDINAL GIBBONS' LETTER TO THE HIERARCHY

October 15, 1920.

RT. REV. DEAR BISHOP:

In view of the approach of the First Sunday in Advent, set down by Our Holy Father for the Annual Collection in favor of the Catholic University of America, I take the liberty of laying before you and commending to you the appeal of our great national Catholic school of higher learning for your cordial support, and for the continued cooperation of your faithful clergy and generous laity.

It is admitted by all that the Catholic University has had a large share in the happy development of our American Catholic life in the last three decades. Quite apart from its daily service to Holy Church and to human learning, it has called into being and nourishes generously educational works of a high order of religious helpfulness and merit. We owe to the Catholic University of America, the Catholic Sisters College, of whose usefulness there is but one opinion. By the training afforded the Sisters and the Diocesan superintendents of schools it has been most helpful to Catholic primary education. Trinity College, our first Catholic graduate school for women, arose and flourishes through the encouragement and devotion of the university authorities and professors. Catholic summer schools for our teaching sisterhoods, now growing in number, owe their origin to the university. The Catholic Encyclopedia, that monumental and unparalleled work of American scholarship, yet new to such complicated and difficult undertakings, recognizes cheerfully its debt to the university.

In general all our larger American Catholic movements have turned naturally to the university for sympathy and support, and have been welcomed. It created and sustains the National Conference of Catholic Charities, to whose labors we owe in no small measure our new and more practical interest in Catholic charities, and their increased efficiency. It

is the parent of the Catholic Educational Association, and shares its merits in respect of educational thought and life. I need not add that its patriotic attitude during the great war won for the American hierarchy additional respect and confidence on the part of the American people. In union with the University of Louvain it is publishing the works of the Oriental Fathers, an enterprise interrupted by the war, but begun again, and which in due time will honor the American Catholic Church as the patron of religious learning. It has welcomed thirteen religious orders within its gates, and has greatly benefited among them the cause of good studies whereby their efficiency is so highly increased. The secular clergy in turn have found in the university a rich source of scholarly culture in all the sciences, ecclesiastical and secular, and owe to it in large measure a broader outlook on the duties and opportunities of the clergy as the representative and agent of Holy Church in the new conditions of life, religious and secular, that we must henceforth meet. It would be unjust not to mention the useful writings of its professors in various departments of knowledge, and the self-sacrificing devotion of many among them who have never refused, from whatever distance, the call of religion or charity, education or patriotism. Their learning and good will have never been wanting whenever we undertook to formulate, as on the occasion of the recent Pastoral Letter of the Hierarchy, the great truths of the Christian life and order, teaching and discipline.

I do not say too much when I affirm that every diocese in the United States now profits, directly or indirectly, by the Catholic University, and that it brings to every American bishop no small encouragement and consolation as often as he looks back to those days when his order had no foothold at the National Capital. If within the brief space of one generation, without hurting local Catholic development, hampered by youth and poverty, we have been able to obtain from the university so much of permanent value, what may we not look for when it begins to enjoy that more active fraternal support to which our Holy Father benignly invites us in his recent letter to the American Hierarchy. His paternal words of confidence and praise are so honorable for the entire episco-

pal order that they deserve to be most widely known as comfort and encouragement for our clergy and people. He says:

We have followed with joy its marvelous progress so closely related to the highest hope of your Churches, and for this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

The Bishops themselves on the occasion of their recent meetings at the university, have been able to appreciate the solid advance it had made in the way of general Catholic service and the rich possibilities always latent in an educational institution so completely their own and capable of such splendid development, once it is warmly urged upon the generosity of the faithful. It is safe to say that nowhere can large sums of money be used to better educational advantage than in widening and strengthening the foundations laid by our predecessors in faith and hope.

Quite naturally, the university has become a center of Catholic social service in the way of public meetings, conventions, etc., almost the entire summer of recent years being filled with them. In this way its buildings, professors, and equipment make regularly an appreciable return to the church for their cost and maintenance, quite apart from their proper academic uses. As the great institution develops, this public service at the National Capital will become yearly more valuable, perhaps even more necessary.

Much yet remains to be done before the university is fully equipped to represent Holy Church before the American people in the broad fields of religion, philosophy, letters, science, government, law, education, charity, and the living questions of our time. Our new Catholic life, coming up from our primary schools and our colleges, calls urgently for the happy completion of the university, as the natural center of the

vast educational work to which we have so courageously and so successfully devoted ourselves since the Third Plenary Council of Baltimore. As the sole survivor of that venerable assembly, I may say that the hopes which it centered on the new foundation for Catholic higher education have been realized in a very satisfactory measure, all obstacles and difficulties considered. The ardent desire of our venerable brethren of thirty years ago has taken shape in a noble and extensive site, many buildings, many professors, numerous students, houses for secular and religious ecclesiastics, a rich library, splendid laboratories, and above all, the intelligence and practice of a great university, all of which was lacking to us a generation ago.

I need not remind you that the endowment of the university has not kept pace with its material growth. The funds acquired have been donated mostly for specific purposes, chairs, scholarships, etc., which makes it impossible to use them for the general development of the university. They must be and are kept intact. Nor need I remind you of the considerable increase in the expenses of the university, to meet which it has only the support and goodwill of our Hierarchy, and the generosity of our faithful people. It is they indeed who have held up our hands in the past and to them we confidently appeal, as instructed and encouraged by the Bishops, for the necessary means to accomplish the great intellectual works of the new generation.

I appeal to you, therefore, most earnestly, Venerable Brother, to aid the university in these days of its rapid growth, particularly by increasing the Annual Collection, repeatedly accorded and blessed by the Apostolic See. In this way the university would receive from your generous people a regular contribution in keeping with their certain duty to Catholic higher education, with their increased resources, and with the greatly increased expenses of this central work of Catholic leadership, service, public honor and opportunity.

The years of my earthly life are drawing to a close, and in the way of nature I must ere long appear before my judge. I could have no greater happiness in these remaining years than to know that the Catholic University of America was

placed on a solid basis for the present, in keeping with its admitted needs, with its encouraging growth and progress, and with the educational interest of our Catholic people. IF THE ANNUAL COLLECTION WERE AT LEAST DOUBLED IN EVERY DIOCESE, THE UNIVERSITY WOULD BE PLACED ON A SATISFACTORY BASIS FOR THE PRESENT, AND WE COULD REJOICE THAT THE FRUITS OF THE LABORS AND SACRIFICES OF THE PAST HAD BEEN SECURED TO THE COMING GENERATION.

Hoping that you will extend to the university, in a larger measure than ever, your valuable sympathy and support, I remain,

Faithfully yours in Christ,

J. CARDINAL GIBBONS,

Chancellor of The Catholic University of America.

EDUCATIONAL NOTES

NATIONAL COMMITTEE ON MATHEMATICAL REQUIREMENTS

The National Committee on Mathematical Requirements held a meeting at Lake Delavan, Wisconsin, on September 2, 3, and 4, at which a number of reports were discussed and adopted. A report on The Revision of College Entrance Requirements received the greatest amount of discussion. It includes a general discussion of the present problems connected with college entrance requirements in mathematics, a report of an investigation recently made by the National Committee concerning the values of the various topics in elementary algebra as preparation for the elementary college courses in other subjects and a suggested revision of the definitions of entrance units in elementary algebra and plane geometry. In connection with the suggested requirements in plane geometry a list of fundamental propositions and constructions is attached. This list includes the proposition which may be assumed without proof or given informal treatment, a list of the most fundamental theorems and constructions from which it is intended that questions on entrance examination papers other than originals be chosen and a list of subsidiary theorems. It is proposed to prepare a mimeographed edition of this list of propositions and constructions at the earliest possible moment for the benefit of such teachers as may desire to make use of it in connection with their classes during the coming year. A copy will be sent to any person interested upon application to the Chairman of the Committee (J. W. Young, Hanover, N. H.).

A preliminary draft on Mathematics in Experimental Schools was discussed at this meeting. Mr. Raleigh Schorling of the committee has spent over a year collecting material for this report. It is hoped that it will be ready for publication early next spring. The report will be an extensive one and will describe in detail the work actually done in mathematics in experimental schools throughout the country.

Miss Vevia Blair of the committee presented her report on the Present Status of Disciplinary Values in Education. It gives a critical review of the complete literature con-

cerning the experimental work on the transfer of training as well as an evaluation of this literature terminating in the formulation of certain propositions concerning disciplinary values which appear justified by the experimental work. A particularly valuable feature of the report would seem to lie in the fact that a large majority of the most prominent psychologists in the country appear to be ready to subscribe to the propositions formulated.

Professor E. R. Hedrick presented a report which he prepared at the request of the National Committee on "The Function Concept in Secondary School Mathematics." This report also will be published in the near future and is intended ultimately to form a part of the final report of the Committee on the Reorganization of the First Courses in Secondary School Mathematics. (A preliminary report on this subject was published for the committee by the U. S. Bureau of Education last February as Secondary School Circular No. 5).

A preliminary report on Junior High School Mathematics is in the press of the U. S. Bureau of Education and should soon be ready for distribution. The National Committee desires the assistance of its cooperating organizations, which now number about seventy, in the revision of this preliminary report. Comments, suggestions and criticisms should be sent to the Chairman of the Committee not later than January 1st in view of the fact that the committee expects to take up the formulation of its final report on this subject immediately after this date.

A subcommittee under the chairmanship of Professor C. N. Moore is preparing a report on "Elective Courses in Mathematics in Secondary Schools." A committee under the chairmanship of Professor David Eugene Smith is preparing a report on "The Standardization of Terminology and Symbolism," and Professor R. C. Archibald is preparing one on "The Training of Teachers."

The work of the National Committee and its recommendations were discussed in teachers' classes at the summer sessions of colleges, universities and normal schools throughout the country. Addresses on the work of the Committee were given as follows: By Mr. Raleigh Schorling at Harvard University;

by Professor E. R. Hendrick at the universities of Texas and of Oklahoma; and by Mr. J. A. Foberg at the universities of Iowa and Minnesota.

Present indications point to the fact that the work of the National Committee will have a prominent place on the programs of most teachers' organizations throughout the country during the coming year. The National Committee stands ready as before to help in every possible way in the preparation of such programs and will be glad to furnish material for discussion.

It will also be pleased to furnish speakers for such meetings to the extent of its ability.

EDUCATION ON SAFETY

Education in matters of safety and accident prevention through the public and parochial schools and the colleges is the most important factor of all in combating the menace of deaths and injuries from accidents in industry, in the home and in public accidents, is the opinion of R. C. Richards, retiring president of the National Safety Council. Mr. Richards, in an address at the recent Ninth Annual Congress of the National Safety Council held at Milwaukee, Wis. (Sept. 27 to Oct. 1), said:

"The teaching of Safety in the public and parochial schools and in colleges is in my opinion the most important thing the National Safety Council has to do, and it is the quickest and best way to spread the Safety propaganda and to prevent accidents, not only in industries but in the homes and in public places. Nearly all accidents are preventable, not, as we used to think, inevitable. If we can inculcate in the mind of a child when it is impressionable, just as it is taught the religion of its mother and the three R's, that it must be careful, that life, vision and limb are the most valuable assets it has with which to make the battle of life, and that when they are once lost they can never be gotten back, we will have done, in my opinion, more than can be accomplished in any other way to make Safety First the vital interest in the life of every person that it should be.

"We want to remember that the next generation of men and women who will be the brains and brawn of our industries

will be the boys and girls who are now in our schools, and if they come out of the schools and into the industries with an understanding of the principles of Safety First, there will be a different record of accidents than that made by the present generation of chance-takers—both employers and employees—human life and limb will have a different value, and the National Safety Council will attain the standing, not only in this country but in the world, that it should have.

"The pioneer work that has been done by Dr. Payne and Mr. Whitney along this line is entitled to the grateful thanks and appreciation not only of this Congress but of the whole country, and some day they will receive the recognition to which their work entitles them.

"Many cities, communities and school districts—Milwaukee among the number—are now teaching Safety in the schools or are organizing to do so. In 1917 Wisconsin passed the following law:

PREVENTION OF ACCIDENTS: (a) It shall be the duty of each teacher in a public school in the state of Wisconsin to devote not less than thirty minutes in each month during which such school is in session to instructing the pupils thereof as to ways and means of preventing accidents.

(b) The State Superintendent of Public Instruction shall prepare and publish at the expense of the state a book conveniently arranged in chapters or lessons for the purpose of the instruction provided in this section, and shall furnish a copy thereof to each teacher required to give such instruction.

(c) The members of the Board of Education, School Directors, Trustees, or other bodies or persons having control of the schools of a township, village, or city, shall cause a copy of this section to be printed in the Manual or Handbook prepared for the guidance of teachers, where such Manual is in use.

"Unfortunately, that law seems to have been generally overlooked, if, indeed, the school authorities in the state ever knew of its enactment. But now we hope it will not only be enforced but that Safety First will be taught in the schools not only for thirty minutes each month but every day and in the manner so practically outlined by Dr. Payne in his book on "Education in Accident Prevention," or in some other systematic and proper way at the same time the pupils are taught their letters, arithmetic, spelling and grammar. It

seems to me that this Congress should put its stamp of approval on the teaching of Safety in the public and parochial schools by directing the executive committee to appropriate five or ten thousand dollars to make it a success. I am sure that money expended by the Council for that purpose will bring the largest and quickest return of any money ever expended by us for any purpose, not only in substantially reducing the number of deaths and injuries but in bringing the National Safety Council to the notice of the public."

COLLEGE EDUCATION FOR AMERICAN SOLDIERS

The chance for a thorough college education will soon be open to qualified soldiers of the United States Army. From the first grade to the final collegiate degree, the way is being paved by the War Department, with the cooperation of numerous educational institutions, for a complete training in all academic and in many technical courses.

By the autumn of 1921 it will be possible for more than 100 qualified soldiers to lay aside their uniforms and enroll as students in as many colleges throughout the country.

While this project is an entirely new departure for the military establishment, it is the result of a definitely conceived plan to make the Army an organization of the fullest educational opportunity and to offer soldiers the same chance for mental improvement which they might secure in civil life.

The present educational and vocational program of the Army, which has been in operation for more than a year, includes elementary and secondary subjects and it is now possible for the soldier to obtain the equivalent of a high school education. The arrangement which has been made by the War Department and various educational institutions throughout the country will enable soldiers to continue their education with a minimum expense to themselves.

While the project is still in a formulative stage, a sufficient number of colleges have offered scholarships to insure full opportunity for every soldier who desires these educational advantages. From thirty-eight institutions have come assurances that tuition and other assistance will be given students, fifty-two colleges have signified their ability to grant tuition

or a reduction in fees, while seventy-four institutions still have the matter under advisement and several others declare that they will make every effort to further the War Department's plan.

The scholarship question was first brought to the attention of the country's educators through a letter addressed to the presidents of the leading institutions by the Secretary of War, who said in part:

"The War Department is at present engaged in putting into effect a carefully considered plan intended to improve the Army, make it more attractive to young men and demonstrate that it is a vital and natural part of the social organism of the nation. We are endeavoring to convince these young men that in serving in the Army they are not only performing a patriotic duty, but are acquiring a training in a useful trade, receiving the elements of an education and are having their characters developed. The War Department has arranged with the advice and assistance of some of the best educators in the country, a school course for soldiers in the Army which includes elementary subjects, some secondary subjects and a system of vocational training, the equivalent of that given in a good civilian trade-school. This plan is in actual operation at the present time and about sixty per cent of the soldiers are availing themselves of these courses.

"I believe that Army service may be made still more attractive by opening to our soldiers an opportunity for higher education and training and it has occurred to me that one of the possible avenues that might be so opened is one leading to and through our great universities and other institutions of learning. A certain number of soldiers are appointed to cadetships at the United States Military Academy at West Point each year, but it is believed to be desirable to broaden the scope of the opportunities offered them so that those who wish may pursue other educational courses than that leading up to a commission in the Army.

"In every regiment, camp, post and station of the United States Army, are to be found soldiers with ambition for such higher education and the ability to pursue it, but without the means to that end. Would it not be possible for the universi-

ties of our country to each establish one patriotic scholarship for such deserving young men?

"This scholarship to be open only to citizens of your state who have served honorably through an enlistment, who have received a character of "Excellent" on their discharge, and who have been especially selected and recommended for the scholarship from among the enlisted personnel of the organizations of the United States Army, either serving in your state or allocated to it, by the commanding officers of these organizations.

"I feel that our Country at large has never fully appreciated its obligation to the young men who have in peace time performed the necessary military service of the nation. The suggested scholarship is only one of the means I have in mind to, in a measure, discharge this obligation to those men competent to profit by it. And I will add further that the establishment of such patriotic scholarships at our universities will, I am sure, cause a spirit of emulation in the service, will raise our own standard of education in the Army to meet the requirements, and will result in mutual good and mutual respect of great value to the country at large.

"I wish to make it clear that the beneficiaries of such scholarships shall be at liberty to take any course available at the institution, that they are to be entirely free from any further military control or discipline in this choice, or in their lives at the institution."

The following is the tentative outline of the policy to be followed in connection with the proposed scholarships:

1. That eligibles for scholarships be confined to men who are now in the service or who will be enlisted at future date.
2. That they will not be enrolled as students in any institutions until after their discharge from the service.
3. That all applicants for scholarships shall be recommended before discharge and that the length of enlistment shall have no effect upon the man's eligibility.
4. That a standard system of testing be formulated, which will be general throughout the service and acceptable to all institutions offering scholarships. This system to be developed after consideration of the various standards required for institutions offering the scholarships.

The general process of qualification of the candidates according to the suggested plan is: (a) Recommendation to Corps Area Commander by immediate Commanding Officers of men who, after competitive opportunity, have attained the educational standard; (b) Selection by the Corps Area Commander of applicants to fill existing scholarship vacancies after careful consideration of record, character and service.

It is contemplated that some agency of the War Department will be responsible that a candidate, once enrolled in an institution, is followed in his career, thus morally obligating the Army to keep in touch with its representatives.

In order that more complete data may be secured from the various institutions and in order that full opportunity to institute and develop suitable tests may be afforded, it has been decided to postpone the operation of these scholarships until September, 1921.

The present plan contemplates that the applicant for a scholarship must be either a native of the state from which the scholarship is offered or a member of an organization allocated to that state.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE ON THRIFT

The traits and principles and habits of saving and conservation which have made woman the ideal and successful manager of the American home will do no less to make her a power in business and the affairs of the nation, according to The International Federation of Catholic Alumnae.

In the broader phases of life now opening before the women of the country, the Alumnae declare it is increasingly necessary for them to put the homely lessons of thrift into practice.

At the recent meeting of the Alumnae in Boston, the convention declared unanimously that the future of the nation largely is in the hands of the children of the present, and the welfare of the country demanded that the lessons of thrift should be brought home daily to the children both in the school and in the home. To that end the Federation heartily endorsed the Savings Movement of the Treasury Department and declared government securities, Savings Stamps, Treasury

Savings Certificates and Liberty Bonds the safest and best investment ever offered for the average citizen or the family of small means.

The resolution read as follows:

"WHEREAS, Woman as the conservative element in the home has practised and taught from time immemorial the members of her household lessons of thrift and industry—the main factors in building up home life, and

"WHEREAS, In face of the economic conditions of today when woman is often called from the more or less restricted life of home to take her place in the business world as a capitalist or a wage-earner, it is even more necessary for her to put these "homely" lessons of thrift into practice, and

"WHEREAS, The future, in a large measure, lies in the hands of our children, these lessons so very necessary to the welfare of our beloved country should be brought home daily to the child's mind by mothers and teachers thus forming habits of thrift and saving in its earliest years, and

"WHEREAS, The Government of the United States through the Treasury Department is offering a safe and simple method of investing even the small savings of children through the purchase of Thrift Stamps, Saving Certificates, Liberty Bonds, etc., and

"WHEREAS, This is the best investment ever opened to the average citizen or to the family of small means; therefore be it

"RESOLVED, That the members of the International Federation of Catholic Alumnae in Biennial Convention assembled do hereby endorse the program of the Savings Division of the United States Treasury and pledge their hearty cooperation in all that it entails in the laudable effort to check our national tendency to waste and extravagance; and be it further

"RESOLVED, That the members of the various Alumnae Associations in the Federation be requested to interest anew the teachers and pupils of their respective schools—themselves a striking monument to the THRIFT of our Catholic people—in the purchase of government securities."

Second Prize

WHY I LIKE TEACHING

ELIZABETH PARDEE, NEW HAVEN, CONN.

Before choosing any profession as a life work the advantages it offers and the disadvantages to be encountered, should be considered. In every career one finds both. I like school teaching because I believe that, more than in any other profession, the advantages accruing far outweigh the objections.

I have an inquiring mind, a thirst for knowledge, a desire constantly to try out in practice the ideas found in books; in other words to reduce to a scientific basis the theories that I think ought to work for the improvement of the rising generation. And nowhere is the opportunity afforded as in the school-room.

There, too, is offered the most interesting study in the world, —the development of the human mind.

The work cannot become monotonous or routine, for each day brings new problems. And for every subject presented there are almost as many different mental reactions as there are minds.

Another reason for my preference for teaching is found in the fact that longer vacations are given than in any other profession. The teacher has time and opportunity to seek new scenes; to rest and relax; as to follow courses of study at some summer school, under inspiring and enthusiastic professors who re-arouse zeal and ambition. And in addition to the ten weeks' vacation in the summer (the usual business position affords three) there are the Christmas and Easter holidays that give time for pause and readjustment at just the seasons when one feels this need, though people engaged in other lines of work are usually busiest at those times.

Again, the compensation (under the salary increase given in almost all parts of the country recently) compares favorably with that offered to women in other professions. Experience has shown that the brilliant woman, here as elsewhere, wins recognition, financial and otherwise; and in no field is there greater opportunity for the development of initiative.

Finally, if we believe that the greatest among us is he who

serves best, we find in the teaching profession an opportunity for all of us to achieve greatness. I believe that no one—neither the parent nor the pastor—fills, under our present scheme of life, so useful a place in society as does the teacher. He or she not only teaches “reading and writing and ’rithmetic,” but is called on to supply instruction in morals, manners, and training that children should get in the home, but in many instances do not receive from their busy or careless parents.

MUSIC IN THE HOME

If you should ask the average mother of a family to play for you even a simple folk song or a waltz, what would her answer be? This is a conundrum which should interest all parents, and why? Because so much musical education is impractical.

I once heard a father complain that he had spent a thousand dollars in order to have Anita learn “Pussy’s Waltz”—and that she soon forgot it!

Josef Hoffman says that music is a spiritual influence, and we all admit that it is a social asset as well. Imagine a party without music! Could we dance to a soundless accompaniment? Why have young girls “taken” so many lessons, if they do not make use of them when a need arises?

Music is a language of sound. Every home needs music. Children are happier and healthier when they go to sleep or wake up singing. The ancient Greeks gave music the first place in the education of little children and modern educators are beginning to do the same. Musical games, folk dancing, and good songs add to the happiness of little children, and every mother should be able to play simple songs.

The reason why so much money has been spent without results is because many musicians teach children noisy, rapid “pieces” with which to impress the listener. Parents have wanted to “show off” their children, and teachers have catered to parents. The children were bored—and stopped this artificial process as soon as they could.

A young girl, if she is not forced to “perform,” can learn to apply the principles of melody, rhythm and harmony in a few years. The woman who can sing, play, and harmonize

simple music has a means of expression which soothes the irritants of life, both for herself and others. Who cares whether she ever plays difficult music, if she can play some beautiful ballads and folk songs and perhaps some of the simpler classics? Her father, her husband and her children will feel the spiritualizing influence of music every day. The music that fills the minds of children in a more or less unconscious way makes for continual joy and harmony. I know a family of five children who were brought up with music as a natural environment. There was no talk of special performances, but music was substituted for the small discussions and irritating household arguments common in most homes—"Let's sing" was the natural exclamation when they were gathered together, or "Mother is going to play for us that Beethoven Minuet. Let's all keep quiet, because Beethoven is so satisfying."

In this whirling civilization of ours, when scarcely anyone stops to think, to say nothing of actually *listening* to the still small voice, music enters as an angel that stands ready to serve us in making life more harmonious.

MRS. HARRIET AYERS SEYMOUR,
Director, The Seymour School of Music.

REVIEWS AND NOTICES

Food for the Sick and the Well. How to Select it and how to Cook it. By Margaret J. Thompson, R.N. Yonkers-on-Hudson, N. Y.: World Book Company, 1920. Pp. ix+82.

In his Introduction to this little volume Dr. William Gerry Morgan, of Washington, D. C., has this to say: "This practical little volume of recipes and suggestions on diet has been prepared at the earnest solicitation of the author's many friends and of the physicians who have entrusted to her care many of their patients.

"Miss Thompson has had years of experience in the care and feeding of the sick, and during all that time she has been a close and earnest student of dietetics from a practical standpoint.

"Every line within the covers of this book gives utterance to a truth which has been proved over and over again by the severe test of practical experience.

"The housewife, as well as the physician and the nurse, will find in this volume a daily valuable help and guide in feeding those who are in ill health, as well as those who are trying to keep well."

The Right Rev. Edward Dominic Fenwick, O.P., Founder of the Dominicans in the United States, Pioneer Missionary in Kentucky, Apostle of Ohio; First Bishop of Cincinnati, by Very Rev. V. F. O'Daniel, O.P., S.T.M., Washington, D. C.: The Dominicana, 487 Michigan Avenue, 1920. Pp. 473.

The personality and the achievements of Bishop Fenwick possess many claims to the thoughtful consideration of every citizen of this country, but to this may be added many peculiar claims to the love and veneration of our Catholic people. The life of the prelate should, therefore, reach a large reading public even if the volume did nothing more than present a life-like portrait of one of the most lovable characters who labored to build up the Church in this country. But the learned author has done very much more for us than this. While presenting us with a biography he has left nothing undone to bring to

light a multitude of historical facts which had become obscured in the century that have elapsed since the days when Father Fenwick searched out the isolated Catholics through the wildernesses of the Middle West. The items of knowledge which Father O'Daniel traces back to their original sources in the archives of Europe and this country will prove of value not only for those who love and admire the saintly bishop of whom he writes, but for those who may wish to gain a clear conception of the pioneer days and of the hardships and privations undergone by the pioneer settlers no less than by their devoted shepherds.

Perhaps nowhere in the volume does the candor, good judgment and historical sense of the author show to greater advantage than in the chapter entitled "An Unpleasantness." There is to be found in it no trace of bitterness nor of partisanship, although the reader will admit that there would have been some excuse for a Dominican Father, writing of these events, to speak with warmth in places. Of course to do so would not be scholarly and Father O'Daniel is pre-eminently the scholar. All who have read the biography of Rev. Charles Nerinckx should read this chapter, from which we quote the opening paragraphs.

"We must now, much to our regret, discuss at some length the unpleasantness between these early Dominicans and Fathers Badin and Nerinckx, to which reference has been made in previous chapters. Of itself, the misunderstanding deserves no more than a casual reference in the life of the first Bishop of Cincinnati. But unfortunately the author of the first biography of Rev. Charles Nerinckx has made a mountain out of the affair.

"Nor is this all. Following the one-sided presentation of the case found in the letters of Fathers Badin and Nerinckx, that biographer not only gives his readers to understand that the blame for the troubles which those two zealous priests experienced in Kentucky is largely to be laid at the door of Bishop Fenwick and his companions in religion, but also insinuates that the charges of officiousness, of want of zeal and laxity, both religious and ministerial, may justly be imputed to them. For forty years, this unfair and unjust representa-

tion of the unpleasantness has gone its rounds, receiving all too wide acquaintance and tarnishing the fair names of men who have deserved well of the American Church. Under these circumstances, we feel constrained, much as we dislike to do so, to devote an entire chapter to an incident in the Bishop's life which, otherwise, we could have honored merely with a passing note."

Did the present volume accomplish nothing more than to right this wrong it would have been well worthy of a place in the history of the Catholic Church of the United States. We are not presented with a special defence of Bishop Fenwick nor of the early Dominicans. They had no need of such a defence. But the whole situation is placed before the reader who is thus enabled to judge for himself. The Jansenistic rigorism of Fathers Badin and Nerinckx no longer makes an appeal to the Catholic mind, but it does serve to throw light on many things that puzzled the ordinary pious Catholic of a few decades ago. Well-meaning people who are over rigorous or who, instead of being animated by the broad tolerance of the Catholic Church, are controlled by the narrow bitterness of the Scribe and Pharisee or of the Jansenist, have always waged relentless war upon those of their fellow religionists who look upon human nature and its ways with kindlier eyes. To indulge in a dance, however innocent, meant to the Jansenist entering upon the broad way of destruction. This, indeed, was followed so far by some members of this troublesome perversion of Catholic belief that at times we find men speaking in the name of the Catholic Church, but of course without authority, condemning the kiss, lip to lip, of man and wife. Contemplating human unworthiness, these men would permit the faithful Holy Communion only at rare intervals or when the law absolutely required it. No one familiar with the Jansenistic attitude will be surprised that Fathers Nerinckx and Badin were often scandalized at the really Catholic attitude of the Dominican Fathers who labored with them and with no less zeal than theirs for the upbuilding of the Catholic Church in Kentucky and Ohio. Nor need anyone be surprised to find that the abuse and recrimination was to be found on the side of the rigorists; the real Catholic is usually denounced

and seldom does he denounce in return. It will be a consolation to many to realize that what they may have suffered in this respect has been the common experience of the great body of Catholics at all times and in all stations in life. The following paragraph is typical of this difference in attitude not only between the Belgian missionaries and the Dominicans, but between the Jansenist or the rigorist and real Catholics everywhere.

"Not in a single line of his early letters—and they are many—does the zealous Belgian missionary (for truly zealous he was) speak a kind word of the friars. It is, therefore, passing strange to see the author of Father Nerinckx's first life, with the documents before him—he cites none to prove the statement—write: 'Fathers Badin and Nerinckx had hailed their advent with genuine delight, and gave unsparing and oft-repeated praise to these new co-laborers.' With all it is worthy of note that, if Fenwick's apostolic labors were placed on one scale pan of the balance and those of Nerinckx on the other, great and fruitful as these latter surely were, those versed in the ecclesiastical history of Kentucky and Ohio cannot doubt that the beam would tip in the friar's favor."

Father Nerinckx's religious bias was reinforced by many other currents which did not tend to increase his good feelings towards his fellow-missionaries. "No sooner had the Father arrived in Kentucky than the people, because of the undue rigor to which they were subjected by their missionaries, flocked to them from far and wide for the reception of the sacraments. This; as may be seen from his own letters, Father Nerinckx, pious as he was, could not bear with equanimity; nor can there be any doubt that his pique added poignancy to his pen." Father Nerinckx's temper was not improved, it would seem, by the assignment of his best parish to the Dominican Fathers. Another circumstance tending in the same direction is thus stated by Father O'Daniel. "Father Badin was a Frenchman; Father Nerinckx a Belgian. Three of the Dominicans were British. The other was an American; but he was of English origin and had spent the greater part of his life abroad with Englishmen. Nearly all the people in Kentucky were Americans, but of English descent. Now, ex-

perience and history both teach us that different nationalities are often as so many misfitting cogs that prevent even the mill of Christ from running smoothly. This is why we have had friction in church circles through all the country, where foreigners have gathered in sufficient numbers to give play to national prejudices. Documents leave no room for doubt that such an influence had its part in the disagreement of which we speak. Father Nerinckx's letters show that with his love of God he joined an intense attachment to his countrymen. This led to the desire of surrounding himself with clergymen from his native land, and caused him to conceive the plan of making at least a part of Kentucky a mission principally if not entirely in charge of Belgian priests. One cannot in reason blame him for so laudable an aim. But when he suffered himself, as he certainly did, to be so incensed at the Dominicans whose presence was an obstacle to his purpose, as to decry them in all manner of ways, he cannot be freed from censure. This is all the more true because these friars had gone to Kentucky at the earnest solicitation of Bishop Carroll, who had promised them to that desolate part of his diocese before Father Nerinckx arrived in America."

The clear exposition of Jansenistic tendencies and their practical effect upon the people of Kentucky will make this chapter valuable apart altogether from the relative merits of the Belgian missionaries and the early Dominicans. This book deserves a very wide circulation. It is an exceedingly valuable contribution to the Catholic literature of this country.

THOMAS EDWARD SHIELDS.

Ethics General and Special, by Owen A. Hill, S. J., Ph. D.,
New York: The Macmillan Company, 1920. Pp. xiv+414.

The opening statement of the author's preface contains some assertions that, whether true or not, will seem rather sweeping in their generalization. "The whole trouble with all modern philosophy is rank subjectivism, and subjectivism is, perhaps, most destructive in the domain of ethics. Protestantism and modern philosophy grow on the same tree, and the root of the tree is subjectivism. This fact accounts for all the atheism, all the materialism, all the socialism in the world. It is to

blame for all the irreligion, all the injustice, all the tyranny now affecting large and small nations; and the World War did not settle matters, the Peace Conference, in spite of all its good intentions, practically left things where it found them. Evils persevere as long as their causes; and till men think right, till modern philosophy is killed from men's minds, till Scholastic philosophy gets everywhere the hearing it deserves, these evils, far from being eliminated, will prosper, and grow and multiply."

What a terrible think subjectivism is! It would seem to be much worse than T.N.T. It behooves all of us to thoroughly investigate the realms of our minds lest any of it should be found lingering in unfrequented corners. If this is the sole source of all the evils in the world, we will be right with heaven and earth and with our fellowman just as soon as we see the last of it, no matter what our other tendencies may be or what our actions. Yet surely this is not the meaning for the book to which this is a preface is a text-book on ethics and must be calm, philosophical and judicious in its treatment of the great underlying principles of conduct. It would seem to be dangerous at times to take prefaces too seriously, lest they should keep us from reading good books.

Libri Sancti Patricii, The Latin Writings of St. Patrick;
a revised text by N. J. D. White, D.D. London: Society
for Promoting Christian Knowledge, 1918. Pp. 32.

This little paper-covered pamphlet gives us all that we have of St. Patrick's Latin writings (The *Confessio* and *Epistola*), in the latest revised version made necessary by new light from the Paris Ms., P. It contains neither notes nor introduction, but abundant information on these writings may be obtained by consulting Dr. Gwynn's Introduction to his edition of the Book of Armagh, published by the Royal Irish Academy in 1913, and to Dr. White's Introduction to the first critical edition of the Latin writings of St. Patrick (Proceedings, R. I. A., XXV, C., 7), 1905.

ROY J. DEFERRARI.

The Catholic Educational Review

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THE RADICALISM OF SHELLEY AND ITS SOURCES

BY DANIEL J. McDONALD, PH. D.

(Continued)

CHAPTER I

EARLY INFLUENCES

The intensity of one's radicalism depends on the extent to which the institutions of a country cause one suffering and disappointment. Shelley says in *Julian and Maddalo*:

Most wretched men
Are cradled into poetry by wrong,
They learn in suffering what they teach in song.

A description of Shelley's radicalism then must take account of all the circumstances that tended to make him dissatisfied with existing institutions. Some of these circumstances may seem trifling, but then it must be remembered that events which appear insignificant sometimes have far-reaching effects. Pascal remarked once that the whole aspect of the world would be different if Cleopatra's nose had been a little shorter. The history of Shelley's life is a series of incidents which tended to make him radical. He never had a chance to be anything else. No sooner would he be brought in contact with conservative influences than something would happen to push him again on the high road of revolt. Even were he temperamentally conservative (and Hogg says that "his feelings and behavior were in many respects highly aristocratical"), the experiences that he underwent were of such a nature as to inevitably lead him into radicalism.

Percy Bysshe Shelley was born at Field Place, in the county

of Sussex, on Saturday, the 4th of August, 1792. His family was an ancient and honorable one whose history extends back to the days of the Crusades. His grandfather, Bysshe Shelley, born in America, accumulated a large fortune, married two heiresses, and in 1806 received a baronetcy. In his old age he became whimsical, greedy, and sullen. He was a skeptic hoping for nothing better than annihilation at the end of life.⁷ With regard to the poet's father, it is very difficult to form a just estimate. There is no doubt that Shelley enthusiasts decried the father too much in their efforts to canonize the son. It would indeed be strange to find any father at that time who would be capable of giving our poet that guidance and training which his nature demanded. It was a time when might was right, when the rod held a large place in the formation of a boy's character. We must not be too severe then on the father if he was unacquainted with the proper way of dealing with his erratic son. No one who has read Jeafferson's life of the poet will say that Bysshe treated his son too harshly. It was his judgment rather than his heart that was at fault. Medwin remarks that all he brought back from Europe was a smattering of French and a bad picture of an eruption of Vesuvius.

It is to his mother that Shelley owes his beauty and his good nature. He said that she was mild and tolerant, but narrow-minded. Very few references to the home of his boyhood are made in his poetry; and this leads us to believe that neither his father nor his mother had much influence over him.

In his childhood he seems to have had the day dreams and reveries that Wordsworth had. "Let us recollect our sensations as children," Shelley writes, in the *Essay on Life*, "What a distinct and intense apprehension had we of the world and of ourselves! . . . We less habitually distinguished all that we saw and felt from ourselves. They seemed, as it were, to constitute one mass. There are some persons who in this respect are always children. Those who are subject to the state called reverie feel as if their nature were dissolved into the surrounding universe or as if the surrounding universe were absorbed into their being." In Book II of the *Prelude* Wordsworth gives expression to a similar experience:

⁷Inghen, Letter Jan. 26, 1812.

Of in these moments such a holy calm
Would overspread my soul that bodily eyes
Were utterly forgotten, and what I saw
Appeared like something in myself—a dream
A prospect in the mind.

Shelley from the very beginning delighted in giving free scope to his imagination. In the garret of the house at Field Place he imagined there was an alchemist old and grey pondering over magic tomes. The "Great Old Snake" and the "Great Tortoise" were other wondrous creatures of his imagination that lived out of doors. He used to entertain his sisters with weird stories about hobgoblins and ghosts; and even got them to dress themselves so as to represent fiends and spirits. In the *Hymn to Intellectual Beauty* he writes:

While yet a boy I sought for ghosts and sped
Thro' many a listening chamber, cave and ruin
And starlight wood, with fearful steps pursuing,
Hopes of high talk with the departed dead.

He was attached to the occult sciences and sometimes watched whole nights for ghosts. Once he described minutely a visit which he said he had paid to some neighbors, and it was discovered soon afterwards that the whole story was a fabrication.

At ten years of age he was sent to Sion House Academy, Isleworth, where he met his cousin and future biographer, Thomas Medwin. The other boys, Medwin tells us, considered him strange and unsocial. It was at this school that Shelley first became acquainted with the romantic novels of Anne Radcliffe and the other novelists of the School of Terror. Here too he became greatly interested in chemistry and astronomy. The idea of a plurality of worlds, through which we "should make the grand tour," enchanted him. Thus we see that he began very early to live in the unreal and the wonderful.

In 1804 he went to Eton, and there he was known as "Mad Shelley" and "Shelley the Atheist." The word "atheist" here does not mean one who denies the existence of God. According to Hogg, it was a term given to those who distinguished themselves for their opposition to the authorities of the school. The title must have fallen into disuse shortly after Shelley's

time, as Professor Dowdon failed to find at Eton any trace of this peculiar usage of the word. Here he became interested in physical experiments and carried them on at unseasonable hours. For this he was frequently reprimanded by his superiors, but he proved to be very untractable.

At Eton Shelley became acquainted with Dr. Lind, whom he immortalized as a hermit in *The Revolt of Islam* and as Zonoras in *Prince Athanase*. It was Dr. Lind, according to Hogg, who gave Shelley his first lessons in French philosophy. Jeafferson says that he taught Shelley to curse his superiors and to write letters to unsuspecting persons to trip them up with catch questions and then laugh at them.*

An event occurred in the summer of 1810 which had considerable influence in developing the radicalism of Shelley. He had known and loved his cousin, Harriet Grove, from childhood, and during the vacation of this year asked her to be his wife. Harriet's family, however, became alarmed at his atheistical tendencies and made her give up all communications with him. This angered him very much, and made him declaim against what he considered to be bigotry and intolerance. In a letter to Hogg, December 20, 1810, he writes: "O! I burn with impatience for the moment of the dissolution of intolerance; it has injured me. I swear on the altar of perjured love to revenge myself, on the hated cause of the effect; which even now I can scarcely help deploring. . . . Adieu! Down with bigotry! Down with intolerance! In this endeavour your most sincere friend will join his every power, his every feeble resource. Adieu!" And in a letter of January 3, 1811: "She is no longer mine! She abhors me as a skeptic as what she was before! Oh, bigotry! When I pardon this last, this severest of thy persecutions, may Heaven (if there be wrath in Heaven) blast me!" These ravings show Shelley to have been nervous, hysterical, and supersensitive.

The breaking of this engagement with Harriet made such an impression on him as to convince him that he should combat all those influences which caused the rupture. The story of Shelley's life might have been an entirely different one had he been allowed to marry Harriet Grove. Man is a stubborn

**The Real Shelley*, Vol. I, p. 97.

animal. Once he takes up a certain side, opposition merely serves to strengthen his convictions and make him fight all the harder. If Shelley's willfulness had been ignored instead of opposed, I have no doubt that he would have seen things in their proper light and would never have been the rabid radical that he became. An Etonian called once on Shelley in Oxford and asked him if he meant to be an atheist there too. "No!" he answered, "certainly not. There is no motive for it; they are very civil to us here; it is not like Eton."⁹ It is Medwin's conviction that Shelley never completely overcame his love for Harriet. Hogg notes that as late as 1813 Shelley loved to play a simple air that Harriet taught him. In the *Epipsychidion* he refers to her thus: "And one was true—Oh! why not true to me?" Love was to Shelley what religion is to the ascetic. He could not understand why one should put obstacles in the way of anyone in love, and so he thinks himself in duty bound to fight everything that supports this hated intolerance. This led him to wage war against religion itself.

Shelley entered University College, Oxford, in the Michaelmas term of 1810. It was unfortunate for him that conditions at the university were as deplorable as they were. He did not find there the intellectual food that his mind needed, and no doubt his sensitive soul was scandalized by what it felt. Intellectual life there was dull. Mark Pattison¹⁰ says Oxford was nothing more than a grammar school, the college tutors were a little inferior to public school directors, and they obtained their positions through favoritism and not through merit. Copleston, a defender of the university against the attacks of the *Edinburgh Review*, admitted that only extreme incapacity or flagrant idleness would prevent a student from obtaining his degree at the end of his course. Fynes Clinton, in his *Autobiography*, tells us that Greek studies at Christ Church were very much neglected. During his seven years of residence grammar, syntax, prosody were never mentioned. Students rarely attended lectures. Much of their time was passed in hunting, drinking, and every kind of de-

⁹Hogg: *Life of Shelley*, p. 136.

¹⁰*Oxford Studies* (1855), quoted in Koszul, p. 59.

bauchery. "At boarding schools of every description," writes Mrs. Wollstonecraft, "the relaxation of the junior boys is mischief; and of the senior, vice. Besides, in great schools, what can be more prejudicial to the moral character than the system of tyranny and abject slavery which is established among the boys, to say nothing of the slavery to forms, which makes religion worse than a farce? For what good can be expected from the youth who receives the sacrament of the Lord's Supper, to avoid forfeiting half-a-guinea, which he probably afterwards spends in some sensual manner?"¹¹ Such was the atmosphere in which Shelley was placed, and it is little wonder that it hastened the growth of the seeds of discontent and revolt which had been already implanted in his soul.

Misfortune still pursued Shelley. Had he formed friendships at Oxford with men of sober intellect, the whole course of his life might have been changed. Unfortunately he soon found a kindred spirit in the cynic Hogg.

This friend of Shelley gives us minute details of the poet's life there. He thinks that Shelley took up skeptical philosophy because of the advantage it gave him in argument. *Hume's Essays* was a favorite book with Shelley, and he was always ready to put forward in argument its doctrines. It may seem strange that this cold skeptical philosophy appealed to such an imaginative poet as Shelley; but destruction, as Hogg remarks, so that it be on a grand scale, may sometimes prove hardly less inspiring than creation. "The feat of the magician who, by the touch of his wand, could cause the great pyramid to dissolve into the air would be as surprising as the achievement of him who by the same rod could instantly raise a similar mass in any chosen spot."

On September 18, 1810, Stockdale offered for sale a volume of poetry by Shelley entitled "*Original Poetry*: by Victor and Cazire." The book was not out long when it was discovered that many of the poems were stolen property—a fraud on the public and an infringement of at least one writer's copyright. The book was at once withdrawn and suppressed. Some doubt exists as to the name of the person who cooperated with Shel-

¹¹*Rights of Woman*, Ch. 12, p. 174.

ley in producing this book. Shelley enthusiasts say that Shelley was the unsuspecting victim of an unworthy coadjutor. Jeafferson is of the opinion that Shelley was fully conscious of the fraud that was being done. This biographer maintains that Shelley was an inveterate liar.

"About this time," says Stockdale, "not merely slight hints but constant allusions, personally and by letters, . . . rendered me extremely uneasy respecting Mr. Shelley's religious, or indeed irreligious, sentiments." Shelly's father too was worrying at this time about his son's loss of faith. He may have received the first intimation of his son's speculations from a criticism in *The Critical Review* of another work of Shelley's, *Zastrozzi*, in which the unknown author was condemned as an offender against morality and a corrupter of youth. The irate father wrote to his son and severely reprimanded him for his conduct.

In a letter to Hogg, Shelley says: "My father wrote to me, and I am now surrounded, environed by dangers, to which compared the devils who besieged St. Anthony were all inefficient. They attack me for my detestable principles. I am reckoned an outcast, yet I defy them, and laugh at their ineffectual efforts, etc." And in another letter: "My mother imagines me to be on the highroad to Pandemonium; she fancies I want to make a deistical coterie of my little sisters. How laughable!" Shelley imagines the whole world is against him. He feels very keenly his isolation. He says his "soul was bursting." There is a relief though. "I slept with a loaded pistol and some poison last night, but did not die."

Shelley thought he was called upon to come to the aid of all those in distress. We find him at this time aiding aspiring authors, and defending traitorous politicians. An Irish journalist, Peter Finnerty, was condemned for libel and sentenced to eighteen months' imprisonment in Lincoln jail. Shelley contributed to a subscription list in aid of Finnerty and also wrote a poem entitled *A Poetical Essay on the Existing State of Things* to help on the cause. Leigh and John Hunt, who defended Finnerty in *The Examiner*, were tried for seditious libel and acquitted. Shelley rejoiced over their triumph, and wrote the following letter to Leigh Hunt congratulating

him and proposing a scheme for the mutual defense of all friends of "rational liberty."

UNIVERSITY COLLEGE, OXFORD,
March 2, 1811.

SIR:—Permit me, although a stranger, to offer my sincerest congratulations on the occasion of that triumph so highly to be prized by men of liberality; permit me also to submit to your consideration, as one of the most fearless enlighteners of the public mind at the present time, a scheme of mutual safety and mutual indemnification for men of public spirit and principle, which, if carried into effect, would evidently be productive of incalculable advantages.

The ultimate intention of my aim is to induce a meeting of such enlightened, unprejudiced members of the community . . . and to form a methodical society, which should be organized so as to resist the coalition of the enemies of liberty. . . . It has been for the want of societies of this nature that corruption has attained the height at which we behold it; nor can any of us bear in mind the very great influence which, some years since, was gained by *Illuminism*, without considering that a society of equal extent might establish rational liberty on as firm a basis as that which would have supported the visionary schemes of a completely equalized community. . . . On account of the responsibility to which my residence in this university subjects me, I, of course, dare not publicly avow all that I think; but the time will come when I hope that my every endeavor, insufficient as they may be, will be directed to the advancement of liberty.

Your most obedient servant,

P. B. SHELLEY.

One of the books read by Shelley at this time was the Abbé Barruel's *Memoires pour servir a l'histoire du Jacobinisme*, which contains an account of the Society of Illuminists. The remarkable success of this society in propagating free thought and revolutionary principles evidently inspired Shelley to attempt the formation of a similar society in England. His proposals, though, fell on deaf ears, and it is probable that Leigh Hunt did not even acknowledge the receipt of Shelley's letter.

(To be continued)

TALKS TO TEACHERS

I

THE CATHOLIC CLASSROOM

The "Kingdom of Heaven is like unto a householder Who went out early in the morning to hire laborers into His vineyard. And having agreed with His laborers, He sent them into His vineyard"—words which set up a *mise en scène* very valuable to all engaged in the enterprise of education. The Catholic teacher may well take this parable as the perfect visualization of his vocation—employment in the vineyard. If we do this, keeping the Gospel picture well in mind, we shall be enabled to glimpse the great ambition we want to realize, the true end we are anxious to attain; and we shall be in a fair way to secure the system of means to that end, and enter upon the process by which it is to be accomplished. The Kingdom of Heaven is the very thing for which we are laboring, and it only can come with the furtherance of religion, the spread of righteousness, the growth of goodness and virtue, and the triumph of truth among the children of men: *aliis verbis*, the kingdom in the human heart is coeval with the growth of the knowledge and love of God, of His Law, of His works—all of them. That is the reality of the kingdom and the supreme aim of the Catholic educator is to employ every energy to have it come into this vale of tears.

God is the owner of the vineyard, Christ the Master of the House Who has called us into His employ; since He and the Father are one, the vineyard is His. He it is Who planted the vineyard and made a hedge about it, dug a place for the wine-vat, built a tower, let it to the caretakers and then went into a far country. The pupils are the plants, tender vines; the desks, trellises alongside, which grow those living vines, daily to be trained heavenward. As this is our work, let us view our special charges in the light of the parable aforementioned. It will add to the accuracy and completeness of the pedagogical background to remember how Isaias thought of his chosen charges when he pronounced that surpassingly beautiful poem: another Parable of the Vineyard:

A song will I sing of my friend,
A love song touching his vineyard;
A vineyard belongs to my friend
On a hill that is fruitful and sunny;
He digged it and cleared it of stones
And planted there vines that are choice,
And he looked to find grapes that are good.
(Is. V, 1-2.)

He looked to find grapes that are good—and our work is to see to it that they are produced in such manner that they do credit to Him and His Field. This task we must hold hard by and not come down from. Teachers are the cultivators responsible to the Husbandman for the vines of His vineyard. Naturally, at the outset there will be wild vines, prone to trail the ground and remain of low stature unless you care for them, prop them high, keep them from the earth. A vine either climbs or crawls, winds around a fixed object or trails the ground, seizing with its tendrils whatever it encounters in its progress. To keep it from gravitating earthward is not the whole work of the cultivator; the young sprigs have to be taken, directed, made grow aright. There is always the danger that they may stop short and grow mere leaves of good words, or buds of scant promise, and yield no real fruit. Such is our work, wherein surely every teacher can find help if only he strives for impassioned vision of his vocation and cherishes this picture with its Gospel background: the Divine Husbandman; His vineyard; our spot in it; the tender vines entrusted to us, who are nothing more or less than laborers in the Lord's vineyard. Indeed, those vines should be our chiefest care next to our own soul.

All-important the task surely is, and we may well take time and thought in attempting for everyday encouragement to present to ourselves, how crudely soever, the picture of the Vineyard. The need of consciously Catholic laborers there is not lessened, nor ever will lessen while God's work remains to be done. Directly we grasp the extent of the work before us we shall be the better enabled to fulfill our vocation as Catholic teachers working with supernatural motives. The point of view with which any instructor approaches the field of education makes all the difference in the world. The ways

of training children can be and are as far apart, as heaven is from earth. One can set out on the path of mere time, or one can take the way of eternity. Very often, alas! nowadays educators proceed to deal with their subjects in such wise as to gather only wild vines, grapes of gall and clusters of bitterness. "Ashes grow in their fruits, which fruit have a color as if they were fit to eat, but if you pluck them with your hands they dissolve into smoke and ashes." Is it any wonder that this should come to pass when the employees in the vineyard of education disown the Divine Husbandman, refuse to obey His behest, and treat the tender vines with man-made methods, shutting out the sap of God and leaving the groping tendrils tangled, lost amid briars?

Instead of the vines being fixed where they can receive the rains of grace and the sunshine of heaven, they are let lie in the earth and seldom reared above the furrows. God, the beginning and end of all true thinking and teaching, is utterly neglected; His gesture in the whole creation is ignored; His action so evident in the ordered obedience of the universe is doubted or denied or ascribed to nude laws and endless evolutions. There is no mention of God when speaking of the wonders of His world; supernatural origins are studiously excluded from the classroom; questions springing from the natural religion of childhood are artfully parried or dodged. The frame and *mise en scène* of studies is purely naturalistic. Fairies take the place of Guardian Angels, snails stand for saints, bluebirds sum up the matter of happiness maugre divine revelation. Everything is for the here and now, mention rarely being made of the morrow of eternity. The aim, one can say, is solely to follow along the furrow of instinct—to find that self-interest becomes the big thing—the only thing—the *unum necessarium*—for many modern educators? Along that line they proceed to develop ability—'twere a misnomer to call it character—forgetful the while that the best product of their labor will be

Sap checked with frost and lusty leaves quite gone,
Beauty o'ersnowed and bareness everywhere.

A herald of the New Era of education, Mr. Kenneth Rich-

mond, putting the matter lightly, brands as heresy the fault of omission which has set the religious attitude and the secular permanently and dangerously at variance with one another. He avers that unless we teach how faith and knowledge can react fruitfully upon one another, we are making of each a drag upon the other's advance. Undoubtedly that is just what has been done. Worse still, in Europe theories of a false antagonism between religion and science were long ago aired in the classroom and woe was the day when men shut the school door on God and His Christ and proceeded to conduct their classes along lines of a creedless curriculum. What thorny tangles the yield has been in the European vineyard. Plainly the vintage failed and the gathering was hoped for in vain. There were few clusters to eat, and sad, lamentably sad, were the wretched gleanings of the vintage. "There is not a secret society in Europe, there is not a secularist in France, in Germany, in Italy, in England but knows it. Everywhere these gangs of coiners were and are at their work of stamping and uttering base humanity." Vandals, alas, are of all times and of all countries, especially in their "educational" iniconclasm. Nor have they been far afield in this open land of ours. There is not a free thinker in America but knows it well. Half a century ago the same thing began in our American schools, where present-day results are such as may well make us conscience-stricken. Surveys are in vogue today, but would to heaven an honest, godly survey could be taken of our nation-wide educational activities and they were weighed in the divine balance, and the result brought home to the hearts of truth-loving citizens.

Imagine a decent pagan—Plato, for instance, with his fine mind naturally Christian—coming among us and seeing us as we really are at present, in the rut of our widespread creedless educational system. Let us dramatize the situation, since dramatization is the order of the day. The following dialogue, we fancy, might ensue:

PLATO.—You people of the United States are for the most part supposedly Christians, are you not?

CITIZEN.—(With pride) Yes, there are 41,565,908 actual church members in the United States. This year there has been a gain in church membership of 284,599.



PLATO.—(Not at all impressed, continues) You believe in Christ Whom the Hebrew Prophets foreshadowed and toward Whom we honest pagans of the ancient world groped for centuries?

CITIZEN.—Yes, we believe in the Christian teaching. God the Creator; Christ, the Way, the Truth and the Life; also our Redeemer and final Judge.

PLATO.—Strange, passing strange. But how is it you don't teach about Him? He came, He lived, taught, died, rose from the dead, left His message to mankind. Why don't you teach all that?

CITIZEN.—We do.

PLATO.—Do? But I don't see any mention of Him in the textbooks. His law is only here and there in your customs and statute books, much the same as in my day, with the scattered verities of paganism. They, too, were only-sporadic in society.

CITIZEN.—Oh, the Catholics—and they are 17,549,324—teach Christian Doctrine to nearly two million pupils in their private schools; and the Lutherans, 2,443,812, and Episcopalians, 1,072,321, all are beginning to do the same. The Hebrews, too, fearful of the quick decay of their Faith are opening private schools of instruction in the Law. Anyhow, most of us teach Christian Doctrine in the Sunday Schools, but we don't allow its intrusion into the week-day curriculum.

PLATO.—Oh, I see, in the Sunday Schools! But why only there! Why keep Christ out of your schools the rest of the week? Is Sunday the only day you live?

CITIZEN.—No—o; we used to give Him place in every school day. By the way, did you ever see our old New England Primer? We used to teach that way.

PLATO.—Used to! Hum——. But now the time-table provides only for the secular. You're giving to Caesar what you used to give to God. Then you've lost faith in Him, since you allow Him only the irreducible minimum of a half-hour for Religious Instruction.

CITIZEN.—No! Not exactly. We still maintain that all He taught is true.

PLATO.—Really! Rather obscure! Then why do you crowd Him out from the minds of the children? Education, you know, is equipping for life. If, as you say, your Christianity is a philosophy of life and gives the sure rule of right living; if every hour and every day of the Christian's life is important because of its bearing on his eternal destiny, then why are you studiously discrediting Christian doctrines by omitting them six days in the week?

CITIZEN.—We don't mean to discredit them; we only exclude them from education.

PLATO.—Only exclude them. Ahem——. That is very odd. Discredit! Exclude! That's rather sickly logic: uncommon nonsense! Exclude Christian doctrines from education! But I took it that you were educating your youth to be Christians and yet you keep them from forming habits of Christian thought, decision, action.

CITIZEN.—We don't want to do that. Rather we want Christian thought, decision and action.

PLATO.—Then why do you tolerate teachers who call religion humbug, write textbooks which deny natural rights, recognize only the materialistic, inculcate gross selfishness, and abuse the principle of "interest" so as to suppress idealism, fortitude, moral strength? That is what I find nearly everywhere and that is just what makes for low ideals and materialism.

CITIZEN.—(Amazed, at a loss to reply.)!!!!

PLATO.—You don't seem to be fully alive to the situation. Your teachers should be artists in all the orders—mental, moral, religious. Centuries ago, before Christ came, I wrote: Never will a city otherwise attain to happiness except it fall under the artistic hands of painters who copy a divine model; who are led to look earnestly at their God and who, laying hold of Him in memory, and catching enthusiasm of Him, borrow of Him their habits and their character so far as it is possible for man to partake of God.

CITIZEN.—Old man, why that's what we want of our teachers and of our children, also.

PLATO.—But you don't make for that. You take Christ out of the classroom and yet you want your children to be Christians, to lay hold of Christ in memory, catch enthusiasm of Him, and borrow of Him their habits and character; then, too, you only allow them, as you reckon it, 1-168 of your week in which to do all that. We pagans should consider that humanly impossible. You claim that you wish your children to accept the Christian view of life, to be Christians in *esse* as well as in *posse*; and forthwith you send them to school, close the blinds to the Light of Life, and then expect youth to see their way through life and follow One Whom you won't admit into the classroom.

CITIZEN.—!!!——

PLATO.—(With his old élan) I must away. These educational ellipses are too much for me. Character, here in America, is broken while it is being built. There's something radically wrong somewhere. Your reasons are alien to my mind; honest pagans would call them sophisms. I regret that I

am unable to indulge that method of thinking and doing. I don't like the lie of this land. Evidently the fathers have eaten sour grapes and the children's teeth are set on edge.

(The wraith dissolves with the final murmur)

Oh!! The Glory that was Greece,
The Grandeur that was Rome,
The folly that is the New World!"

Frankly we would have to agree no less with this old pagan's logic than with his findings. Standing at your school window, look out into the workaday world, and just view things as they are now, scarcely sixty years after Christ was excluded from the schools. Churches are empty; only one-tenth of the people entering houses of worship; Christian doctrine is on the decline; the impossibility of anywhere building for religious education appears among many denominations an accepted fact; marriage is cheapened in law and in custom; the home is neglected, and as a consequence child criminals are ever on the increase; new crops of correctional institutions indicating how thickly the thistles have multiplied among the young vines; the state service is honey-combed with unscrupulous self-seekers; and most lamentable of all, the prevailing system of education is in the hands of men who are non-religious or irreligious, many of them *ex professo*, inimical to all religion, more of them inducing a moral slavery and mental paralysis which are slowly sapping the religion of the youth of this fair land. What wonder that so many Americans are unblushingly adopting a mode of life, all indulgence, softness, weakness; accepting standards that are shifting, compromising and lackadaisical; and worshipping a god fashioned in their own image and likeness, a god who is as indifferent to truth and right and spiritual beauty as they are themselves.

Nevertheless God is long-suffering. It is as Christ told us in the parable:

A certain man planted a vineyard, and made a hedge about it, and dug a place for the wine-vat, and built a tower and let it to the husbandmen, and went into a far country. And at the season He sent His servant to receive of the husbandmen of the fruit of the vineyard. The Master of the House goes into a far country; He does not immediately call men to

account for their stewardship, nor for their negligences the moment they are committed; nay, He seems to sleep, to be afar off. But not forever, only for a time. An hour nears and strikes. Then He sends to receive of the husbandmen the fruit of the vineyard. The principle of the spiritual harvest is forever at work in this world. None can escape its application. They who till the soil of evil, and they who raise the good vine, will reap respectively their appropriate fruitage. The pity of it is that men at all times seem to be forgetful of that indestructible law of divine governance. Nothing is writ larger on the wall of God's world for those who have eyes to see. In the growth of souls and of nations there are seasons which even more than all others are times of fruit; when God requires some worthy yield with more than usual earnestness; when it will fare ill with a soul or a nation if they fail of their fruit. That hour of temporal accounting may even be nearer at hand for us than we think. When we view the widespread religious indifference in education the sight should stir us to renewed effort and impel us to put every erg of our energy into Christian education. If Catholic teachers fail in the endeavor, who in God's earth can succeed? Again, the sheer spirit of patriotism, that love of our land and the welfare of its morrow which urges every patriot to stand, strive and suffer for the religio-moral principles bequeathed us by our national forbears, Washington, Jefferson, Lincoln, should drive every Catholic teacher to a stronger determination to give God His due and His law its place in every part of the curriculum. And that is our true aim, an aim in which we glory, for which we have not an atom of apology. Nor can any aim fit more surely the need of our day when so many caretakers of childhood forget the divine injunction to let the little ones come unto Christ, or swerve from the high path of service to be shunted on the sidetrack of creedless education. "The uncertainties of modern thought," writes Cardinal Mercier, "make the need for taking one's true bearings more and more imperious."¹ Nowhere have such uncertainties found fuller expression than in the field of modern education. What with the indifferentist

¹*The Origins of Contemporary Psychology*, 321.

atmosphere so widespread over our American education, the "religious" ignorance of multitudes of otherwise intelligent and understanding instructors, the jettisoning of all teaching creeds from the decks of the ark of the public school, there is imminent danger at all times to our ideals and principles. Moving in this mart of strongly established standards that are false, Catholic directive ideas and dominant motives are in danger of neutralization, if not negation. This then be our aim and to it let every erg of our energy be directed:

To put things in their right order and control them well; is not this the essence of wisdom and the secret of righteous life? To weigh and assort all things, estimating the value of each in relation to all others and to eternal truth; to exalt and pursue the things that are great and admirable and everlasting; to cast down and reject those things that are insignificant and transitory and without value. This is the substance of wisdom, as it is the object of each man's living; that he may control them well, both the great things and the small, not by fumbling hands and unstable minds, swayed by every wind of doctrine aroused by Roger Bacon's "*vulgi sensus imperiti*," but with the firm grasp of mastership directed by an intrepid and reasonable mind.²

Pursuant to this end, too, let us burn into our minds these words of Benedict XV: "The welfare of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those and those only whom you will have taught and trained." Humanly speaking, the lots of many are in our hands, and our arms must not be idle even for a day. Conscious, then, of our tremendous responsibility, let us now make straight for the foundational measures upon which rest all successful religious teaching. Let us never forget that if Catholic Education would come into its own and hold its ground, its governing aim must be to give God His place in His own world; to enable the child to know, love and serve God better by teaching him how to know, love and serve aright His creatures and His creations.

The duty of all religious teaching is to foster, not a blind, but an understanding faith: a faith that is in close relation with knowledge and with every kind of knowledge. Religion

²R. A. Cram, *The Philosophical Necessity*.

is an essential activity of the human spirit and as such should be made to interpret all other activities and thus make for a unity of knowledge.

The teacher in chord with this truth can work but one way. For him the Creator, creation and creatures are correlatives. Never must they be separated. They are not to be studied apart, jacketed in text-books, in isolation, in mutual exclusiveness. That's the creedless-education idea; as senseless as it is creedless, yet it has got to be so endemic in modern schools that we have caught the contagion. "We stamp the seal of our own image upon the creatures and works of God, instead of carefully searching for and acknowledging the seal of the Creator manifest in them." Were he here today Bacon might with truth repeat himself. Nor do we here speak unadvisedly. It occurs to but few of us to relate religion with every department of thought and life. Who that has watched the proceedings in many of the schools but must have been pained by the tendency to relegate religion to a remote corner in the framework of the course, to squeeze it down even then to well nigh zero time, ignore its claim or leave it quite negligible. Thus to suppress, minimize, or suit religion to the secular exigencies of the course is to do it the gravest injustice, and the child-mind the worst possible injury. Whose fault but ours when the children stock the whole subject somewhere in the back of their brain, near the bier of childhood religion, and leave it there unwept, unhonored and unsung? Instead of a Catholic atmosphere folding fast the child, fairly mixing in every cranny of his thought, we find a rule of thumb treatment quite alien to practical pedagogy. How mournfully true it is that only crumbs of religious instruction are dispensed, and then! what mindless methods are not infrequently employed; what cut and dried nostrums applied, what pitifully inadequate procedure in doling out the truth.^a It is inevitable that "religious knowledge," as Bishop Hedly puts it, "is imbibed without interest and held without solicitude"; and when you add to this the fact that many of our textbooks, methods, curricula, give God the irreducible minimum of

^aA Catholic College gives a half hour Religious instruction every fortnight, and doubtless the stop-watch is held upon those thirty minutes.

recognition and proffer the maximum to mammon, can one say this is anything more or less than spelling Catholic Education with a microscopic "c"?

What are we doing to counteract this negligence? What have we done? What are we going to do? These are considerations which we should frequently set before us in our scholastic examination of conscience. Never was there greater need of looking sharply to the fixed principles of Catholic education, not resting our work on the faulty foundations of much modern character building, but resolving rather to seize every idea and truth of our Faith to—the defect and weave our faith into the tapestry of our teaching, using them to idealize our methods, and everywhere building up the curriculum with the content that is our own by Christian inheritance. This cannot be urged too vehemently. After all, is not that the dynamic of Catholic Education? *Cani sunt sensus hominis et.* The teacher's service in the Lord's vineyard is not to be measured by the length of time he spends in the classroom—the parable being clear as to the time-element—but by his fervor, fidelity, the degree of intensity with which he conforms to the ideal and impresses religious knowledge upon the Christian character and stimulates in the pupil such interest as will open the gate of his desire and send him onward and upward along the way of desire to the term of will and action.

Our schools have been primarily established for the salvation of souls through the medium of daily religious and moral instruction. Since their *raison d'etre* is to uplift the soul to the knowledge, affection and service of God and His creatures, to secure the Kingdom and Justice, what we must want of our pupils is that they get to know more and more about God through His words and in His works. That God is and that man truly lives only in so far as he is made partaker in the Divine Life—are the twin motor-ideas of Catholic training. They simply demand that education should be primarily and essentially religious.

That ideal must needs be carried out by every Catholic teacher worthy of the name. Never, perhaps, in our day has it been better personified than in the heroic character of Cardinal Mercier, himself a teacher, whose immense spiritual

reserves were stored up throughout years of faith spent in the classroom, and which in the years of acid test, were not found deficient. Speaking in the Capitol City of the Empire State, where he was the recipient of the highest civil and academic honors, the Belgian hero told his audience of the spirit that sustained him in the darkest hours of his beloved land:

If I did something for my country and my people, and, as you are kind enough to say, for other people, it is not by reason of personal capacities or ability, not by mind or by will, but only because from the first moment of the war Almighty God gave me an internal and deep faith, and I had faith. I believed in the justice and in the mercy of God as so finely stated by the doctor. I believed in justice and mercy, and when I saw the German columns trampling the fair soil of Belgium, shedding the blood of poor innocent civilians, I thought at first it would be impossible that God would tolerate such a crime and scandal. Feeling that and remembering the words of Our Lord, first of all, "Seek the Kingdom of God and Justice"—remembering those words, I did not hesitate for a moment to calculate and ponder the consequences of my actions. I did not seek what the consequences would be for my people, whether their consequences be joyful or sorrowful. That did not matter. I felt and I said, we have but one thing to do, and that is our duty, to save liberty and to save justice.

The Kingdom of God and His Justice! especially that Justice in respect to His little ones, whom He would have brought to Him to learn the One way without which there is no going, the one Truth without which there is no knowing, the one Life without which there is no living. Wherefore it behooves every teacher to make religion a matter of serious concern every hour in the school day. Moreover, since he teaches as a religious himself, and is helped in his work by artistic appointments of religious character, it is most of all his duty to shape habits of thought by creating a mental atmosphere essentially religious. The resolutions accordingly are as follows, and let us take them home to our mind and heart. No matter how narrow the nook of the vineyard, wherein we may be at work, one idea ought to be topmost in our thought and dynamic in our daily class doings. Don't separate the Life-giver from the tender thing that wants to live. All knowledge comes from God and should revert to

Him. If we are going to teach religion at all it must not be merely adventitious; it must be taught everywhere. Away with that estrangement which has all too long obtained. Don't shut out the sky from the windows of your classroom; don't turn the key on Him Who is the One Way without which there is no going, but do see that Catholic Education is spelled and made real with a large "C." Let us be Catholic in tone as in tenet. Give God His due place while you are caring for your charges and—His; then there need be no fear but that unity of knowledge will be the better realized under the bright heaven-light of the Catholic Faith.

And finally, don't fail to remember often in the day, that you are employees in the Master's Vineyard; that the plants at hand, your pupils, are complex things with tendril-senses to be trained skywards, towards the truly good; that they have hearts to be stirred and strengthened; affections to be deepened, widened, purified, refined; minds to be enlarged and clarified by truth; wills to be made firm for duty, for moral purity, for love of God and neighbor. Such is our work in the Catholic classroom, where the ears of the teacher and his heart must ever be open to that most clamant appeal of the Divine Pedagogue: "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven." Hear that word, and lay it to heart.

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THE GENIUS OF DANTE

As the sixth centenary of Dante's death draws nigh there again emerges out of the shadows that fateful figure who continues to fascinate the attention of mankind. The hooded or laurelled forehead; the strongly marked features, with the white, heavy-lidded eyes; the severe, worn expression of thought in the brows; the aquiline nose; the grim strength of mouth and chin form the salient traits of that gaunt countenance as art has loved to conceive it. They comprise the mortal lineaments of the man, "made lean through many a year by the sacred poem to which Heaven and Earth had set their hand." Altogether they reflect the phenomenal genius which envisaged human life in its grandeurs and miseries, its exaltations and abasements. In their austere calm, they present a speaking likeness of the sovereign poet whose lofty soul, set high above the howling senses' ebb and flow, was "buttressed on conscience and free-will."

The sombre aspects of Dante's genius are portrayed for us in the *Inferno*. In depicting the fate of those who have lost "the good of the intellect"—the Supreme Good who alone can satisfy the needs of man's nature—Dante dips his pen in the hues of earthquake and eclipse. The penalties meted out to the lost symbolize the heinousness of their crimes, and are but a physical rendering of their moral loathsomeness. Shakespeare, in "Measure for Measure," has summed up tellingly the horrors of their doom:

Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery flood, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds
And blown with restless violence round about
The pendant world.

In these lines are pictured the punishments of those who have sinned through sensuality, violence and malice—Aristotle's grand divisions of human wrongdoing. And the contumacy of the damned is in keeping with their final reprobation.

tion. As we descend with Dante and Virgil the lessening circles of the Inferno, their impenitence expresses itself in ribaldry and blasphemy, which reaches its extreme in Lucifer, the spirit of denial, the negation of the Power, and Wisdom and Love of God.

In the Purgatorio the Catholic sentiment of Dante is accentuated. The conditions necessary for true penitence are evidenced in the disposition of the suffering souls who are here being purged of their affections for material things. "Per aspera ad astra" is the caption which best typifies the process of purification to which are subjected those who toilsomely win their way up the steep ascent to the summit of the Purgatorial Mount. The *lex talionis* is also exemplified in their chastisements. The haughty are humbled by being bowed beneath the weight of heavy stones; the envious have their eyelids sealed with iron wire, and fraternally support one another; the angry grope their way through blinding smoke; the slothful are driven forward without pause or respite; the incontinent are seared with tongues of fire. All are engaged in prayer and supplication, and eagerly cultivate the excellences contrary to their offenses, by meditating signal examples of the virtues and vices suggested them from sacred and profane story. Meantime they are consoled by ministering angels who entone for them the Beautitudes. The accents of entreaty with which they implore the suffrages of their friends on earth bring home to us the urgency of their needs, and the fellowship which binds the Church Militant and the Church Suffering. All invidious personal distinctions are sunk in the oneness of their heavenly citizenship, and the joy is universal when one soul is delivered from travail, and attains the goal of its aspirations. On the summit of the Mount is presented a delectable scene of glorified natural happiness amid the amenities of an earthly Paradise—a transition stage to the blessedness of Heaven. It is there that Dante meets Beatrice, the lady of his ideal, to whose memory he had become recreant, and is received again into her favor.

Beatrice, the emblem of Divine Revelation, becomes his guide through the marvels of the suprasensible world. Dante's apotheosis of Beatrice, and his own love and her loveliness, by which, as by steps, he feigns himself to have ascended to the

throne of God, has been declared by Shelley the most glorious imagination of modern poetry. Their ascension lies through the spheres or heavens of Ptolmaic astronomy which are ruled and directed by the nine orders of the angelic choirs. Their progress is marked by a corresponding access of divine knowledge as the wonders of the realms of God are unfolded to their gaze. The spirits of the elect troop down to the respective spheres, which typify their mode of blessedness, to instruct Dante in the degrees of heavenly wisdom. These strains of the Paradiso, in which are hymned the raptures of the celestial world, have seemed to Carlyle "inarticulate music." "Not so to us who hold the faith which Dante held, who still keep communion with his heirarchies of angels; with Francis of Assisi, for whose greater renown he inspired Giotto to design those lovely frescoes; with Thomas Aquinas, the Angelic Doctor, whose lucid teaching still rings down those grave, harmonious lines; with Benedict and Bernard, and the many more, throned in the empyrean, yet meeting us in starry splendor, in mystic dance and song, as the pilgrim is caught up with Beatrice from sphere to sphere." (Doctor William Barry—Dante and the Spirit of Poetry.) The speculations of St. Thomas on the problems of nature and grace, of predestination and free-will; the ecstatic visions of the mystics; the Scriptural revelations of God and His angels are here inwrought with the music and beauty of words, to form the texture of this ethereal poem. The consummation is reached in the triumph of Christ attended by the hosts of the redeemed; in the exaltation of the Blessed Virgin over the white-stoled company of the elect; and in the apocalyptic vision of the Trinity, before the splendors of which Dante's high fantasy failed in the effort of realization. The final impression is that of the ineffable love of God—"the love that moves the Sun and all the stars."

"It is the poet's function," writes Francis Thompson, "to wed heaven and earth; to clothe matter with spirit, and spirit with material form, . . . to reveal the dignity of man to man, the glory of the world in which his lot is cast, and the sublimity of the hidden destiny which awaits him." This might be accepted as a definition of Dante's poetry. Dante viewed all mundane things in the light of eternity, *sub quadam specie*

eternitatis. For him the book of Nature was a transcript of the thought of God; earthly realities only the reflections of absolute verities; mortal loveliness but an intimation of the Eternal Beauty. Hence the symbolism of his art, which discloses at every turn the supernal affinities of the secular universe. He traces the points of correspondence between the material and the spiritual, the real and the ideal, and he treats of one in terms of the other. He reveals the implications of Christian thought in classic lore which he interprets as a partial revelation of God to humanity. Virgil is for him not only the symbol of human philosophy, but an unconscious evangelist of Christianity; Cato is an impersonation of the spirit of moral liberty; the Trojan Rhipeus, whose life was set on righteousness, is numbered with the jest rulers in the heaven of Jupiter. The pagan classics are shown to foreshadow the lessons of Holy Writ, and are regarded as apologues of Christian ideals, so that the Divine Comedy can be said to teach how

the crucifix may be
Carven from the laurel tree,
Fruit of the Hesperides
Burnish take on Eden-trees,
The Muses' sacred grove be wet
With the red dew of Olivet.

This parallelism reaches its acme in the constant pulsing of his thought between the earthly and the heavenly Rome, the City of God, of which the saints are citizens.

For all his spiritual preoccupations, Dante's view of the natural world is singularly clear-eyed and comprehensive. The phenomena of the upper air, the laws of plant and flower, the ways of bird and beast, the informing traits of human nature, and the spirit of historic epochs are set forth by him with a wealth of perception and knowledge which illustrates his many-sided genius. He seems to have surprised the secret of Nature's processes with a divination which is akin to prophetic insight. The topography of his landscapes is paralleled by the psychography of the portraits that are etched in his revealing pages. The worthies of the ancient world; the personages of the "Dark Ages"; the knights and troubadours of romance; the Popes, monastics and mystics of the Middle Ages; the Emperors of the Hohenstaufen, Capetian, Angevin

and Hauteville dynasties; his own Guelph and Ghibelline contemporaries—all are drawn with the cunning of the artist's touch, which makes the lineaments of the mind live in the features brushed on the canvas. In these masterpieces is evinced the experiencing nature of the Dante "who saw everything." Thus does the life of ten silent centuries become articulate in him, and the record of them is set down in deathless form for posterity to have and to hold as a possession forever.

A large part of the fascination of Dante's poem lies in the glamor of his personality, which lays its spell on us throughout his work. In no other of the world's classics does the presence of the writer enter as a coefficient with the artistry of the workmanship. The result is a quality of vividness that conveys the impression of actuality. Hence the verisimilitude of the incidents of his pilgrimage, which seem authentic experiences. It is a nature dowered with a plenitude of the gifts of the spirit that modulates through all the chords of his sacred lyre. The reaches of its sensibility are to be measured only by the spatial limits that divide the lowest profound of the Inferno from the starry altitudes of the Paradiso. He had the consuming passion of the intellect

To follow knowledge, like a sinking star
Beyond the utmost bound of human thought.

His curiosity was insatiable, and mastered all the lore of humanity, Nature and God known to his time. Yet, while he pursued reason wherever it led, he recognized its inevitable limitations, and in the winged mysteries of divinity he followed docilely the guidance of his Catholic faith. He had also the intuition of the heart which compassed a vision beyond the scope of reason. It was this endowment that led him to supplement the dialectic of the great Scholastics with a faculty which recalls the "Illative sense" of Newman. His temperament was preternaturally sensitive. It registered in emotional reflexes the most glancing impressions of the outside world. His plastic sense shaped these images into the fixity of form which eternalizes them in the arrest of art. Every mood, emotion, passion of his mobile nature as it was kindled to indignation, melted to tenderness, or annealed to stoicism remains graven in enduring characters on that monu-

ment, *aëre perennius*, reared to his memory and Beatrice's—the Divina Commedia.

Rome, Florence and Beatrice are said to have been the three influences of Dante's life. This summary is complete if by "Rome" are understood at once the Church and the Empire. The Roman Empire was regarded by him as the divinely appointed means for the diffusion of Christianity. Indeed it was his zeal for Church and State, and for their right relationship, as he conceived it, that caused his signal misfortunes, and made him a homeless wanderer on the earth, "displaying against his will the wounds of fortune." The bitterness of his fate which condemned him to forego everything most dearly loved was exacerbated by the frustration of his political ideals. The upheavals of his volcanic temperament, which vented themselves in passion and frenzy, were finally dominated by his spiritual sense. It is this process of self-mastery, initiated by the inspiration of Beatrice, that is recorded in the pages of the Divina Commedia. There we study the deliverance of a nature from the thralldom of pitiless circumstance to that inner quietude of soul—the peace of God that passeth understanding. Outwardly Dante might wander *extorris*, might haunt, a needy pensioner, the courts of Verona and Ravenna, but inwardly he was gladdened by the vision and the faculty divine which illumines with radiant forms the paintings of Orcagne, of Botticello and Fra Angelico. He never regained the fold of his native Florence, nor, in his lifetime, attained the honors of the laurel, but he walked in the splendor of the spirit, and his legend is the tale

Of him who from the lowest depths of hell,
Through every paradise and through all glory
Love led serene, and who returned to tell . . .
How all things are transfigured except Love.

F. MOYNIHAN.

St. Paul, Minn.

THE FUTURE OF AMERICA

By P. P. CLAXTON,⁴

COMMISSIONER OF EDUCATION OF THE UNITED STATES

In our democracy we have always set high value on education. Our public school system is our most distinctive agency. We have always understood that in a democracy like ours all things wait on education, and more and more we spend our money for education of all grades.

Fifty years ago we spent for elementary and secondary education \$75,000,000. This year we are spending a little more than \$750,000,000—more than ten times as much. Twenty-five years ago we spent for higher education \$15,500,000. We are spending this year \$130,000,000 for the running expenses of higher institutions. Only twenty years ago we spent \$4,000,000 for the support of normal schools for the training of teachers. This year we are spending approximately \$25,000,000—possibly more than that. This indicates the growing faith of the American people in education.

It has been our glory. We have liked to boast that we make our people intelligent enough to commit into their hands the destinies of the country, and the public welfare in which private wealth is bound up.

But it happens that just now, more than ever before in our history, there is need that the schools shall lose nothing of their efficiency—that there shall no longer be among us anyone who is not educated and not prepared for the fullest possible life for production and for good citizenship in our democracy.

The world has become chaotic in its civic and political life. Empires have crumbled; boundary lines have been wiped out; and the old traditions have been forgotten. There has been, as it were, a great explosion. The great destruction of the war has been going on, the old things have passed away, and, behold, all things are becoming new! A new world, a new civilization, and a new order of things are gradually emerging. "The time that tries men's souls" is not during the passion

⁴*The Washington Times*, September 12, 1920.

of war. At that time our very animal nature spurs us on to do whatever is to be done. The time that tries men's souls comes after the war. The time that tries men's souls comes when the enthusiasm recedes, and when the great constructive tasks begin.

Not since the fall of the Roman Empire—certainly not since the building of the modern nations—has the world had an opportunity such as it now has; and the opportunity and responsibility rest chiefly on us here in these United States. No country has been looked to as we are looked to by all the world since the fall of the Roman Empire, and more depends on us than we can easily understand.

But in the democracy all things wait on education—the reproduction of the wealth of the world, and the creation of wealth to take the place of that which has been destroyed.

In 1908 the indebtedness of all the nations of the world was only about thirty-six billion dollars—most of that for old wars. The indebtedness of the United States today is a good two-thirds of that, and other nations pile up their hundreds of millions. The total indebtedness of the world must be paid by wealth—and wealth depends on the education of the people.

There are only three factors in the production of material wealth. One is the natural resources of the country, the fertility of the soil, the forests, the mines, the water power, the climatic conditions, and other things of that kind. The second factor is the native body of the people—whether they may be tall, broad-shouldered, three-story human types, or whether they are weaklings, low-browed, and nerved, their constitutions sapped by the vices and excesses of their ancestors. The first two factors are fixed. You cannot change the natural resources of the country to any great extent, and only through slowly swaying centuries can you change the native ability of the people. The third factor is the acquired ability—the thing you call “education,” that comes directly or indirectly from and through the schools. That is the variable factor, and as it varies so does the product of material wealth vary.

Call X the natural resources of the country; call Y the native ability of the people. Four times six is twenty-four. Then,

suppose you give the value "one" to the ability acquired by education; the product is twenty-four. But increase that. Double it. Make it two, and six times two times four times is forty-eight. Make it three, and six times three times four times is seventy-two. Six times four times five is one hundred and twenty. And six times four times five times ten is two hundred and forty. And, so far as you have been able to find, the formula holds without variation for all the values that you may give to ability acquired by education.

If you wish to ascertain whether it is true or not, imagine for a moment that all the education of the people should pass away. We forget our science, our mathematics, our medicine, we forget to read and write, and all the education and training that differentiates us from the savagery and barbarism of our forefathers is swept away. Then watch to see what takes place. Your wealth would be gone. Ninety-nine per cent of all the wealth of this country is due to the schools and teachers of the country. The teachers are the important wealth producers of the country as no other people are; and to reproduce the wealth to pay the debts, and feed, clothe, and shelter the world, and to give it a start economically again, it is incumbent upon us to educate all the people for the highest quality and degree of production.

We are the oldest of the democracies of the world. The world shall learn from us largely. They look to us not only for theory, but example. And the word is chaotic. Extreme reaction in any country always follows when people become disgusted with the other tendency toward class government. After the Napoleonic Wars and the French Revolution, they swept back again, for a generation, into autocracy—and then they began to build once more on the principles of freedom. There is today grave danger of class government, of misunderstanding of what democracy is.

It will require a high degree of civic and political knowledge and wisdom to enable us for the next generation to walk the same path of democracy, between reaction on the one side and class government—anarchistic disintegration—on the other, because both of these tendencies are in the world rampant. They are, in one form or another, in various parts of the country. The world is now so closely knit together that

whatever affects one part of it affects all. Therefore, for our political salvation, it is necessary that we educate our people to a degree we have not before.

"But man cannot live by bread alone." We are not merely animal to eat and be comfortable bodily and physically. Man is a political animal, and politics is the highest science known among men, and the noblest, if rightly practiced. But we are not political animals alone. Our human being is something more than that, and material wealth and political organization exist only that man may come to his own spiritually in sweetness and light, with all culture; and that there may be equality and a full opportunity, as nearly as possible, for every individual to arrive at the full stature of manhood—to stand erect, and feel that he is a son of God.

That there may be culture for the great mass of people—as nearly as possible for all of them—it is necessary that we shall not only extend our education, but that we shall readjust it and readapt it. I use the word "readjust" rather than reconstruct because reconstruction has come to carry with it in the minds of the people the idea of building with new material.

But the material is the old material—human nature. The laws of nature are above us, in the earth beneath us, in the heavens above us; and the relation of man to man. Things are what they have been. It is a readjustment and readaptation to new conditions that is necessary. For that reason it is essential that we shall not permit our schools to lose any of their efficiency. Instead, it is essential that their efficiency be increased. It is essential that the opportunities of the schools be extended to all the children of all the people, and to the grown-up people as well who have lacked opportunity. Thus shall we readjust our education in such a way that it will meet the new demands.

But the schools belong, not to the teacher or the school officer, but to the people who organized them, who provided for them in the beginning, who pay for them, and who use them for their good. If you or I would have a piece of real estate improved we would not ask primarily the hired man, the tenant, or the one put in charge of it temporarily. We would go to the owner of it, the man who pays for it, and

who must determine, after all, the question of improvement, and who will receive, finally, the benefit of the improvement made.

The schools of the United States belong to the people. We, the teachers, are their hired servants to make the best of the schools that we can for the use of the people.

Without patriotism, without good citizenship, without virtue and high ideals, all that we attempt will break down, and democracy will prove to be a myth and an untenable thing. If we are willing to pay for democracy, then we should be willing to pay for it through education if it has a relation to good citizenship. And, after all, all of these things are of value only that we may attain to the higher life—to all that human life is for, and all that makes life worth living.

The subject of education, its importance to our nation and to our national existence, is, perhaps, best demonstrated in the great crisis through which we have recently passed, because, perhaps, the most impressive revelation out of that great war demonstrated the value of education. In Russia and in Prussia the world saw a great tragedy. In the one country because of the lack of universal training, and in the other because of a misdirected and a false education.

And so, in our country, our strength and our weaknesses were reflected in the excellence, or in the deficiencies, traceable, more or less, to our educational facilities. I need but refer to the scores of thousands of illiterates, and the thousands upon thousands of practically illiterate, sent across the seas to fight for peace and intelligent democracy, to demonstrate that our system of education has not yet reached its first step in the lofty ideal as a whole.

We believe that now is the time to look into future opportunities. Now is the time for us to prepare to meet the great opportunities which are presenting themselves, and to be able to bear efficiently and capably the great responsibilities that now confront us.

EDUCATIONAL NOTES

AGRICULTURAL TRAINING FOR SOLDIERS

Under the hurry-up telegraphic orders sent out by the War Department on November 9, all recruits who now enlist in the Army and who desire to take a course in farming will be sent to the Vocational School of Agriculture at Camp Travis, Texas, unless the soldier desires otherwise. The famous Second Division, affectionately known as the "Indian Heads," which saved Paris by stopping the Hun along the Paris-Metz road at Belleau Wood and Vaux, is on duty there. The telegrams had to do with recruiting this division to full strength immediately.

The agricultural schools maintained by the Second Division are among the best-equipped in the Army. Courses are provided in horticulture, agronomy, dairying and animal husbandry, and a fine irrigated farm has been purchased by the Government, where soldier students may be turned into scientific farmers.

The course in horticulture includes theoretical and practical work in the growth of fruits, flowers, and ornamental shrubbery. In agronomy the student takes up the study of soils, with special reference to irrigating agriculture. Great artesian wells supply the water necessary.

Instruction in dairy husbandry includes types and breeds of dairy cattle. Practical work is given in judging stock, and visits are made by the soldiers to famous cattle farms nearby. The school farm also provides practical work in animal husbandry, and a fine herd of pure-blooded stock belongs to the Camp farm.

To the average farmer it may seem strange that Uncle Sam's soldiers are engaged in making the desert bloom. But that is exactly what they are doing. Adjacent to the great military reservation is a 400-acre farm where the soldiers of the Second Division are being trained in farming, ranching, stock raising, dairying and irrigation.

West of the cantonment and along Salado creek and the

Missouri, Kansas and Texas railroad, the splendid acres of bottom land, enriched by thousands of tons of manure from the stables of the various mounted organizations at Camp Travis, and irrigated in part by a fine artesian flow of water, offer soldiers who intend to engage in agriculture on discharge from the service an excellent opportunity to become familiar with scientific farming methods. The government is offering the courses through the divisional agricultural schools.

The program was devised by governmental authorities in an effort to avoid penalizing young men who volunteer for a term of service in comparison with the opportunity they had in civil life of taking up and following a vocation of their choice.

The school of agriculture which has been developed at Camp Travis is under the supervision of George G. Snow, who comes from Mississippi Agricultural and Mechanical college, where he taught for twelve years. Assisting Mr. Snow is Joel I. McGregor, formerly dairy specialist for the Houston Chamber of Commerce, in charge of the department of animal husbandry.

Quoting Major General P. C. Harris, the Adjutant General of the Army:

"The aim of the school is to give each soldier in the Army as thorough and practical an education as he is willing to accept; to give each soldier instruction in any subject that he shows himself adapted to and that he expresses a desire to take; and to so arrange the courses and hours of instruction that military duties will not be interfered with." Soldiers who desire a general education are also accepted for Camp Travis. In the course are classes in English, mathematics, spelling, reading, writing, geography, physiology, history, civics, French, Spanish, and natural science. There are also classes in carpentry, plumbing, wiring, sign painting, mechanical drawing, blacksmithing, and printing.

EDUCATION FOR SAFETY

The lives of thousands of children can be saved every year, and thousands more can be protected from crippling accidents which cause untold suffering and mar their entire future, by proper training in accident prevention in the schools as a

part of their regular school work, according to Dr. E. George Payne, Principal, Harris Teachers' College, St. Louis, Mo., who addressed the Education Section of the National Safety Council at its recent Ninth Annual Safety Congress held in Milwaukee, Wis. (September 27 to October 1). Dr. Payne is Vice-Chairman of the Education Section of the National Safety Council, and he and the National Society are striving to get Safety Instruction included in the curriculum of every school in America. It has been adopted in twenty-nine large cities to date. Dr. Payne discussed the problems of hazards to school children and brought out conclusively the fact that environmental conditions, such as living in congested districts have far less to do with the causes of accidents among children than their mental attitude towards their own safety. Citing the example of his home city he proved that the most important factor in preventing accidents to children is proper training in the schools, and showed that children so trained will not only be safer themselves, but will influence their parents and other adults to be more careful, and will themselves grow up into a generation of careful adults.

"First, let us note the accidents in the high schools from September, 1918, to January, 1920," said Dr. Payne. "In the seven high schools in St. Louis there was a total of eighty-four accidents. Of these, thirty-four occurred in one school, twenty-four in another, and only one accident in one school."

The question rises immediately as to the reason for this marked difference in the various high schools. There is evidence of no significant difference of conditions that would cause this discrepancy and the causes of accidents do not show that the street environment has anything to do with the number, character, or seriousness of the accidents. Therefore, the wide variation in the number of accidents is due to the difference in attitude of mind and habits of the children themselves. It is the result of a difference in home education and attitude which has not been largely affected by school training. The data then are symptomatic of a situation that can only be changed through educational endeavor.

The conclusions drawn from the data presented for the high schools are equally true of the grade schools. While the environments of the grade schools differ widely, and (if all other conditions were equal), there would be a much larger number of accidents in some districts than in others, actually

the environmental conditions are not the vital factor in the statistics at all.

The statistics from September, 1918, to January, 1920, show that of the one hundred twenty-two grade schools in St. Louis, seventeen schools have practically one-half the accidents. The fact cannot be explained (as was indicated above) on the ground of outside hazards, although outside conditions do affect the number in some certain degree. The history of one school is in point. One school has had systematic instruction in accident prevention for two years, and not a single accident has occurred in this school, on the ground, or going to and from school. Not a single accident has occurred to a child living in the district. This district, moreover, is one that is most unfavorably situated in so far as the environmental conditions are concerned. Three lines of street cars run through the district. One of the most congested streets in the city lies in the district. Automobile thoroughfares pass through the district in various directions, and most of the railroad lines coming into St. Louis skirt the district on one side. Here, then, is evidence that instruction in accident prevention may be effective regardless of the social environment by creating the right habits and attitude of mind. It may be said, furthermore, that this same district showed a high record of fatality and non-fatal accidents before instruction in accident prevention began. This district is typical of a few where accident instruction has been carried on.

The study of school hazards leads us to some very definite conclusions about the whole problem of accidents with reference to the schools. First, in spite of congestion and other unfavorable conditions, proper school instruction and organization will affect favorably, if not eliminate entirely, accidents those children who are not in school. Second, school instruction will tend to decrease accidents among adults because of interest and knowledge of the children in accident elimination. Third, the statistics show that accidents tend to center in certain localities and that attention should be centered there for the purpose of elimination of accidents. Fourth, nineteen schools, with one-sixth of the school population, have more than one-half of the fatal, as well as the non-fatal accidents. Furthermore, there is no relation between the number of accident opportunities and the number of fatalities. Fifth, the obvious need is for additional play space in congested quarters and instruction in accident prevention. Sixth, the largest number of accidents are caused by automobiles and burns. Seventh, accidents center around certain holidays, particularly the Fourth of July, and therefore, special effort should be made at these times to prevent accidents. Eighth, each city must make

its own analysis and then center its efforts upon its own needs. Ninth, children are safe without any special effort while under the control of the school, and therefore the effort should be made to develop controls outside of the school.

SCHOOL WEEK

"School Week" will be observed throughout the nation the week of December 5-11, as the Commissioner of Education is designating the first full week in December as "School Week," and is requesting the governors and the chief school officers of the several states and territories to take such action as may be necessary to cause the people to use this week in such way as will most effectively disseminate among the people accurate information in regard to the conditions and needs of the schools, enhance appreciation of the value of education, and create such interest as will result in better opportunities for education, and larger appropriations for schools of all kinds and grades.

The Commissioner of Education suggests that during this week the public press should give more attention, and a larger amount of space to educational topics than usual, and that on Sunday, December 5, ministers should use one or more of their church services for emphasizing the importance of education.

It is further suggested that during the week chambers of commerce, boards of trade, women's clubs, labor unions, farmers' unions, patriotic and civic societies, Rotary Clubs and Kiwanis Clubs, and other important organizations and associations should devote one meeting to a discussion of the needs of education in their states and local communities, holding special meetings if necessary, and that motion picture houses should put on their screens during "School Week" facts and figures in regard to the importance of education, and the condition and needs of the schools.

Universities, colleges, and normal schools will be requested to devote the convocation hours of the week to a discussion of education in general, and of their own particular needs, and it is further suggested that all elementary and high-school teachers should devote one period each day of "School Week" to this subject, telling the children about education in their

local communities, and in State and Nation, how the schools are supported and how much money is spent for them, their economic, social and civic value, and that during this week themes of essays and compositions in elementary and high-schools relate to education.

Friday afternoon and evening of "School Week" has been designated as the date on which community meetings in the interest of education should be held at all schoolhouses, both in city and country, for the purpose of discussing the needs of the schools of the several communities, the means of meeting these needs, and of remedying conditions.

State departments of education have been invited to provide information through the public press and otherwise in regard to the conditions and needs of the schools in the several states; and city and county superintendents have been invited to take similar action; and it is further suggested that city and county superintendents of schools hold meetings on Friday or Saturday of the week preceding "School Week" for the purpose of discussing these problems among themselves and making definite plans for the proper observance of the week in school and for Friday afternoon and evening meetings.

NATIONAL THRIFT WEEK

National Thrift Week, observed annually January 17-23, is a program of economic education to help the people of our country think straight about their money matters. It is a conservative estimate that it will be observed next January in more than 1,000 communities, instead of the 633 of the last Thrift Week.

Each day of this week is set aside to emphasize a special phase of thrift, as follows:

Monday, January 17, Benjamin Franklin's birthday, National Thrift Day or Bank Day.

Tuesday, January 18, Budget Day.

Wednesday, January 19, National Life Insurance Day.

Thursday, January 20, Own Your Own Home Day.

Friday, January 21, Make a Will Day.

Saturday, January 22, Pay Your Bills Promptly Day.

Sunday, January 23, Share With Others Day.

Forty national organizations, including the American Bankers' Association, National Federation of Construction Industries, National Association of Real Estate Boards, National Association of Life Underwriters, Credit Men's National Association, etc., are cooperating.

AMERICAN FIELD SERVICE FELLOWSHIPS FOR FRENCH
UNIVERSITIES

The Society for American Field Service Fellowships for French Universities will offer for open competition among graduates of American colleges and other suitably qualified candidates a number of fellowships, not to exceed twenty-five, for the purpose of encouraging advanced study and research in French Universities during 1921-22.

THE FELLOWSHIPS

The fellowships, of the annual value of \$200 and 10,000 francs, are granted for one year and are renewable for a second year. They may be awarded in the following fields of study: Agriculture, Anthropology, Archaeology and History of Art, Astronomy, Biology, Botany, Chemistry, Classical Languages and Literature, Criminology, Economics, Education, Engineering, English Language and Literature, Geography, Geology, History, Law, Mathematics, Medicine and Surgery, Oriental Languages and Literature, Philosophy, Physics, Political Science and International Law, Psychology, Religion, Romance Languages and Literature, Semitic Languages and Literature, Slavic Languages and Literature, Sociology, Zoology.

Fellows will be required to sail to France not later than July 1, of the year in which the award is made, to matriculate in a French University for the following session, and to pursue studies in the field of science designated in their awards. They will be expected to send accounts of their studies, together with reports of their progress from their instructors.

QUALIFICATIONS OF APPLICANTS

Applicants must be citizens of the United States and between twenty and thirty years of age. They must be:

1. Graduates of a college requiring four years of study for a degree, based on fourteen units of high school work; or,
2. Graduates of a professional school requiring three years of study for a degree; or,

3. If not qualified in either of these ways, must be twenty-four years of age and have spent five years in an industrial establishment in work requiring technical skill.

Applicants must be of good moral character and intellectual ability, and must have a practical ability to use French books.

DOCUMENTS REQUIRED

Applications must be made on Application Blanks furnished by the Society and must be accompanied by:

1. A Certificate of Birth;
2. A Certificate of Naturalization, if needed;
3. A Certificate of College Studies;
4. A Certificate of Industrial Work, if needed;
5. A Photograph, signed and taken within a year;
6. Printed or written articles, theses and books, written or published by the applicant; and
7. Three testimonials to Moral Character, Personality, and Intellectual Ability, to be sent by the writers direct to the Secretary.

Applications should reach the Secretary of the Society not later than January 1, 1921.

Application Blanks and further information about the fellowships may be obtained from the Secretary.

DR. I. L. KANDEL,
522 Fifth Avenue,
New York.

REVIEWS AND NOTICES

Government and Politics of France, by Edward McChesney Sait, Ph.D., Professor of Political Science, University of California. Yonkers-on-the-Hudson: World Book Co., 1920. Pp. xv-478.

This volume is one of a series of government handbooks assigned for the use of college students and prepared under the joint editorship of David Prescott Barrows, Ph.D., President of the University of California, and Thomas Harrison Reed, A.B., LL.D., Professor of Municipal Government.

We readily recognize the justice of the claim that no man can properly understand his own language until he has sufficiently mastered the elements of some other language with which to compare it. It is only through some such comparison that a realization is gained of the strength and weaknesses of any language. Hence, when the Committee of the Department of Secondary Schools of the N. E. A. made their report concerning an acceptable high-school curriculum, they insisted that of the nine prescribed subjects three shall be in English and two in some other language. Now, what is true of language is equally true of government. We cannot properly appreciate our own government or intelligently work toward its betterment until we have familiarized ourselves with the working of the government in some other country or countries. And we may further emphasize the analogy between the study of government and the study of languages by pointing out the fact that the study of an idiographic language, such as Chinese, would not serve the purposes of our high-school curriculum. The language chosen should be closely related to our own. It may be Latin or Greek, or one of the Romance languages. In like manner, the government selected for a comparison should be constructed along lines similar to those upon which our own Government is built. Naturally, France suggests itself. It is a democracy. It has a president and a bicameral chamber, and a cabinet in which the various departments of government find representation. But if its outer features seem to indicate identity of form, a very little study of the working of government in France and in the United States will be sufficient to show that

a very wide divergence exists between these two modern republics.

The circumstances out of which these two republics grew will prepare the student to look for the divergence of form and function. The Government of the United States grew out of the revolt of a number of independent colonies against the Mother Country and the union of several sovereign states. Just so much power was delegated to the central government as seemed necessary to preserve union and to offer a united policy and a united front to other nations. There was no king to replace. The present Republic of France, on the contrary, grew out of the conditions subsequent to the Franco-Prussian war. It was intended as a transition stage to prepare the country for the return to a monarchical form of government. It is curious to note that a strong centralizing tendency set in in the United States, which ends in our day in clothing the President with real powers which far transcend those invested in kings in typical constitutional monarchies, whereas in France the president has extremely little jurisdiction. In the United States the cabinet is appointed by the President and its members remain creatures of his will while they remain in office. We have seen that at times they are not supposed to do any thinking for themselves. In France, on the contrary, the president's signature to any act of government lacks binding force until the document is countersigned by a cabinet minister, who is elected by the legislative body. In the United States the President is elected directly by the people, as are the members of the legislative body, and we have even witnessed the express request of a President for a Congress which will be obedient to his will. In France the president is elected by the legislative body and remains their creature. He is frequently chosen because of his prudence in giving advice, but never because of the strength of his individual policies or his pronounced views. With us the cabinet usually goes out of office with the President. In France cabinet officers seldom retain office for any length of time. Many of the same members hold over through several of the rapidly changing cabinets. In fact, France offers a republican form of government which contrasts very strongly with the Government of the United States and which may be

studied with great profit by those who would gain an intimate knowledge with the working of our own Government and the excellencies and defects which it now presents.

Professor Sait speaks with authority on the subject. It is practically the only book in English giving an accurate description of the structure and practical workings of the French Government as it is today. His style is lucid and his material is rich and well organized.

THOMAS EDWARD SHIELDS.

The American Democracy. A text book in government for use in high schools, academies and normal schools. By S. E. Forman, New York: The Century Co., 1920. Pp. xix-474.

Perhaps the easiest task the savant is called upon to perform is to write a technical treatise embodying the work of his researches. It is much more difficult to present this same matter freed of technical terms so that it may reach the intelligence of educated adults who have not mastered the technicalities of the particular field in question. It requires a high order of genius to present the same matter so that it may be understood by a popular audience of uneducated and semi-educated people. But the supreme test of genius is to be found in presenting great fundamental truths or discoveries to a little child in such a manner that he may comprehend and utilize them in the growing structures of his mind and in the development of his character.

Students of government have long been familiar with Professor Forman's advanced civics, but the present work, while based on the advanced theories, is designed to meet the needs of young pupils, and even a rapid glance at his pages satisfy those familiar with his larger work that Professor Forman has been equally effective in the present instance in reaching the immature mind. It will not escape attention either that Professor Forman has brought his work up to date. We find on page 262 under a heading "A League of Nations," a brief account that may be taken as a sample of how the author accomplishes the very difficult task of analyzing a new feature before it has sufficiently declared its inward meanings. "In 1919 several of the belligerent states that had been engaged

in the war against the Central Powers, together with some of the neutral nations, entered into a covenant forming a League of Nations, to be recognized as a central body interested in coordinating and assisting international activities generally. The League acts through an assembly comprising not more than three representatives of each of the member states, and a council comprising one representative of each of the great powers having membership in the League. In the assembly, and also in the council, each state has only one vote. Either the council or the assembly can deal with any matter that is of international interest or that threatens the peace of the world. Except in certain specified cases the decision of both bodies must be unanimous.

"The member states of the League agree: (a) to reduce their armaments, plans for their reduction being suggested by the Council, but only adopted with the consent of the states themselves; (b) to exchange full information of their existing armories and their naval and military programs; (c) to respect each other's territory and personal independence and guarantee them against foreign aggression; (d) to submit all international disputes, either to arbitration or to inquiry by the council, refraining from going to war till three months after an award of a court of arbitration or a unanimous recommendation of the council has been made, and even then not to go to war with a state that accepts the award or the recommendation; (e) to regard a state that has broken the covenant as having committed an act of war against the League, and to break off all economic relations with it; and if force is to be applied, the council recommends what amount shall be supplied by the several governments concerned; (f) not to consider any treaty binding until it has been communicated to the League; to admit the right of the assembly to advise the reconsideration of treaties; and to be bound by no obligations inconsistent with the covenants. The covenant does not affect the validity of regional understandings like the Monroe Doctrine. A state that breaks its agreements may be expelled from the League by the council.

"The League accepts certain responsibilities with regard to labor condition; annunciates the doctrine that human labor is something more than a mere commodity or article of com-

merce; declares that an eight-hour day should be the standard aimed at; and subscribes to the principle that men and women should receive the same pay for the same service.

"The permanent meeting place of the League is at Geneva, where there is established a permanent secretariat under a secretary-general.

"The League of Nations is founded in order to promote international cooperation and to secure peace. It proposes to organize the nations of the world for peace, and to make a war of conquest impossible by uniting all nations against the offender. It establishes machinery for settling disputes by arbitration, and provides for friendly methods of adjusting disputes when arbitration is not agreed to."

Turning from this statement to the author's preface, the reader is prepared to look for a comprehensive view of what the book as a whole stands for, and the means by which its purposes are to be attained, and in this he will not be disappointed. The brief preface of a single page brings the entire book into a comprehensive view.

"The essential principles of our government are presented first. The student begins by learning of big things, of democracy, representative government, the separation of powers, constitutions, the federal system, local self-government, civil liberty. These are the foundation stones of the republic, and to present these great themes first is simply to lay the foundation aright.

"In Part II is an account of the political superstructure, the governmental machine. Here the aim has been to give important subjects a broad and ample treatment, but there has been no effort to present a vast array of facts. You will not be able to carry young people very far along on the road to good citizenship by gorging their minds with facts about government. The way to improve citizenship is to establish in the minds correct political ideas and to reach the heart with the living truth of political morality.

"Part III deals with the everyday work of government. The learner is brought face to face in a practical way with questions relating to international policies, national defense, taxation, currency, transportation, trusts, immigration, conservation, labor legislation, public utilities, the housing problem,

rural betterment. These are subjects with which the reader must become cognizant and if they do not receive serious attention in the classroom our civics teaching will break down at a most important point: it will fail to prepare for intelligent voting.

"We have in this country a precious heritage of liberty and democracy, and it is the prayer of every good American that this heritage be preserved. It will not be preserved unless our youths are led to understand it and taught to love it. So, throughout the book, the underlying purpose has been to teach the true meaning of America, to impart the American spirit. 'The letter killeth but the spirit giveth life.'"

We have here presented the program of the textbook constructed in conformity to the requirements of organic methods. Facts are not presented for their own sake, nor is a pupil led to store his memory with a view to future use. Beginning with germinal truths and fundamental principles, the theme unfolds naturally and the pupil is led to incorporate the lessons learned in his attitude towards the government under which he lives, and in his conduct. Such textbooks are not only of great assistance to the teacher in achieving legitimate aims with his class, but they will help a multitude of teachers towards an understanding of right method in teaching whatever branch of knowledge they undertake to make known to the pupil.

THOMAS EDWARD SHIELDS.

Biology for High Schools. By W. M. Smallwood, Syracuse University; Ida L. Reverley, Wells College; and Guy A. Bailey of Geneseo State Normal School. Boston, Allyn and Bacon Co., 1920. Pp. xxiii. and 550 and 40.

The authors of this volume tell us that the book "was written to show the close relation of the science of biology to human life. The treatment gives a broad survey of the life of plants and animals, including man. Specifically the book aims to do six things: (1) To teach the pupil to see accurately what he looks at, and describe exactly what he sees. (2) To teach him to think clearly and to base his conclusions on his facts. (3) To broaden his knowledge of his own body

through the study of the structure and functions of other animals and plants. (4) To show him by the adaptations of plants and animals how he can adapt himself to the varying conditions of life. (5) To make him a good citizen through his knowledge of good food, good health, and good living conditions. (6) To teach him how biology has helped human progress and welfare."

This little volume is disappointing in many features. In the order in which it presents its specimens, it follows neither the line of development nor that of dominating child interest. The chapters in animal biology run: The Grasshopper, Important and Familiar Insects, Crustaceans and Related Forms, Fishes, Amphibians, Reptiles, Birds, Mammals, Protozoa, The Simpler Metazoa, Coelenterates, The Star-fish Family, The Worm Group, The Mollusks. There is one good thing to be said for this program. It leads up to the right place to begin dinner, but one hates to think of the world around us as built solely to meet man's table necessities, and although I have spent most of my life in the study of biological forms, I fail to find any intelligible order running through this hodge-podge. One could understand beginning the study of the protozoa, as Jeffrey Parker did in his outlines of Biology. In following these forms step by step until he reached a culmination in the study of the mammals. Or, one might take a stand with Huxley and Martin, in their earlier work, and begin with the large and familiar forms and work down to the simpler forms. The book would seem to be written, however, to accomplish many ends other than that of teaching biology. It aims at very practical results, many of them highly desirable. We have a diminutive treatise on toxicology, under the head of Alcohol and Narcotics. This is the usual clap-trap, betraying a complete ignorance of physiology on the part of the authors and distorting the truth in the interests of what they conceive to be correct policy. The tobacco habit is dealt with in a similar way. Special pleading of this kind is wholly out of place in a textbook and should be sufficient to condemn any textbook. Half-truths are worse than whole lies, and these chapters are filled with half-truths.

THOMAS EDWARD SHIELDS.

An Introductory Course in Experimental Psychology. A text book and laboratory manual for the use of Colleges and for Private Study. By Hubert Gruender, S.J., Ph. D., Professor of Psychology, St. Louis University. In two volumes. Volume I. Chicago: Loyola University Press, 1920. Pp. 295.

The first volume of this work is confined practically to the eye. It begins with the study of color sensations and passes on to the theories of color vision. This is followed by several chapters on color perception. The volume closes with three brief chapters on attention, sense perception, imagination. One misses many of the familiar topics of the science in this program, but it is well to suspend judgment until the author has opportunity to present us with the second volume. A study of the eye does, in fact, offer a most fascinating field for the study of psychology. If the work is well done here the student will be in a much better condition to examine the mental phenomena in the other portions of the field.

THOMAS EDWARD SHIELDS.

The Modern World from Charlemagne to the Present Time with a preliminary survey of ancient times. By Francis S. Betten, S.J., and Alfred Kaufmann, S.J. Volume II. Boston: Allyn and Bacon Co., 1919. Pp. xi and 431-901.

The pagination of this book is somewhat misleading. It is published as Volume II, but the chapters and the pages run on as a continuation of Volume I.

A Christian glancing at the title page of this volume will be naturally surprised that Charlemagne and not Jesus Christ is taken as the turning point of the ages. One could understand the attitude of a Jew or a non-Christian who would refuse to recognize the person of Jesus Christ as the pivotal point in the history of the world and in his search for someone else might be led to accept Charlemagne. Again, if one were to merely study the surface of human history, and not its deep and underlying causes, it is conceivable that he might pass over the great vital events of the first period of Christian history and regard it merely as the crumbling of an ancient empire and pagan civilization, and that the real modern world began not with the great general force of Christianity,

but with the genius of a great barbaric leader, who presents a magnificent figure, indeed, against a background of chaos and confusion incident to the transformation of the world under Christian influences. Of course, the reverend authors of this volume could have no thought of yielding to the influences of the modern materialistic world and abandoning the principles of Christianity, but this does not make the choice of the turning point of human history any the less unfortunate.

The judgment of the importance of England, from the year 1600 to the present, exercised by these authors, stands in striking contrast to Mr. West, in his "Modern Progress." Sixty-four pages are devoted in Part II to the history of England from James I to the Revolution of 1688. Thirty-two pages are allotted to the history of Great Britain after 1815. Where English events are touched upon throughout the rest of the book, they are subordinated to other interests.

The Story of Modern Progress with a Preliminary Survey of Earlier Progress. By Willis Mason West, sometime Professor of History and Head of the Department in the University of Minnesota. Boston: Allyn and Bacon, 1920. Pp. xiii+699 and 32.

The European War has so profoundly changed the face of modern civilization that there is a demand for an extensive revision, or better still, a rewriting of modern history. Professor West's well-known textbook, "Modern History," before the war stood out in marked contrast to the current histories in use in our schools and in rather violent opposition to the prevalent current of thought and feeling, with reference to the place of the German Empire in modern progress. In the edition of 1902 this passage occurs: "The story of the making of Germany shows plainly enough that the progress was one not merely of 'blood and iron,' but also of fraud and falsehood. It is hard to tell the story of such gigantic and successful audacity and craft without seeming to glorify it. . . . Bismarck's success has tended to, probably, lower the tone of international morality; and his policy of fraud and violence has left to Germany a legacy of burning questions which will grieve it long. The rule of the drill sergeant and of the police officer, the hostility to the Empire felt by the Danes of Sleswig,

and the French of Alsace-Lorraine, the bitter jealousy between Prussia and Bavaria, and the immense armies of all Europe, are among the results of his policy. It is too early yet to say that that policy is truly victorious."

Now that the tide of sentiment has turned against Germany, Professor West's attitude will be more welcome; but it is time that the passions and prejudices aroused by the war would begin to settle so as to permit those responsible for textbooks for our schools to look at the matter calmly. Of course our histories need rewriting, but we must be on our guard against following any author on the mere ground that he is opposed to Germany. There are other things to be looked into. The program proposed by Mr. West in the present textbook will naturally make men pause and question whether or not an attempt is being made to carry it too far in the direction of England. The Professor speaks for himself in the following paragraph taken from his foreword: "Throughout, an unusual amount of space is given to English History. For American students a knowledge of that history is particularly essential. English History gains, however, by being presented, not in an insular way, but in its setting in the history of the continent of Europe. And time consideration makes this method more and more imperative. Seemingly, the high-school course in history must content itself with three years. In that case, one year must go to a background of early human progress, down to the Reformation, or later; a second year, to modern progress; and the third, to American History and citizenship. But no such plan can meet the end desired, unless particular stress is placed in the second year upon England's part. With such arrangement, it is possible, I believe, to teach the valuable lessons of English History more emphatically, and with almost as much of detail, as in a separate year upon that isolated subject."

This program will hardly escape challenge by the larger portion of our population who refuse to see in England the center and soul of everything worth while. First of all, from a pedagogical standpoint a child should begin the study of history with a development of Christianity at least, and from this he may proceed to the study of ancient civilization. He

should proceed from the known to the related unknown, and Christianity, with all its many-sided development, lies between him and this ancient world. It cannot effectively reach the ancient world in any other way than by passing through Christianity. Moreover, his judgment of human institutions, of the elements of progress, and of the principles of social morality should be acquired through the study of Christianity and then applied to the study of ancient civilization. We do not want our children to grow into the pagan attitudes and then judge Christianity from a pagan standpoint, but the first-year history, according to Professor West, should bring the child down to the Reformation or later, so the time is to be divided between Christianity and all the earlier civilizations; but his book would need to be rearranged if it is to meet the pedagogical requirements of progress, from the known to the related unknown; from truth to its negations, and its erroneous and partial embodiment.

Again, if we are to teach history truly, it will seem rather strange to give as much time and attention to the history of England as if that were the sole topic of study and the rest of the world to be studied in its relation to England. One might naturally suppose that the business of the school was to present to the child the actual course of progress in Christendom without unduly emphasizing the part that any one nation played. Spain had much to do with the discovery of America. But, even America could not be made the center, if we are in the pursuit of truth. It is true that the child should know the history of his own country, and of the peoples that compose its population, but the overwhelming majority of these people refuse to accept England as the mother country. Of course, our Government grew up out of the colonies that revolted against England, and refused to accept what they regarded as her tyrannical control, and as a consequence, these colonies imported into the laws and institutions of this country a very large English element, which is not intelligible, and cannot be made so to the pupil without an understanding of an English background; but this can be sufficiently supplied in the preceding year without misrepresenting the whole current of events by making England the dominant influence in

the development of mankind and of human progress. The United States played its own part, and even this cannot be omitted from the general study under the pretext that American History will occupy the entire time during the subsequent year. The Professor's foreword will naturally make the reader wary as he examines the pages of this book, and will make any impartial school officer hesitate before adopting it as a text to be imposed upon unsuspecting and immature minds.

THOMAS E. SHIELDS.

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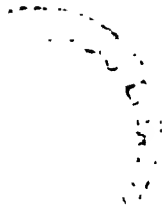
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the 1990s, the number of people with a diagnosis of schizophrenia has increased in the United Kingdom (Meltzer 1996). The prevalence of schizophrenia in the United Kingdom is estimated to be 1.2% (Meltzer 1996).

There is a growing awareness of the need to improve the lives of people with mental health problems. The United Kingdom has a number of government departments and agencies that are responsible for the care of people with mental health problems. The Department of Health is responsible for the overall policy and strategy for mental health care. The Department of Social Security is responsible for the provision of social security benefits to people with mental health problems. The Department of the Environment is responsible for the provision of housing and other services to people with mental health problems. The Department of Transport is responsible for the provision of transport services to people with mental health problems.

The Department of Health has a number of initiatives to improve the lives of people with mental health problems. The Department of Social Security has a number of initiatives to improve the lives of people with mental health problems. The Department of the Environment has a number of initiatives to improve the lives of people with mental health problems. The Department of Transport has a number of initiatives to improve the lives of people with mental health problems.

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